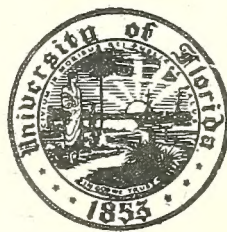


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TERENTIUS O'DONNELL, S.T.D.

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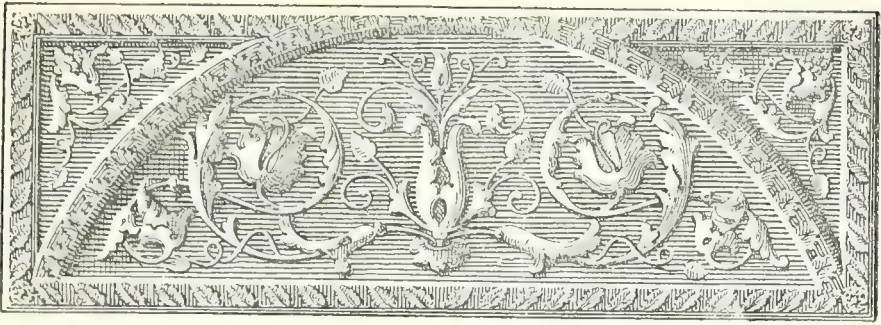
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THE CATHOLIC CHURCH IN 1909

THE year 1909 has not been disturbed by any remarkable international complications, but yet in other respects it has been an eventful one. The energies of the great powers of the world have been sufficiently taxed by internal problems of government and social policy without allowing themselves to be involved in dissensions of a more general, though hardly of a less important, nature. France, Germany, Austria, England, Belgium, Spain and Italy have been brought face to face with serious problems, military, naval, financial, and social, the solution of which, and the results of the bitter controversies which have waged around them, cannot be forecast with certainty.

As in civil so also in ecclesiastical affairs the year that is passed was not marked by any striking or unexpected developments, but yet it was not devoid of events which must be of interest to the historian and to Catholics in general. The year began under the shadow of the terrible calamities caused by the succession of earthquakes in Sicily and Calabria. Such a misfortune, involving as it did the lives and property of so many of his countrymen, touched especially the heart of the Holy Father, while the generous efforts made by him to assist the sufferers at a time when those directly responsible were unable or unwilling to render relief touched the hearts of the Italians, and taught them

that whatever about the Roman question the Pope is still the disinterested father of his people. Catholics throughout the world hastened to forward their subscriptions to the Relief Fund inaugurated by the Pope, and by means of these the men entrusted by Pius X with the carrying out of the work were enabled to lessen the sufferings of the people, to re-establish many of the destitute families in comfortable homes, and to provide churches and chapels in place of those which had been destroyed.

The third volume of the *Acta Pii X*, published last year, furnished yet another proof that the present Pope is determined to free the Church from the shackles of State control, and to insist that in an age when the governments of Europe have abandoned the official rôle of protectors of religion they should not be allowed to avail themselves of ancient privileges or of uncontested aggressions in order to restrict the liberty of the Catholic Church. The veto exercised on Papal elections by the representatives of Austria, France, Spain, and Naples grew up at a time when it was of the utmost importance for the Papacy to stand well with the powers supporting the counter-reformation movement, but it was never formally approved by the Holy See. On the contrary, many of the Popes protested strongly against such an unwarranted intervention in ecclesiastical affairs, but their protests were unheeded, and, as all the world knows, at the last conclave the veto was requisitioned in order to exclude one of the candidates likely to receive the required majority of votes. Pius X has, however, definitely and unmistakably abolished the veto, and has prohibited all cardinals, under pain of excommunication, from attempting, directly or indirectly, to influence the course of the election by any such means. Such a decree will be welcomed by all loyal Catholics, and will be accepted by them as a sign that the Church understands the trend of the modern world, and is not going to allow herself to be strangled by State control.

On the question of Scripture Pius X has continued the work of his predecessor, and has established a special institute at Rome for the study of Scriptural difficulties.

Leo XIII had already established a Commission to consider certain problems in Higher Criticism, and to give Catholic scholars some official guidance in the multitude of perplexing difficulties which have arisen especially in latter years. This Commission was granted the privilege of conferring degrees on students who had specialized in Scripture and in the languages and study of the antiquities so necessary for the elucidation of many questions regarding the Old Testament. The mere conferring of such degrees was not sufficient. It was felt that a special institute should be established at Rome which might do for Scripture what Louvain has done, and continues to do, for Scholastic Philosophy. The great difficulty in the way of such an establishment was the question of funds; but fortunately this difficulty has been surmounted, and the new institute is formally installed in temporary quarters under the rectorship of the celebrated Scripture scholar, Father Fonck, S.J., formerly professor in the Theological Faculty of Innsbruck University. His assistants have been chosen from amongst the members of the Society of Jesus, and represent the scholarship of most of the nations of Europe. Personally, we could have wished that the institute had been established on a wider basis, and that orders like the Benedictines, the Dominicans, the Franciscans, together with the secular clergy, should have been allowed a voice in the control of its studies. But even as it is it goes far to provide something that was badly wanted, and we must await results before judging of its work.

In Italy generally one cannot say that Catholic affairs are in a prosperous or even hopeful condition. The resignation of the Giolitti Cabinet during the course of the year afforded the electorate an opportunity of pronouncing upon the anti-clerical policy which has been so often foreshadowed, and which is being prepared so carefully by the Radical and Socialist Party. The official organs of the Vatican announced that the policy of the *Non Expedit* begun by Pius IX and continued by Leo XIII was still in force, but that in exceptional circumstances where the issues were especially dangerous and critical Catholics might

get permission to take part in the election. In some cases independent Catholic candidates presented themselves on the hustings, and in the city of Rome itself Catholics were urged to vote against the Socialists and in favour of the Constitutionalists. The results were, however, grievously disappointing. Out of the five members returned for Rome, four were Socialists, who could boast as their highest achievement that they had driven religion out of the primary schools in the very city of the Popes. The large body of the Catholic electors abstained from recording their votes. Such apathy is to us utterly unintelligible, and reflects but little credit on their supposed devotion to Catholic principles. It raises a host of problems of the most serious kind, problems which can be thoroughly investigated only by those on the spot who might be able to throw some light on the motives which could prompt abstention in such critical circumstances.

Another disquieting feature of the recent electoral contest in Italy was the triumphant return as deputy of Don Romolo Murri, a priest who had fallen under the severest censures of the Church, and whose works were put on the Index of prohibited books during the year. Beginning his public career as a Christian Democrat, he secured many ardent disciples, and many of his writings were so highly prized by a certain section of the clergy that they were recommended warmly to ecclesiastical students, and were adopted as spiritual reading books in not a few Italian seminaries. But the leader soon claimed complete independence for his social programme and organization. He resented the interference or suggestions of his legitimate superiors, and at last found himself confronted with the necessity of selecting between submission or excommunication. He chose the latter, and, in his anxiety to imitate the unfortunate de Lamennais he has won a place in the Italian Chamber, where he hopes to make himself felt as a supporter of the Radical-Socialist programme. He stands for separation of Church and State in Italy, for the organization of associations of worship, to which the ecclesiastical property should be transferred,

and for a system of compulsory and lay education. That Don Romolo Murri should have adopted such a course is not surprising, but that he should find supporters in so many different circles after the repeated condemnations of his policy by the Pope is not a pleasant feature of Italian public life.

In France there has been no violent change of policy in regard to the Church. The ministry of M. Clemenceau fell in order to make way for that of M. Briand, but whether it be MM. Combes or Clemenceau or Briand is in office, the Government of France is still openly anti-Catholic and anti-Christian. The work of realizing the property of the religious orders that have been expelled was carried on briskly during the year ; but, according to the official reports, the results are likely to be disappointing to those who accepted implicitly M. Waldeck-Rousseau's valuation of the property said to be held by the religious congregations. Instead of the boasted *milliard* which was to be seized by the State and applied to the establishment of a system of old age pensions and the relief of the poor, it is not so clear that when the liquidation is completed the balance may not turn out to be on the wrong side for the Treasury. After seven years' work the officials have secured only £77,600, a sum which is very inconsiderable in view of the number of religious properties which have been realized, and the valuation which was put upon these when the Government was endeavouring to rouse the country against the religious orders.

With the declining population of France, and with the total disorder reigning in the French navy, most people would think that the Government is confronted with sufficiently grave and difficult problems without undertaking a new religious war likely to weaken more and more the forces of France. Yet the ministers seem determined to begin another anti-religious campaign. On this occasion they have determined to wage war in the field of education. It will be remembered that when the system of neutral public schools was established, in 1886, the Catholics strained every nerve to set up a system of voluntary re-

ligious primary schools, where the faith of their children might be safe. So great was the success of the free schools that the Government found it necessary to declare war upon the religious congregations of men and women who conducted them, and by suppressing these bodies to secure the destruction of the schools without at the same time asserting the principle of State monopoly in education which is so distasteful to the majority of thinking French citizens. When the religious schools had been thus deprived of their teachers, the boasted neutrality of the public schools was in many cases openly abandoned, and the teachers began to introduce into the lessons attacks upon religion, patriotism, and even morality. The text-books contained in many cases open attacks on religion, on the army, on patriotism—in a word, on all that France once held as dear. The parents of the children resisted such a change in many districts, even where the influence of religion was not great, and associations of parents were established to see that the incriminated books should be removed or expurgated and that the teachers should be obliged to observe the principle of neutrality upon which the whole public school system was established.

In some cases the parents refused to allow the children to read certain text-books that had been prescribed, or even to attend the schools until the obnoxious teachers had been reprimanded. Finally, a flagrant instance of the violation of neutrality having occurred, one of the parents brought the teacher into court, and secured a verdict against the teacher with substantial damages. The Government came immediately to the relief of the teachers. Two Bills were introduced into Parliament, by one of which it was made a criminal offence for any person to interfere with the teacher in the discharge of his duty, to object to the text-books that had been prescribed, or to prevent the children from attending school. By the other the jurisdiction over the teachers charged with violation of neutrality was removed from the ordinary courts, and transferred exclusively to the educational authorities.

Naturally, such a flagrant attempt upon parental control

excited great commotion amongst French Catholics. The associations of parents protested vigorously against such measures, and, what was still more striking, a pastoral on the subject, signed by the entire episcopate of France, was read in all the churches and published in the Press. The pastoral only roused the enemies of religion to renewed exertions, and the Extreme Party demanded that the Falloux law granting liberty of education should be abolished and the State monopoly re-established. The ministers could not go so far, but they threatened to take measures to safeguard the schools and the teachers against such unwarranted attacks. Whatever may be the issue of the struggle—and it is a momentous one—it is surely a hopeful sign to see the French bishops united in such an outspoken and fearless policy. It shows that the days of the old regime and State slavery are gone, and that the bishops are determined to let French Catholics understand the policy of the Government which they support.

The solemnities in Rome on the occasion of the beatification of Joan of Arc were attended by great crowds of pilgrims from France. Fully forty thousand people are said to have travelled to Rome in order to take part in the ceremonies, and the French episcopate was represented by two-thirds of the bishops. The beatification of one who is so dear to all Frenchmen had undoubtedly the effect of giving an impulse to religion in the country. Nearly every parish celebrated the beatification, and in Orleans, the city of the Maid, the annual procession exceeded in numbers and in enthusiasm all previous celebrations. The absence of the military and of the public officials was amply compensated for by the devotion and loyalty of the people.

In Germany, the Imperial Chancellor, von Bülow, was forced to retire about the same time as Clemenceau resigned the premiership in France. Three years ago on the refusal of the Centre Party and the Socialists to vote the supplies which he demanded for the war in South-West Africa, the Chancellor dissolved the Reichstag, and called upon the country to pronounce its verdict upon such unpatriotic

conduct. As a result of his appeal the Socialists received an ugly check, but the Centre Party returned to the Chamber stronger than before. Since that time the *bloc* formed between the Conservatives and the National Liberals ensured the Chancellor a majority, but on the discussion of the Budget proposals the Conservatives broke away from their uncongenial allies, and nothing remained for the Chancellor except to imitate the example of Bismarck—to offer his resignation and retire into private life. His successor, von Bethmann-Hollweg, was faced with a difficult situation, and was forced to make overtures to the party which his predecessor had denounced as unpatriotic.

But the Centre Party itself was not without its troubles during the year 1909. For some time some of its followers have criticized their leaders owing to their apparent alliance with the Socialists, and have maintained that the Catholic character of the Centre Party should be insisted upon more strongly, and Catholic principles put forward more energetically. The leaders, on the other hand, maintained that the Centre was not primarily a religious but a political organization, that its policy should be shaped no doubt in accordance with Catholic teaching and Catholic wants, that Catholic interests should be always safeguarded at whatever cost, but that, even in the interest of religion itself, it was not wise to narrow the basis of the organization that had won such victories for Catholicity in the German Empire. This was the view advanced by the *Kölnische Volkszeitung*, which is one of the leading Catholic papers in Germany.

Others adopted the opposite view, and a conference of those discontented with the official programme and anxious to effect a closer union between the Centre and the responsible ecclesiastical authorities, was held at Cologne in Easter week. The deliberations were to be kept strictly private, but the notes of one of the members fell into the hands of some person who communicated them to the Press. Immediately the storm of controversy broke loose, and it seemed for a time as if the very existence of the party was endangered. But in Germany people are educated enough

not to lose their heads in a controversy, and not to strive always to pull down what they cannot amend. The Cardinal-Bishop of Cologne and the German bishops adopted a prudent policy. They refused to be made the instruments of those who, under the guise of religion, were willing to attack a party which has always been the consistent supporter of Catholic interests. They announced that they had considered the arguments that had been put forward by the different sections, and that they would communicate their own views to the responsible authorities, namely, the leaders of the Centre Party.

The Eucharistic Congress held this year at Cologne was an undoubted success, and was not marred, as last year in London, by the interference of a Government frightened by the clamour of a few bigoted Protestants anxious to exploit for political purposes the old cry of 'No Popery,' so effective to-day even in the most enlightened centres of Great Britain. The journey of the Papal Legate to Cologne was a veritable triumphal march. Thousands of devoted Catholics, men and women, lay and clerical, assembled not alone from Germany and Austria, but from all parts of the civilized world. The authorities of the city spared no pains to welcome the strangers, and to ensure that they would carry away with them pleasant memories of their stay in one of the leading cities of an empire often referred to as Protestant. In striking contrast to the action of the English Government, the German ministers showed their anxiety to assist in carrying out the programme of the Congress, and especially in keeping the streets clear for the public procession in honour of the Blessed Sacrament. Yet in face of this, English papers, Protestant and even Catholic, are never tired of praising the boasted tolerance of the English people as compared with the action of other nations and governments, but few thinking men are deceived by such arrant rubbish. It is on a par with the action of the *Times* in approving the attacks upon the Catholic schools in France, while at the same time weeping crocodile tears over the fate of the Catholic schools in England unless the Tories and the House of Lords are supported by the

Catholic voters, or in helping on the Socialists and revolutionaries in every country in Europe at a time when it is hurling its fiercest anathemas against a party which advocates merely a small measure of social reform. Such aberrations are hardly in keeping with the honesty and truthfulness which are said to characterise the public life of England.

The action of England, too, in regard to the Congo reforms will also repay study. The Congo State was under the personal rule of Leopold, King of the Belgians, but the Belgian Government had as much right to interfere in its affairs as has England to mix itself up with the question of the German navy. Yet the English papers were never tired of denouncing the cruelties in the Congo, and the neglect shown by the Belgian Government in refusing to interfere. But when at last the Belgian Government finished its negotiations by securing control of the Congo, and announced its programme of reform, Englishmen are unwilling to give them a chance, and demand that the guaranteeing Powers should intervene. The reason for this indecent haste and clamour is that the majority of those engaged in defaming the Congo Government are inspired by greed and bigotry. They hate the Catholic missionaries favoured by Belgium. They grudge to see the immense profits accruing to Belgium out of the rubber industry. They are anxious to establish English control in the country under the mask of zeal for reform, and hence when the Belgian ministers are endeavouring to introduce necessary reforms they obstruct them in their work in order that the opportunity for grabbing might not be removed. One would have thought that a nation which has on its annals the records of the concentration camps of South Africa would be prevented by a sense of public honesty from denouncing the colonial policy of other peoples on the grounds of harshness or cruelty.

In addition to the Congo question, the Catholic Government of Belgium has been involved in internal difficulties of a serious nature. It has been well known for a long time that differences of opinion existed between the Old Right

and the Young Right, that is to say, between the Conservative and Democratic elements composing the Belgian Catholic Party. But means were always devised of avoiding an open rupture until last year, when the question of a military reorganization forced itself upon public attention. The existing system of recruitment had broken down, and the number of soldiers serving under the standard had fallen far short of what was deemed necessary by experts. Hence it became essential to devise some new system. It was proposed that each family should be bound to supply at least one recruit, and that the balloting for recruits should be abolished. The Socialists and Liberals demanded that personal service should be required, that the privilege of paying a substitute should be abolished, and that the exemption of ecclesiastical students should be suppressed. The Young Right supported the abolition of paying substitutes, while the Old Right objected to such an amendment. On the other hand, the Socialists and Liberals agreed to the exemption or practical exemption of the ecclesiastics in case substitution were abolished; and thus, by a coalition of the Young Right and their opponents, the Old Right was defeated and the new military law passed. This unexpected turn of affairs in the political life of Belgium has upset all previous calculations, and makes it impossible to speculate as to the probable result of the elections to be held next year. The Catholic majority is at present very narrow, and unless in the meantime some steps be taken to unite the Catholic forces this majority may be wiped out completely at the next turn of the ballot.

Last Autumn the affairs of Spain occupied a considerable share of public attention. The Spanish Government had become involved in war with some Moorish tribes, and in order to ensure success very large bodies of troops were despatched to Morocco. The anarchists, anxious to overthrow the monarchy in Spain and to introduce a reign of lawlessness and disorder, determined to avail themselves of the opportunity when many of the towns had been denuded of troops and when the hands of the authorities were to some extent tied. Barcelona has been for years

the storm centre of Spain, and there naturally the disturbance broke out, and soon assumed alarming proportions. The anarchists directed their attacks especially against the churches and religious houses, and for some time the city was in their hands. Several innocent persons were murdered, churches attacked and burned, and several thousand pounds' worth of private property given over to wanton destruction. The Spanish Government displayed unwonted energy and firmness. Troops were concentrated upon Barcelona, the city was declared to be in a state of siege, martial law was proclaimed, and in a short time, owing to the loyalty and devotion of the army, the disturbance had been suppressed and several of the rioters safely lodged in prison.

But the acknowledged leader of the anarchist movement in Barcelona, Señor Ferrer, seemed to have escaped, and, according to the reports current in the newspapers, was safe beyond the Spanish frontiers. The Spanish detectives were not, however, deceived by such methods. They knew he was in hiding in the city, and as all passers from it were carefully scanned by them they succeeded in arresting Ferrer as he was making his way out of the city disguised as a photographer connected with the Esperanto Congress. He was brought before the competent authorities, and before the military tribunal empowered to deal with the rioters in accordance with the ordinary rules of martial law. In the preliminary inquiries, and before the military court, Ferrer was allowed every means of defence, and availed himself of these to the fullest. It was proved that he had organized a system of free schools where religion was denounced as a vulgar superstition, and where disobedience to lawful authority was inculcated as both right and politic. Furthermore, from the mouths of witnesses it was ascertained that Ferrer had instigated the mob in the riots of Barcelona, and that he himself had taken a part in the disturbances, and had in some cases led the attack in person. Ferrer's advocate made an able defence, but was unable to damage the convincing evidence that had been given. The court found him guilty, and decreed that he should suffer the penalty meted out to the other pro-

minent rioters, namely, that he should be shot. The whole trial had been open to the reporters and to the general public, and hardly any person in Spain questioned the justice of the sentence.

But immediately the Socialist and Anarchist Party, which had nothing to say against the punishment of the other rioters, raised a howl of protest and indignation against the execution of the instigator, and therefore the most guilty man in the whole movement. The Spanish Government was not frightened by such a storm; the death sentence was carried out, and a series of meetings were called in nearly every capital of Europe to denounce such cruelty. In Spain, where the whole facts were known, hardly a voice was raised against the execution. But because Spain was a Catholic country all the latent bigotry was excited, and men who would shrink from identifying themselves with anarchy or socialism at home, united with the elements of disorder in their denunciations of the 'clerical' rule in Spain. Even in England leading Liberals and Tories hastened to join in the outcry, forgetting that the trial of Ferrer in Spain was more just and the punishment one hundred times more defensible than the trials and punishments usually meted out to Irish political prisoners. Personally, I should prefer to submit my life any day to a court-martial composed of Spanish officers, and trust to their sense of honour for a decent trial, than to be obliged to run the gauntlet of a packed jury and a political judge in Ireland. Yet the very men who would denounce the present Chief Secretary as a traitor because he would not have recourse to such methods in order to punish a few political opponents have no scruple in attacking the Spanish Government for having dealt firmly, but justly, with a teacher of anarchy and sedition and a leader in a murderous and destructive riot.

According to the statistics supplied by the Archbishop of St. Louis to the Census Bureau in Washington, the number of Catholics in the United States at the beginning of the present year was 14,235,431. The value of these figures was questioned by the American correspondent of

the *Times*, and Dr. Ireland, Archbishop of St. Paul's, in an eloquent reply, made it clear that the statistics erred rather on the other side, and that the actual number of Catholics in the States probably reached sixteen or seventeen millions, but taking the figures as they stood, he pointed out that together with the population of the Philippine Islands the total number of Catholics under the American flag reached over 22,000,000, a figure which far exceeded the numbers professedly attached to any of the sects into which American Protestantism is divided. But it is well to remember that however numerous may be the American Catholics, and however generous they may be in supplying funds to provide Catholic churches, still the official figures show that the amount of debt upon the ecclesiastical property in the United States is alarmingly high. It reaches the immense sum of 49,488,055 dollars, or in round numbers nearly £10,000,000. This is a fact which should not be forgotten by those who are contemplating a collecting tour amongst the Catholics of the United States.

The Jubilee celebrations of the American College in Rome brought thither a very large number of the American bishops and clergy, many of whom were amongst its former students. The solemnities were carried out with great pomp and splendour in the presence of the Cardinal Secretary of State and many of his colleagues in the Sacred College. The Pope received the American prelates in special audience and assured them of his satisfaction with the work of the College, and of his hopes for the future of the American Church.

Anglicans who still cherish notions on the independence of the spiritual authority, and on the necessity of remaining true to the principles of the Catholic Church of the early centuries, have had a peculiarly uncomfortable time during the last twelve months. It will be remembered that the English Church always held that marriage with a deceased husband's brother or a deceased wife's sister was opposed to Divine law, and could not be legalized by any dispensation. When, therefore, the Deceased Wife's Sister Marriage Bill was passed legalising such a marriage, the

authorities of the Anglican Church were in a serious difficulty. They protested against the law, but they soon swallowed their protests and submitted. One of their ministers, more venturesome than his bishops, refused Communion to two of his parishioners who had contracted such a marriage on the ground that such a marriage, being opposed to the canons of the Church, was illegal and invalid, and their union therefore incestuous and concubinage. The aggrieved parties went to the Court of Arches for redress, and the Court having decided in their favour, the minister appealed to the Court of King's Bench, which confirmed the verdict, a decision which was upheld by the Court of Appeal. The judges in the latter tribunal scouted the idea that what was lawful by civil law should be regarded as unlawful by the Church. Such a decision raises anew the old problem which has been agitating the minds of thinking churchmen amongst the Anglicans for the past fifty years. And, as a rule, misfortunes of this kind do not come alone. Dr. Gore was obliged to threaten one of his canons who attended a Nonconformist religious service, but the latter disregarded the warning, and went to America, where he openly fraternized with the sects, preaching in the morning from an Episcopal pulpit, and in the evening in a Methodist conventicle. Dr. Gore reproved him for such conduct, but feared to institute a suit, and as a result Canon Henson proclaims that he will continue his line of conduct without paying any attention to the episcopal censures. Again, the question of the suppression of the Athanasian Creed, discussed and carried at the recent meeting of Convocation, marks still another step in the onward march of latitudinarianism; while the proposal in the House of Lords to bring divorce within the reach of the people by permitting such suits to be tried before the county court judges must have reminded his Grace of Canterbury how grievously his predecessor erred in 1857 when he agreed to vote for divorce in spite of the appeals and threats of laymen like Gladstone, who shrank from such a break with Christian tradition.

In Ireland many questions in connexion with the

establishment and programme of studies in the National University attracted public attention for the greater portion of the year. Fortunately the preliminaries have been finished, and the new Universities are at work. The beginnings of such establishments must necessarily be attended with serious difficulties, but earnestness and goodwill can do wonders in bringing about a satisfactory solution of the most difficult problems. With these preliminaries settled it is to be hoped that Irish Catholics will rally to the support of the University. We know from our reading of modern Irish history that there are men amongst us who are certain to desert to the enemy's camp, and to encourage the desertion of those whom they can hope to influence. We know, too, that the line of conduct pursued towards such recreants in the past was not always calculated to make them feel their position; but it is to be hoped that with the establishment of the new University Irish Catholics will begin to act like men who have pure principles of public life which must be upheld at any cost.

JAMES MACCAFFREY.

THE NEW KNOWLEDGE' AND ITS LIMITATIONS—IV

XII

MATTER AND ELECTRICITY

THERE is some unconscious humour in the conduct of those modern physicists who indulge in the orthodox scientific laugh at the absurdity of the 'metaphysicians,' and proceed forthwith to theorize and speculate to their hearts' content on the very problems that have engaged the attention of the metaphysicians of all ages. Before undertaking to follow Professor Duncan in his exposition of the theory that '*Matter is made up of Electricity and nothing but Electricity*,'¹ we turned to his opening pages to make sure what he meant by *matter*. And here is what we found :—

What matter is, in itself and by itself, is quite hopeless of answer, and concerns only metaphysicians. The 'Ding-an-sich' is forever outside the province of science. If all men stopped to quarrel over the inward inwardness of things, progress, of course, would cease.²

If 'in itself and by itself' means 'standing out of all relation to mind and thought,' the question would concern only fools, for only fools could contemplate the possibility of knowing a thing without knowing it : and that is what knowing a thing while it stands out of all relation to mind means. However, we have it not in our heart to blame the author's hard word about the metaphysicians ; for there are, unfortunately, metaphysicians—those of the school of Kant—who naïvely attempt such mental gymnastics, and who think they are delivering a mighty truth to mankind by proclaiming that the 'Ding-an-sich' is unknowable when they are really only telling us in high-sounding language that we cannot know a thing without knowing it !

¹ *The New Knowledge*, p. 179.
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² Page 2.
B

Science, continues Professor Duncan,

takes things as they come, and rests content with some such practical definition as will serve to differentiate matter from all other forms of non-matter. This may be done, strictly provisionally in this place, by defining matter as that which occupies space and possesses weight.¹

We have no objection to this definition, but we note that it is *provisional*. Is it that the author starts from the 'outer outwardness' of things, in the hope of getting nearer afterwards to that 'inner inwardness' which he had just declared to be inaccessible? We note, too, that he includes under 'forms of non-matter' such energies as 'light, heat, electricity, and magnetism.'² This is unsatisfactory, for these energies are commonly referred to as *material* energies, or energies of *matter*. And surely it is unsatisfactory, if not positively misleading, to classify them, as he does, with 'things such as grace, mercy, justice, and truth.'³ An acquaintance with a sound system of the despised metaphysics would prevent such confusion of thought.

Bearing in mind the warning that the law of conservation of mass (that no particle of matter can be created or annihilated) may turn out, in the light of the 'new knowledge,' to be erroneous; and that all we can say with certainty to-day is that 'if creation or annihilation is actually going on, we are mere spectators and stand in no causal relation;'⁴ we may now pass on to examine the attempt to identify matter with electricity.

Matter, or 'that which possesses weight and occupies space,' is also endowed with *inertia*. This is simply the name we give to the incapacity of matter to change, of itself, its state of rest, or of motion in a straight line—the tendency it has to remain in the state (of rest or motion) in which it happens to be. That is what we mean by inertia; and we know no more about it. But we know that a current of electricity manifests an analogous tendency:—

When a current of electricity is started in a wire it does not rise to its full strength instantaneously. . . . Again, when the

¹ *The New Knowledge*, p. 2.

² Page 3.

³ Page 2.

⁴ Page 2.

current is suddenly broken it does not stop instantaneously but tends to persist. . . . This sudden breaking of a current gives rise to an electrical *push*, or electromotive force far greater than that which maintained the current. The instant the current is broken there is a sudden lurch forward of the current which enables it to spring across the break and which gives rise to the spark seen at that point. The more sudden the break the more violent is the spark. This is very like the blow which a high-pressure service water-tap experiences when the flow of water is suddenly arrested by turning the tap. The jar of the water momentum will sometimes burst the pipe. . . . In the past, this refusal of the electric current to undergo any change has been called the phenomenon of self-induction or, sometimes, *quasi-electrical-inertia*. We propose now to eliminate both the *quasi* and *electrical*, and to develop the idea that this unwillingness of an electrical current to start or stop is the unwillingness of matter to start or stop. That, in each case, the phenomenon is due to simple inertia, and that that inertia is purely electrical in its nature.¹

XIII

MATTER OR ELECTRICITY ?

This idea originated with Professor J. J. Thomson, who, in a paper communicated to the *Philosophical Magazine* in 1881, showed that the electrical charge on a moving sphere must possess inertia in virtue of the electro-magnetic field of force created by its motion in the surrounding ether. The sphere should therefore behave as if its mass were increased. But in order 'that this inertia, or increase of mass, should become perceptible ; . . the sphere should be very small and . . . its speed should approach that of light.'² Sir Oliver Lodge calculated that

if \mathbf{r} equals the mass measured by the inertia of the sphere under slow motions, at half the speed of light the mass becomes $\mathbf{1\cdot12}$; at three-quarters, $\mathbf{1\cdot37}$; at nine-tenths, $\mathbf{1\cdot8}$; when the speed is ninety-nine per cent. that of light the mass is $\mathbf{3\cdot28}$, at 99·5 per cent., $\mathbf{5}$; while between this last value and that of light the mass increases to infinity. It is plain, then, that no substance can move faster than light ; and it is interesting to note how very near the speed of light must be approached before the mass becomes increased to an enormous extent.³

¹ Pages 180, 181.² Page 182.³ Ibid.

These calculations, with the extraordinary inferences based upon them, we must take on faith. They had no application in physics until the corpuscular theory was formulated. Professor Thomson's

paper belonged to mathematical academics. It was not practically important. With the coming, however, of corpuscles, the paper assumed a very different aspect. . . . We have . . . in the corpuscle a means of verifying this mathematics and of determining, as a matter of material fact, whether or not the mass measured by the inertia of a body increases with its velocity. This investigation has been carried out by Kaufmann with the most interesting results. . . . Kaufmann's work . . . demonstrates, experimentally, the truth of Thomson's mathematics. . . . Thomson calculates the ratio of the masses of the rapidly moving corpuscles given out by radium to the mass of the same particles when at rest, on the assumption that *the whole of the mass is due to the electrical charge upon it*, and he compares these results with the values as determined by Kaufmann's experiments. . . . We see . . . that the calculated and experimental results practically agree, and we are, therefore, entitled to believe, if we like, that the *whole* mass of the corpuscle arises from its electrical charge. But the corpuscle we deem to be the constituent of an atom, the atom the constituent of a molecule, and a molecule the constituent of a mass of matter, such as a table or a chair. Hence, on this view, the inertia of any material body, and the mass of it as measured by the inertia, is due simply to electrical charges in motion.¹

This, in brief, is the electrical or 'electronic' theory of matter. Its first obvious demand is that electricity, which has been hitherto regarded as an energy of matter, should now be regarded as *a substance*, as the *thing* which 'occupies space and possesses weight.' A 'charge' of electricity will be, presumably, a measurable quantity of that substance. But what, now, in this theory, will be the meaning of *mass* or *inertia*?

By *mass* is meant quantity of matter, and the idea that the quantity of matter in a body depends on the speed with which an electric charge moves, is difficult to grasp concretely; for we are accustomed to think that the quantity of any given object is invariable.²

¹ *Op. cit.*, pp. 183, 184.

² Page 185.

Yes, the 'mass,' or quantity of matter in a body, we have been taught to regard as a constant. It used to be identified with the 'inertia' of the body, and was described for us as the constant relation between any force (F) acting on a body and the acceleration (f) it communicated to that body—acceleration being the increase of velocity or distance travelled per unit of time as long as the force acted on the body. In the formula, m (the mass) $= \frac{F}{f}$, the fraction $\frac{F}{f}$ was regarded as a constant.¹ Of course the force and acceleration usually employed to measure mass were the 'force' of gravity and the 'acceleration' resulting therefrom. These may vary according to the location of a body in space; but the mass of the body was hitherto understood to remain unchanged. We are now asked to believe that mass depends on, and varies with, motion. There is danger of confusion here. That *inertia*, or the function of matter in opposing force, may perhaps vary with motion is conceivable. But if the *mass*, meaning the *quantity*, of matter (or of 'electricity,' i.e. of that thing which 'occupies space and possesses weight') increases or diminishes with motion, this contradiction of the supposed 'law' of the conservation of mass would probably be interpreted by scientists as involving the constant annihilation and creation of the reality itself of matter. Yet it is not clear that change in *quantity* would involve creation or annihilation of *substance*. Scientists are familiar with the notion of *real* volume (as distinct from *apparent* volume, including pores or interstices), and discuss the question whether matter can or does change its *real* volume, its *real* extension in space; whether the same matter can or does occupy now more and now less actual space. Whatever about the fact, there is no evident repugnance in the idea of such a change. And neither, we should say, is there any evident impossibility in the idea that the mass or quantity of matter may change with its motion while its substantial reality remains in existence throughout the change.

¹ Cf. Poynting and Thomson, *Properties of Matter*, pp. 3-6.

But the attempts of scientists to explain, according to the new theory, how mass depends on the motion of electrified corpuscles—or ‘electrons,’ as they are called in this connexion—are far from satisfactory. Recourse is had to the ether, conceived now as a ‘frictionless fluid.’ We are told that a sphere, moving through such a fluid, sets in motion and carries with it a volume of the fluid equal to half its own; that a cylinder, moving in like circumstances at right angles to its length, carries with it a volume of the fluid equal to its own; that therefore the mass of the moving cylinder ‘is increased by the mass of an equal volume of the liquid.’¹ This conception is applied to the electron moving through the ether:—

The electric charge possesses no mass at all, and the total mass, therefore, is due to the bound ether carried along by the charge in its motion, the total amount of the bound ether depending on the velocity of the charge. On this view of ‘the electronic theory of matter’ all mass is the mass of ether, all momentum, whether electrical or mechanical, the momentum of ether, and all kinetic energy the kinetic energy of ether.²

This is certainly venturing far enough, and daringly enough, on the ocean of speculation. The electron is a ‘charge of electricity’: an unfortunate description, inasmuch as a ‘charge’ conveys the notion of a thing charged, whereas here there is no ‘thing,’ but only the charge. And the charge itself, we are told, has no mass; yet it is a reality: for it is something that moves; and we have just been told that it is the constituent of matter—in fact, that it is matter.

On this theory, electricity is conveyed through gases in the form of free, flying electrons, through liquids by the motion of the atoms carrying with them the electrons, through solids by each atom receiving an electron and handing on a similar one to the neighbouring atom. The electrons or corpuscles are units of negative electricity; static electricity is supposed to be due to ‘the action of these

¹ *Op. cit.*, p. 185.

² *Ibid.*

corpuscles at rest';¹ current electricity to their motion; magnetism is

a force developed in the ether at right angles to the direction of motion of the corpuscles; . . . light and other radiations are due to disturbances in the surrounding ether caused by a change in the motion of the corpuscles; . . . the self-induction of an electric current and the mechanical inertia of matter are identical, and . . . are due to the electric charge or corpuscle in motion; mass, or quantity of matter, is simply the ether carried along by the corpuscle in its motion . . . [and] . . . is by no means a constant quantity but depends upon the velocity of motion of the corpuscle; . . . the atoms of matter, themselves, are made up of the same negative charges or corpuscles, each aggregation of corpuscles being surrounded by a sphere of positive electricity, . . . consequently matter, in its last analysis, is identical with electricity.²

From all of which it would appear to follow that 'a mass of matter such as a table or a chair'³ is simply electricity, and has of itself neither mass, weight, nor inertia, these belonging properly to the ether that is 'bound' or 'dragged' by the electrons in their motion!

XIV

LIMITATIONS. THE ETHER

It is now time to ask a few plain questions about this wonderful theory. Professor Duncan asks two: '1. Is it proved? 2. Are there any phenomena that the theory will not account for?'⁴ In answer to the first question he is modest enough to admit that the theory is not proved. He thinks that it accounts 'in a beautiful way' for several phenomena, some of which are mentioned above, and that its chief claim to acceptance lies 'in the fact determined by Thomson that the whole mass of matter may be accounted

¹ Page 187. We presume 'at rest' here means devoid of *molar* motion, not of intra-atomic motion. Since mass depends on motion, were the corpuscles at rest absolutely in the atom, they would be devoid of mass and inertia altogether. Is such a state conceivable? Or what properties would they have in such a state?

² Ibid.

³ Page 184.

⁴ Page 288.

for on the supposition that it is electrical in origin.'¹ We confess we are not at all so satisfied with the way in which it 'accounts' for those phenomena; nor does it enlighten us to be told that 'the whole mass of matter may be accounted for on the supposition that it is electrical in origin,' since we do not know what *electricity* is, and since, moreover, this 'account' postulates an *ether* the nature of which is not known nor its properties agreed upon. But even if the theory accounted satisfactorily for all the facts, between this position and the assurance

that there is nothing else in heaven and earth that will account for [them] instead, there is a great gulf fixed. The acceptability of the hypothesis depends on its exclusive power to account for things; the more exclusive it becomes the more shall we believe it.²

Judged by this sound logical test, the hypothesis is far indeed from being proved. 'There are phenomena which the theory does not yet explain'³—more, we think, than the author would be inclined to allow. He candidly admits that *positive electricity* is still a mystery:—

We conceive of an atom as an aggregation of negative corpuscles arranged in a certain number in a certain way, and surrounded by a sphere of positive electricity which balances the negative electricity of the corpuscles within it. We can account for positive electrification as distinct from positive electricity, on the supposition that a positively electrified body is one which has lost some of its corpuscles while a negatively electrified body is one which has gained corpuscles. But this does not tell us what positive electricity actually is. If it is made up of particles, these particles must either have no mass at all, or very little, for the mass of the whole atom seems to be simply the sum of the masses of its negative corpuscles. Positive electricity as apart from an atom does not seem to exist. It never seems to fly free as the corpuscle does. Its nature is, to-day, a mystery.⁴

So, too, are the mutual attraction of unlike, and the mutual repulsion of like, electricities and magnetisms, and the force of magnetism itself, still unexplained mysteries. So, too, is

¹ *Op. cit.*, p. 288.

² Page 188.

³ *Ibid.*

⁴ Pages 188, 189.

the elusive ether a mystery : indeed it is no exaggeration to say that it is the scientist's dumping-ground for all the other mysteries of matter. For scientists endow the ether with so many different and incompatible properties, according as occasion demands, that one does not really know how to conceive it. It is the scientist's hypothetical alternative to *actio in distans*—action across a vacuum. This latter alternative, let us remark in passing, is not an evident impossibility, nor perhaps, on analysis, will it prove to be a much greater mystery than action on contact. For the ether alternative is dark with mysteries too. What are the ether waves ? If the ether is a *continuous* medium, how is spatial motion, either of itself or of anything in it, possible at all ? Wave motions of the ether imply *condensation* and *rarefaction*. How are we to conceive these in a medium that is *not porous* but continuous, already occupying or filling all real space ? Perhaps a wave of ether is not an undulation or vibration or local displacement at all of the ether, but a *state* of stress affecting the ether and propagated through the latter. But *absit!*—for this is very like one of the 'discarded' *qualities* of the Aristotelian and Scholastic philosophies. Again, we have read of the ether that it is to be conceived as indefinitely more dense than the densest known form of matter ; but if density is mass per unit volume, and if mass varies with motion, so will density vary ; and what, then, about the density of ether or of matter *at rest* ? Sometimes we read that the ether is a perfectly elastic solid, again that it is a 'frictionless liquid'¹ or fluid 'of extreme tenuity.'² But to a *continuous* (or non-atomic, non-granular) medium filling all space, we fail to apply intelligibly our concepts either of 'solid' or of 'fluid,' for these latter imply separate *particles* with a greater or less *cohesive* force uniting them. If it is solid and continuous, how do the corpuscles, these tiny, electrical entities, with their diminutive volume and no mass at all, fly through it at the rate of 90,000 miles per second, 'dragging' a 'bound'³ mass of this frictionless

¹ Page 185.² Page 250.³ Page 247.

entity with them in their flight? Professor Duncan, accepting the 'wave' theory of radiant heat and light, seems to regard the ether as continuous—though he does not tell us what precisely we are to understand by a 'wave' of such a medium.

Once convinced that light consists of waves, the mind insists that these waves shall inhere in something. . . . This *something* cannot be air or water or any form of matter as we know it, for throughout that great reach of 93,000,000 of miles between the sun and us there exists but empty space. Filled this empty space is, however, and to the brim. There is no such thing as emptiness. From corner to corner of the universe, wherever a star shines, there broods this vast circumambient medium—the ether. Not only through interstellar spaces but through the world also, in all its manifold complexity, through our own bodies; all lie not only encompassed by it but soaking in it as a sponge lies soaked in water. How much we ourselves are matter and how much ether is, in these days, a very moot question.¹

Well, at any rate, 'we ourselves' are facts, and 'matter' is a fact, while 'ether' is as yet only a hypothesis—and an elusive one, if we are to judge by current accounts of it. Here is a conception of it put forward by Mendeleef—how different from those just outlined the reader can judge for himself. According to this authority,

the ether, instead of being some mysterious form of non-matter as generally believed is actually the lightest and simplest of the elements, and a definite form of matter. He believes it to be one of the inactive gases of the argon family. . . . The atomic weight of the ether he concludes to be nearly one-millioneth of that of hydrogen, and its atoms consequently travel with enormous velocities. This extreme velocity explains the all-pervading character of the substance.²

But if it has atoms it is not continuous; in which case there would be 'empty' spaces within the physical universe.

And whether the ether be atomic or continuous, the most intimate and familiar of all physical forces, that by which

¹ *Op. cit.*, pp. 4, 5.

² Pages 250, 251.

we measure mass, the force of *gravitation*, remains unexplained; that is to say, it is not resolved by the mind into anything simpler than itself, into local motions or mechanical impacts of particles of matter. It is a *force*, a cause of visible motions; just as electricity is a *force*, inhering in that 'something which occupies space and possesses weight,' whatever name we may choose to fix on this something; just as chemical affinity, cohesion, the attractive and repulsive forces of electricity and magnetism, of the positive ions and negative corpuscles are all *forces*; just as light, heat, sound, taste, smell, are all *forces* or active powers or properties of matter, which produce each its definite quality of consciousness within us in the process of sensation. All these are fundamentally different forces of matter, not resolvable into mechanical impacts, or motions of atoms, or waves of ether, though all are accompanied by such motions. We may even say that in a sense they are 'occult' forces, however the modern scientist may deprecate the reappearance, in the twentieth century, of the *vires occultae* which were thought to have been for ever banished from science in the eighteenth. But they were never occult in any other sense than this, that they are entities *not directly perceptible by the senses*, but only by the *intellect*, as *causes* of the phenomena that *are* visible to the senses. There is no reason, therefore, why the modern scientist should shrink from them: in fact he quite recognizes the validity of those intellectual reasonings wherein he postulates the existence of entities which, like the 'ether,' are 'not visible to the eye of sense' but are 'visible to the eye of the mind.'¹ Let him, then, recognize in matter distinct, active forces of various kinds, not reducible to spatial motions, not themselves directly perceptible by the senses, but nevertheless quantitatively measurable by the sensible effects they produce. By doing so he will be embracing a conception of the physical universe nearer to the traditional scholastic conception, more in keeping with the complexity of material phenomena, and more sane and

¹Page 4.

reasonable than the naïve attempts of some nineteenth-century scientists and philosophers to explain the entire universe by means of two factors : homogeneous mass and local motion.

XV

EVOLUTION.

We have already referred to the mind's overweening tendency to reduce the manifold of experience to unity, to 'explain' the complex by the simple. This impulse has served as a driving force for all Evolution theories. But evolutionists have not always avoided confounding *unity of order and simplicity of design* with *unity of substance and simplicity of constituent or material*. Professor Duncan applies the new theory of matter to illustrate the conception of a sublime and grandiose scheme of inorganic evolution, in comparison with which all organic evolution would be an affair of yesterday.¹ He utilizes, for this purpose, the results achieved by the well-known investigations of Sir Norman Lockyer into the spectra of the heavenly bodies.

Substances are detected and identified by the spectra they yield when incandescent. Whether they are on the earth or in the sun or in the stars matters not, provided we can pass through the prism of a spectroscope the light emitted by them. Up to 1865 it was commonly believed that each elementary substance had only one spectrum, but about that time it was proved

that the spectrum of an element depends upon the temperature to which it is subjected, and if we ask ourselves the meaning of the change which the spectrum undergoes, it is difficult to imagine any other efficient cause than *elemental dissociation* with increasing temperature to account for it.²

The study of the spectra of certain elements, such as iron, magnesium and calcium, in the sun, led to the surmise that the atoms of these elements must exist there in a dissociated state; that is to say, it is not the atoms of these

¹ *Op. cit.*, p. 206.

² Page 260.

elements but sub-atoms, or smaller groups or systems of corpuscles, that exist there in a free state. The elements in this state, or, in other words, the corpuscular constituents of their atoms, are called *proto*-elements. Thus, the spectro-scope reveals what is believed to be proto-hydrogen in some of the hottest known stars. This state of dissociation is, of course, supposed to be due to the immeasurable intensity of solar and stellar heat. Now the suggestion is

that this dissociation according to temperature results in a stupendous evolution of inorganic matter, . . . that the eighty odd elements of matter as we know them on earth to-day were not specially created, but that, like the plants and animals, they have truly evolved, from simpler, and still simpler, types back to some really simple element from which they have all evolved through infinite æons gone by.¹

With regard to this hypothesis we may observe, in passing, that it is misleading to speak of a 'really simple element' without explaining what is meant to be conveyed by the term 'simple.' Surely that supposed element had in it, before it 'evolved,' the potentialities of the forms into which it is supposed to have evolved; and these potentialities or capabilities or capacities—call them what you will—were *realities*, *really* there somehow or other in the element, and are no mere figments of the mind; and if they were there in the element, is it not misleading to call such element 'simple' or homogeneous, without reserve or qualification of any sort?

Knowing 'that the hotter a body is the more does its spectrum lengthen out,' Lockyer divided the stars into three great groups: (1) the hottest stars, composed almost exclusively of the *gases* hydrogen, proto-hydrogen, helium, asterium, etc.; (2) the medium or *metallic* stars, in which the metals begin to appear, first in their dissociated condition (in the hotter stars), then in their normal condition (in the cooler of the group); (3) the coolest or *carbon* stars, revealing the carbon spectrum and the lower temperature spectra of the metals.

In the medium group, as the temperature descends, it is the elements of lightest atomic weights that appear first ; thus bearing out the idea that the atoms of the elements are complex structures formed by the gradual combination of originally dissociated or free corpuscles.

Professor Duncan draws a parallel between the evidence of the geologist for organic, and that of the astronomer for inorganic, evolution. He claims that if we accept the former we must accept the latter ; and the former he points out to be a mere speck, in regard to lapse of time and range of temperature, compared with the long line that would represent the latter. Organic evolution reaches down through a few million years perhaps, and ranges between the temperature of 100° and zero Centigrade ; inorganic evolution postulates a temperature of $30,000^{\circ}$ Centigrade, and stretches back over billions of ages 'to a time when the stars were young. Organic evolution is the last stage of inorganic evolution and we are akin to the stars.'¹

This is a speculation, though a legitimate one in itself. But scientists sometimes allow their enthusiasm for speculation to blind them to the philosophical and logical shortcomings of their theories : to such defects as the assumed 'simplicity' of the ultimate element, referred to above ; or to such unintelligible conjectures as this is about the origin of life :—

The great law of continuity forbids us to assume that life suddenly made its appearance out of nothing, and tells us that we must look for the element of life in the very elements of matter, for the potentiality of life should exist in every atom.²

What is this 'great law of continuity' ? A mere assumption. We have evidence of breaks in Nature as well as of continuity. Is life an 'element' like the other eighty odd elements ? In order to persuade ourselves that all life sprang from inorganic matter, are we to assume that every atom of matter is alive—potentially ? The suggestion reminds us of the famous 'mind-stuff' invented by Clifford :—

In order to do away with the souls of a few living beings,

¹ *Op. cit.*, p. 214.

² Page 213.

who do not constitute the one-hundred-millioneth part of the mass of the physical world [Clifford assigned] a mental life to every grain of sand and drop of water on the earth.¹

It is a pity that scientists should disfigure their valuable work and detract from their own authority and influence by such weak and unworthy speculations. The ‘need felt by men of science of reducing the physical universe to a condition of “Oneness”—of finding some One Thing out of whose qualities or properties might proceed all that is”²—this need is an impulse which, like many other natural cravings, should be kept within the bounds of moderation and reason.

XVI

FINAL QUESTIONS

The theory of elemental dissociation and evolution suggests another and final question:—

Did God, however long ago, start the circling particles with the full plenitude of His energy, and then leave them to waste their energy in ever multiplying configurations down to what, however far removed it may be, must be a state of rest and death, or did He give them this energy in perpetuity? Put in another way, is the universe a clock wound up by the Maker and left to run itself down or has it within itself the elements of its own regeneration?³

Is there a process of devolution as well as of evolution? There is some evidence for Lockyer’s theory that ‘while some of the stars are growing cooler and more complex, and are undergoing an evolution, others are growing hotter and less complex and are undergoing a devolution.’⁴ The supposed ‘life-history’ of a star would commence with the collision of cold meteorites in virtue of the force of gravitation, continue through a constant rise of temperature due to ‘meteoritic bombardment,’ accompanied by gradual dissociation of elements, and end ‘in the naked simplicity of nothing but hydrogen and dissociated hydrogen, together

¹ Maher, *Psychology*, 4th edit., pp. 509, 510.

³ Page 217.

² *Op. cit.*, p. 252.

⁴ Page 218.

with small quantities of helium, proto-magnesium, proto-calcium, and asterium.¹

We do not know what that force of gravitation is ; nor do we know what heat is ; but we are told that there is reason to doubt the accuracy of the heretofore accepted view of scientists that the whole physical universe is gradually dissipating its available energy into heat. If the elemental dissociation which is supposed to explain the phenomenon of radio-activity unlocks such vast stores of intra-atomic energy as to account for the constant maintenance of the sun's heat,² there may be at work in Nature a converse process of atomic reintegration by which the available energy of the universe can be indefinitely conserved. Professor Duncan is inclined to favour this latter view ; but the pantheistic corollary he draws from it is altogether unwarranted in itself, besides being utterly inconsistent with the author's own avowed belief in God and Creation.³

Having pointed out that the theory of the universe 'running down its available energy' implies that its end 'will come gradually,' and that its 'beginning must have been sudden and due to a creative act,' he goes on to state that if the energy of the universe is not being wasted, the universe must be 'immortal or eternal both in the future and in the past.'⁴ Of course no such conclusion follows. Even a universe in which the conservation of mass and energy held good could have been created *in time*, with a *beginning*. And even had it had no beginning, even had it existed from eternity, it could have existed *as a creature* from eternity ; for the impossibility of an eternal creation is not proven.

Hence there is still less rational justification for the further suggested inference that such a universe 'is God in one phase of Him and . . . possesses His attribute of eternal duration.'⁵ Professor Duncan is a scientist ; he is also a theist who apparently accepts the doctrine of Creation ; yet he writes of the above pantheistic conclusion that

¹ *Op. cit.*, p. 222.

⁴ Page 245.

² Page 227.

⁵ *Ibid.*

³ Cf. pp. 213, 217, 257.

‘to most people of scientific training [it] is the more acceptable conclusion.’¹ The problem of the conservation or dissipation of energy in the universe he seems to confound with the problem whether the universe is God or only a work of God; and the problem whether the universe has or has not limits in time and space he appears to identify with the problem whether it is ‘infinite’ in its being or perfection simply. Apparently he has not given adequate thought to those ultimate problems.

XVII

‘KNOWLEDGE’ AND ‘BELIEF’

In a concluding chapter on ‘The Validity of the New Knowledge’ he sums up the scientific ‘simplification’ or ‘unification’ to which his speculations lead. But the effort does *not* reach *one, simple* thing; for it involves many different and still unexplained entities—weight or gravitation, heat, magnetism, positive electricity, the ether, attractive and repulsive forces, to mention only a few. An unbroken evolution, beginning with the electron and the ether and ending in man himself, is also assumed.

Then about this whole conception of the universe the author asks this simple question: ‘Is it *true*?’² His answer is equally simple, if a little disconcerting: that it is impossible for us ever to know whether the conception is true or not! And why impossible? Because, he says, we cannot here get at the ‘reality’ experimentally, in order to see whether our conception corresponds with it. But can we not apply to it the recognized logical test for all hypotheses: does the conception in question, or does it not, offer an adequate explanation, and, in the circumstances, the only adequate one, for the facts that do actually constitute the ‘reality’ of our sense-experience? Why not apply this test? And why not give or refuse our intellectual assent to the conception according as we think that it does or does not satisfy this test?

Professor Duncan tells us that he, as a matter of fact,

¹ Ibid.

² Page 253.

feels at liberty to give his assent to the 'system' of conceptions he has outlined, including, we suppose, the evolution of his own life and mind out of corpuscles, and the thesis that the 'Universe is God in one phase of Him';¹ for he says: 'If we may never know a system to be true we may *believe* it to be true. We may not have a knowledge of truth but we may have a recognition of it.'² If he 'believes' this system or 'recognizes' truth in it, we wonder what can he mean by talking of 'creation,' or whether he 'believes' in a personal God?

The distinction between 'knowledge' and 'belief' or 'recognition' is groundless: there is question, throughout, of interpreting the 'reality' or 'realities' of our sense-experience by means of intellectual concepts, and of giving our intellectual assent to our interpretations according to the rational grounds we have for these latter. We have no right to limit the term 'know' to the phenomena directly revealed to individual sense-consciousness: we 'know' whatever 'the eye of the *mind*'³ sees clearly, i.e. whatever 'realities' the intellect attains to in its attempt to interpret and account for the 'realities' revealed to sense. In this process the intellect can and does attain to a *knowledge* of, or a *rationally grounded belief* in, realities that are not themselves phenomena of sense, but only causes of these latter: to realities such as substances, agents, powers, vital principles, conscious principles, souls, spirits, God.

There is, moreover, another way of reaching intellectually to such realities besides the way of hypothesis and its verification: there is the way of a *posteriori* reasoning from the effects or phenomena perceived by our senses to the existence and nature of the cause or causes of these phenomena. The way of induction and hypothesis determines our choice between a plurality of conceivable *proximate* causes for these phenomena; but when we ascend to higher questions about the remoter causes of wider fields of experience, and to the question of the Ultimate Cause of all experience, analogies gradually fail us, conceivable

¹ *Op. cit.*, p. 245.

² Page 254.

³ Page 4 (italics ours).]

alternatives grow fewer and fewer, until finally our reasoning runs in this simple groove: that all experienced fact must have an Ultimate Cause and that this Cause must be of such a nature as to account adequately for all the facts of human experience. Such is the nature of the proofs, based upon self-evident intellectual principles, by which *'the invisible things of (God), from the creation of the world, are clearly seen, being understood by the things that are made: His eternal power also and divinity'* (Rom. i. 20).

P. COFFEY.

OLD CRITICISM AND NEW PRAGMATISM¹

TWO of the great outstanding names in the history of modern philosophy are undoubtedly Kant and Hegel.

The publication, therefore, of an original study of the main lines of thought of these two philosophers, the work of a thinker who has formed a living contact with their systems, and has grasped their full wealth of meaning, is an event of great importance. An essay on Kant and Hegel, which was thought worthy of being published at Berlin as a monograph by the editors of the *Kant-Studien* in a special number, brings with it an *a priori* claim to be considered a remarkable study. And the claim must be fully conceded. This essay, which now appears for the first time in English, is profound, original, and luminous—in short, a work which only a highly-gifted intellect could have produced. It ought to go a long way towards removing the conviction which seems to possess the minds of so many Irishmen that the work of a foreigner, especially in philosophy, must necessarily be superior to anything done by one of ourselves. This conviction sometimes results in strange misjudgments, and often forces a native author who fails to meet with full recognition at home to appeal from the indifference of his own countrymen to the ready appreciation of more impartial judges abroad. All, however, who look forward to the rise of a new, a healthy, and a vigorous intellectual movement in the life of young Catholic Ireland, will rejoice at the appearance of a work which at once lifts a brilliant countryman of ours into the front rank of philosophic writers.

The volume before us contains four essays. The first, which is the main portion of the work, occupies two hundred pages, and is devoted to 'a comparison of the methods of

¹ *Old Criticism and New Pragmatism.* By J. M. O'Sullivan, M.A. (R.U.I.), D.Phil. (Heidelberg), Fellow of the Royal University of Ireland. Dublin: M. H. Gill & Son. 7s. 6d.

Kant and Hegel, illustrated by their treatment of the category of Quantity.' The other essays are short, and occupy altogether about a hundred pages. The second one deals with 'Kant's treatment of Causation and some of its corollaries'; the third with 'Pragmatism as an epistemological method in its relation to Criticism'; while the fourth contains a 'general comment on Criticism and Pragmatism.' When it is said that the last three essays are of the same excellent quality as the first, further praise will scarcely be needed. The entire book is becomingly dedicated to Dr. O'Sullivan's master and inspirer, the first metaphysician of his day in Ireland, William Magennis. No more fitting tribute could have been paid to such a master by such a pupil.

The opening essay is divided into four chapters, and in the first of these Dr. O'Sullivan sketches Kant's standpoint and method.

We may briefly designate Kant's task as an enquiry into the validity of axioms, or, in his own terminology, of synthetic judgments *a priori*. By this means he will test the validity of the disciplines founded on these axioms—viz., Metaphysical, Natural and Mathematical Sciences, Ethics and Æsthetics. He will at the same time determine the limits of the valid application of human reason.

Kant wishes to discover the 'sources' and conditions of knowledge and experience, but he will not employ the psychogenetic method, which aims at giving a natural history of the growth of knowledge. Experience is not examined in order to find out how it has arisen in the course of time in the human soul but to discover its essential constitution. Dr. O'Sullivan warns us that the Kantian *a priori* and *a posteriori* are not to be interpreted in a psychological sense; 'if this is done then all hope of understanding the critical philosophy is gone.' But though the critical and the psychologistic methods are thus *toto caelo* distinct, yet the standpoint at which problems present themselves to Kant for solution must be described as psychological, and this is a factor of great importance in determining, not only the form, but also to a large extent the substance, of

his philosophy. This standpoint Dr. O'Sullivan calls that of the 'psychological individual.' By this is meant that Kant accepts Hume's atomistic account of sensation and sense-perception, and the problem, then, is, how can I claim, as a mere individual, that the content of my consciousness, the order in space and time of my sensations, is not merely subjective, but must hold good for all other human beings?

This central position, as criterion or touchstone, which experience occupies in the Kantian theory of knowledge, is perhaps what most characteristically distinguishes him from his predecessors in the history of modern philosophy. These, on the strength of certain assumptions as to the character of our cognitive faculty, tried, as it were, to deduce the character and pass judgment on the value of experience. The reversal of this position is what really constitutes Kant's change to the 'Copernican' point of view. With this is closely connected his rejection of the epistemological monism of previous systems, whether empirical or rational. For both sensationalists and rationalists agree in refusing to allow a difference of kind, so far as epistemological function is concerned, among the elements which compose valid knowledge. Hume refused to admit the validity of any conception which could not point to its parentage in sense impression; whilst the rationalists held that true knowledge is only to be attained in the unfettered exercise of pure reason. For both, experience was a mere heap of sensations; but whereas for Hume this alone had validity, the rationalists regarded it as almost valueless and set up another knowledge beside or beyond it, which alone as the product of pure reason possessed full validity and worth. Kant opposes both of these extreme tendencies, and in reconciling transcends them. Beyond experience there is no valid knowledge—pure reason can of itself generate none—but experience is no longer a mere conglomerate of sensations, but the reason-infected given of sense. Reason is not transcendent of, but immanent in, experience.¹ But though rejecting the extremes of empiricism and rationalism, Kant preserves and unites the characteristic features of both. Knowledge or experience is constituted of two kinds of elements, whose functions and interests in the structure are different. On the one hand, new content is ever being added to our knowledge, and on the other, this must be fused into *objective* unity with the content already present. Sense alone is incapable of giving rise to

¹ This quotation is a history of modern philosophy in brief; it is a fine specimen of the author's power of concentrated expression.

experience, even the experience of the empiricists, and reason by itself can do no more than analyse knowledge already possessed, but can never generate new. Thoughts without contents are empty, intuitions without concepts are blind.¹

Dr. O'Sullivan then lucidly traces for us the Kantian argument showing that space and time are the necessary and *a priori* forms of sense experience. Experience also involves certain necessary rules or categories which make it possible. For Kant's purpose, the evaluation of the theoretic disciplines, an exhaustive and exact enumeration of the categories was of the utmost importance. Kant, however, did not give himself much trouble in this respect, but, working under the guidance of the old division of judgments in formal logic, he arrived at his well-known table of four categories—Quantity, Quality, Relation, and Modality—each with its three sub-classes. This constitutes the metaphysical deduction. Dr. O'Sullivan thinks that

whatever defects this attempt to connect the table of categories with the division of judgments in formal logic may labour under in its further development in Kant's hands, it has at any rate been a very fruitful idea. It brings into prominence a side of the Aristotelian logic which had previously remained undeveloped. It calls attention rather to the 'form of thought' as an objective relation of content, than the subjective movement of thought, and so tended to establish what I may call an objective formal logic by the side of the methodology which had up till then almost entirely occupied the logicians. And it is in this way that much of what is characteristic in the logic of the nineteenth century—the development of the doctrine of judgment and in some cases the conversion of the science into a systematization of the table of categories—can be traced back to this pregnant idea of Kant's.²

But Kant's own attempt to derive the table of categories from the current forms of judgment is characterized as 'unfortunate, seeing that the process should rather have taken place in the opposite direction.' Kant believes himself to have shown that within the realm of experience the categories have *constitutive* knowledge-value. But this

¹ Pages 8, 9.

² Page 18.

validity having been proved for them as forms of synthesis we have no reason to hope for, Kant argues, when they are employed for other purposes than synthesizing the 'given of sense.' Yet this is what the pseudo-science of metaphysics proposes to do. Though sense and understanding stand opposed—the one leading to the acquirement of ever-new matter which prevents unification being perfected, the other to unification and completeness—it is only by the union of both that knowledge is possible. Metaphysics, however, looks only to one side—that tending to absolute unity and completeness.

Our author then goes on to show how Kant, while concluding that metaphysics was a natural illusion of the human mind, yet sought, in the fact that Reason has another besides a theoretical function, since our relation to things is not only that of knower to objects known, but also of agent to purpose to be realized, to attain to a *practical* certainty as to Freedom, God, and Immortality. Reason must prescribe objectively valid aims for the will; this involves 'duty for duty's sake,' and so leads on to these three Ideas as postulates of the practical reason and firmly established objects of belief. He points out that the

result of the two Critiques is to leave the worlds of nature and of freedom, not so much opponents, as strangers. They cannot contradict or agree with each other for the simple reason that they speak different languages. The task of mediation is undertaken in the Critique of Judgment where the idea of 'end' is shown to have application to nature.¹

Dr. O'Sullivan points out with regard to Kant's elaboration of his general critical idea that

the doubt must arise as to whether it is possible distinctly and explicitly to formulate and bring to the full light of consciousness the presuppositions and principles which an examination of experience shows to have been unconsciously active in its production.

Kant states that these synthesizing principles work 'in

the deepest depths of the soul ' through the agency of the ' blindly-acting productive imagination.' Yet he sought to demonstrate them *a priori*, and dogmatically rejected the category of ' final cause ' as a theoretic principle ; but he has not shown how the exclusive employment of the mechanical categories springs from a necessity of Reason. Two weak points in the Kantian system called for the reform, which was brought about by Hegel, viz., (1) the disconnection, sharp opposition, and contrast in the different parts ; and (2) its phenomenalism—the doubtful and seemingly contradictory position of the *Ding-an-sich* especially invited attack.

He then passes on to a really masterly exposition of the essence of the Hegelian method and system. Hegel's task was to expand and systematize the Kantian table of categories, so that their mutual relations and positions should become clearly defined and their necessity proved ; and at the same time to get rid of the subjectivism, and its appendage, the *Ding-an-sich*. Rejecting the psychological prejudices which still cling to Kant, Hegel tries to discover the thought-forms immanent in reality. The system of categories in its entirety presents the very nature of mind, not, however, of mind as separate and standing apart from reality, but as constituting its very innermost essence. Our author, first of all, allows Hegel to interpret his own thought for the most part in Hegel's own words, contenting himself with emphasizing the significance of what Hegel says, calling attention to the meaning which lies below the surface, illuminating the dark places by the light derived from Hegel himself. Afterwards he deals more freely with the system, bringing a piercing glance to bear upon it, viewing it from different points of view, revealing its depth, its many-sidedness, its weaknesses. The outcome of Dr. O'Sullivan's study of Hegel, whose complex system it is almost impossible to characterize briefly, may perhaps be expressed thus :

The ' transcendental deduction ' of the categories—showing their necessity for experience—formed the kernel of the Kantian logic ; for Hegel the ' metaphysical deduction,'

the investigation of them in themselves and for their own sake, assumes the foremost place. '*Logic then coincides with metaphysics, the science of things set and held in thoughts*—thoughts accredited, able to express the essential reality of things' (Hegel). Logic becomes the centre of his whole system, the philosophies of nature and of mind dealing only with the particular expressions the pure categories receive in these spheres. For ordinary logic the forms of thought were more or less useful helps by which the individual mind could manipulate its thought-contents, so as, starting from immediately given facts or granted premises, to arrive at some other thought-complex, whose truth would be thereby guaranteed. For Hegel, on the contrary, they do not stand in this merely external relation to reality, but form its real essence. The system of categories, with which Logic deals, exhibits an organic completeness; if any category be taken from its place in this system it no longer continues to be what it was, but bears the traces, the wounds as it were, of its forcible removal. Since it has its truth only as part of one systematic whole, if it is considered alone, regarded as self-sufficient, and so preserved in this abstractness, it will fall into contradictions with itself and develop into its opposite.

We have thus before us the idea of a system which, starting from the emptiest, most abstract, and immediate of the categories, mere Being, advances gradually through inner necessity of reason, till at last the highest, fullest, and most concrete category, one which is in unity with itself, is reached. This is the Absolute Idea, *νόησις νοήσεως*, Absolute Self-consciousness, in which all the categories which have been successively found wanting are preserved, but only as 'moments.' The advance consists in alternate denial and recasting of each stage, which in undergoing this transformation leads to that immediately higher.

This graduated and expanded scale of categories embraces in its compass not only those contained in Kant's table of theoretical categories, but also the ideas of the Critiques of the Practical Reason and of the Judgment, finding its climax in a notion not very unlike the 'Intellectual Intuition'—a mere 'Idea' for

Kant, an expression of the highest actuality for Hegel. The scale of categories is likewise a scale of values, i.e., the value and validity of each category is determined by its position in the scale; determined, however, not in such a way as to be definitely and immediately condemned as being false or even phenomenal, or justified as possessing the full measure of truth. This 'either—or' method of valuation does not exist for Hegel. On the contrary each is seen to possess so much truth in that it is an expression of the Absolute, but so much falsehood in that being only an inadequate representation—how inadequate is determined by its position in the scale—it would put itself forward as a complete expression of the Real.¹

For Kant the ideal which furnished the standard for judging of the world's progress is moral not theoretical the 'ought' remains the highest worth-category in the Kantian philosophy. For Hegel the final category in the dialectical scale, the Absolute Idea, is no longer the 'ought'—the theoretical ideal replaces the practical, τὸ ἀγαθόν gives way to the νόησις νοήσεως.

After Hegel and Kant have been thus compared with respect to the main aspects of their systems, a detailed exposition of their respective treatments of the category of quantity is given, accompanied by a running commentary and followed by a well wrought-out comparison. To attempt to summarize these two chapters would be to spoil them. One or two of the main ideas can only be very briefly indicated. The inner relation of the Kantian Logic to the Æsthetic is elucidated—the apparent completeness and independence of the latter being shown to arise from the Kantian method of exposition, and not from any inherent contradictions in his real thought. It is pointed out that the Logic contains assertions which seem strangely at variance with many in the Æsthetic, even flatly contradicting them. 'But we cannot regard these contradictions as insoluble, and so reduce the Critique to a regular chaos of absurdities.' If we look upon Kant's starting-point as psychological and his method as logical, these knots unravel themselves.' Dr. O'Sullivan

¹ Pages 47, 48.

then proceeds to unravel them in such a way as to convince his reader that he has got at the 'right end of the stick,' and knows how to use it. He maintains that Kant did give a real deduction of his categories—not the so-called 'metaphysical' deduction which need not be taken seriously—but under the heading of 'Principles of the Pure Understanding.' He proves this in the most convincing way by an appeal to Kant himself, multiplying quotations and references which establish this interpretation as the only one rendering the Kantian system coherent. He traces for us the presence of a definite order among the categories, and thus repels the charge that Kant sets them down in a haphazard and purely arbitrary fashion. Kant's treatment of mathematics, and its allied conceptions, is next considered, and his distinction between the mathematical and philosophical methods is justified. The development of the Hegelian treatment of quantity is tough reading, but this arises from the highly abstract nature of the subject, and not from any lack of lucid exposition. In fact, if a careful reading of Dr. O'Sullivan's chapter does not furnish an insight into Hegel's thought to an enquirer, the search for it elsewhere is likely to prove hopeless. We venture to make a few short quotations in illustration:—

For Hegel, as well as for Kant, the categories of quality and quantity, as well as all the others, have validity for the world of experience—for him there is, indeed, finally no other world in the sense of a Hereafter, a Beyond World. Yet here too there is perhaps a difference. Kant looked upon his categories as the necessary binding stays of experience, they held the given of sense together. For Hegel, the function of thought—even the most abstract and least developed—is to a certain extent to *rethink* the given of sense, in a certain sense to transform it.¹

Thus Kant and Hegel both agree in rejecting materialism, but for different reasons. Kant rejects it for the same reason as he rejects Spiritualism. Both are *equally* invalid, as far as the theoretical reason is concerned, being the result of the transcendent application of the categories. Hegel's rejection rests

on different grounds. Materialism and the category which corresponds to it, Quantity, claim to represent adequately the true nature of the whole reality. The process of the Dialectic has shown that Quantity is a necessary stage and that a quantitative conception of the Absolute is to a certain extent true—in so far as it does not pretend to be the whole truth it is not altogether false. But it has also shown that quantitative considerations, when looked upon as being the whole truth, involve their own self-destruction.¹

The first essay is brought to a close by an extremely interesting, well thought-out, and suggestive treatment of the doctrine of the Antinomies in Kant and Hegel.

The second essay is occupied with Kant's treatment of causation, which is first set forth fully and lucidly, and then subjected to a severe examination. Kant's proof of the validity of Causality runs thus:—

Our perceptions of events and phenomena are always successive. But this succession among our perceptions is no guarantee that their objects are successive in exactly the same way. Sometimes the succession among our perceptions represents objective simultaneity, as, for example, when I perceive successively the different parts of a room. Sometimes event *a*, which I perceive after event *b*, really precedes it, e.g., I may hear one cannon-shot subsequently to another, to which, however, it is objectively prior, simply because the one is at a much greater distance than the other. We can determine the place of phenomena in time only in relation to each other, and therefore in time in general only if the two phenomena, *a* and *b*, are of such a nature that they are bound together according to an objective and absolutely necessary rule, which determines not only that *a* does always, but that it *must* always, precede *b*; in other words that *a* is a condition precedent of *b*'s existence. But this is the rule that all 'changes take place according to the law of cause and effect.' Kant holds that the connexion between cause and effect is necessary and universal, not because the judgment is self-evident

in itself, but because without it objective experience would be impossible. Finally, there is an important consequence of his proof. The cause in its turn must also be an event; because had it always been in existence there were nothing to determine the happening of the event at this moment rather than at any previous one; unless, that is, the cause is also an event which has been brought into existence by a previous cause which in its turn is also an effect, the *raison d'être* of the assumption of the principle of causality would be gone. Within the realm of experience this principle has absolute validity; no exception to it is thinkable. Any talk of a free cause—that is, a cause which is not itself an effect and fully determined—is ruled out of court, so far as it pretends to an empirical basis. The untenability of the cosmological argument for the existence of God follows. The validity of the maxim of cause and effect has been established with direct reference to the possibility of experience; it can only be proved in this manner, and consequently we have no right to apply it to the supernatural beyond the limits of all experience. It is a constitutive principle of knowledge when empirically employed, but can only be illicitly used to connect the world of experience with something altogether beyond its limits, namely, its Creator. The principle is then simply one to connect events and it can never help us to reach a first cause.

One of the first things that Dr. O'Sullivan notices in this Kantian doctrine of Causality is that it adopts what he calls a 'streak' view. The cause of an isolated event *b* is sought in another isolated event *a*. This is a rough-and-ready way of treating the matter, but is scarcely exact enough for strict philosophical speculation. We must replace the abstract events *a* and *b* in the full concrete, out of which we have taken them. When this is done we recognize that cause and effect apply to the totality of conditions and the totality of the conditioned. The totality of phenomena at any one moment is the cause of the totality of phenomena at the moment immediately succeeding. Experience is the consciousness of a great complex of phenomena, in which each element has its definite time and place

assigned to it. Thus the statement of the proof should be something like this :—

The determination of the temporal position of two events *a* and *b* implies that they belong to a *systematic totality* in which the position of every member in space and time relatively to every other member is determined by *a priori* and necessary rules.

But this statement of the proof brings us into sharp conflict with another equally fundamental doctrine of Kant's. We have seen that the world as a whole is not, and never can be, an object of experience. It was on this rock that rational cosmology split. Our experience is something incomplete ; the world as a whole is nothing real or actual.

We thus find Kant face to face with the three following dilemmas : (1) He must either reject the principle of causation and uniformity of nature as an *a priori* law or else the fundamental idea of the dialectic as a whole. The Dialectic, however, presupposes that he has successfully established the claim he makes for the category of cause ; yet he cannot stand by the *a priori* and necessity of causation and let the results of his criticism of cosmology go by the board, because both are equally closely connected with his radical empiricism¹ and his starting point in the psychological individual. (2) Again he must either renounce his subjectivism and phenomenalism or else his hope of proving the validity of necessary synthetic judgments *a priori*, and yet he is constantly reminding us that he accepts phenomenalism because it is the price which alone can purchase *a priori*. (3) He must finally either adopt a 'streak' view of causation or presuppose an 'ideally perfect experience' as given. With the former he cannot demonstrate the necessity of the causal axiom, and the latter flies in the face of all Kantian principles.²

Further, Kant's method of proof leaves it quite undecided whether the principle established shall be looked upon as expressive of efficient or of final cause.

Kant interprets his proof in the former sense, but it is clear

¹ 'By this phrase [Dr. O'Sullivan says] I simply mean to convey that Kant limited knowledge strictly to the world of experience, without however implying that he held that "empiricism" was sufficient to explain this world.'

² Page 236.

that objective order in time is determined not only if *a* determines *b* as cause determines effect, but also if *b* determines *a* as end determines means. Thus, final cause has as much claim to *a priori* validity as efficient cause.¹

Dr. O'Sullivan holds that with Kant's failure to prove the absolutely necessary character of the laws of nature, his attack on empirical freedom must also be rejected. Even if he had been able to show that as far as the external world is concerned mechanism is the only possible point of view, yet its transference to the psychical world would still require justification. Kant here falls back on his doctrine of external or inner sense.

But inner sense is used by Kant in a very restricted meaning. It by no means includes what we generally include under internal experience all that introspection reveals. It is in fact confined altogether to cognitive states. Feelings and desires as well as decisions and acts of will are excluded. Yet to discuss the question of freedom and determinism without special reference to these portions of our psychical life seems simply playing with the subject.² In the real problem of Freedom, I do not think that the question is merely one of the application of the bloodless category of cause to our psychical states. This may be all that is meant on certain theories of association, but when we are dealing with a conflict between full concrete desires, and are trying to decide the question of freedom and determinism in this respect, what we are bound to consider is whether the full complete personality of the agent is not *the* deciding factor. If this can be established by an appeal to experience, to what careful introspection reveals, I submit that nothing which Kant has succeeded in proving can be urged to deny it the title of knowledge. Similarly as to the cosmological argument for the existence of God. It was from his own conception of causation that Kant delivered his attack on it. But this was not the conception on which those who put forward that argument built; whatever else they may have meant, they certainly meant something more than mere necessity according to rule. Their conception of causation they may not have perfectly analysed and explained, but *his* attack on their position fails until he has demonstrated that his own view of causation and it alone is objective.³

¹ Page 237.

² Page 245.

³ Page 247

So far for the 'Old Criticism,' now for the 'New Pragmatism.' The transition from the one to the other is one of the finest portions of the book, and is worthy of Erdmann at his best. We are led with such consummate skill to perceive the affiliation of the one system to the other that it seems the most natural thing in the world that Criticism should have directly passed into Pragmatism, and we wonder at ourselves for not having previously seen a connexion which seems fairly obvious when it is pointed out.

Kant is what the Germans call an epoch-making philosopher ; he marks a turning point in the history of thought ; he ushers in an entirely new method or habit of philosophical thinking. Out of the lifeless rock of eighteenth-century thought he sculptured the forms which have been the active principles in the philosophic speculation which has arisen since his time. But he left them incomplete, he left the native rock still clinging to them. Though the necessity of 'development' was evident, though Kant pointed beyond himself, yet in this respect he is like a sign-post with many fingers pointing in different directions and the road taken depends largely on the personality and needs of the traveller.¹

Whether we arrive at the Absolutism of Hegel with its pantheistic leanings, or at the individualism of Pragmatism, which to many seems to verge on utter scepticism, and has decidedly a pluralistic basis, depends on the aspect of the critical philosophy which we regard as basic. Kant's method was to separate rigidly the question of validity from that of origin or generic development. Confining himself to validity, his final test of a true proposition turned out to be that it fits into a system, into our picture or idea of the world as an organized totality. But what validity has this idea of 'experience as a systematized totality'? It is not the experience of any individual human consciousness, nor even of the human race at any given time, which is far from complete and anything but an organic whole. It cannot be a world existing independently of our cognitive faculties, for this has been ruled out. But if experience is something less than this organized totality,

¹ Page 252.

can we look upon our categories and axioms as anything else but instruments and postulates in the service of *better*, but not complete, organization? The value of a conception must be settled by the *function* which it fulfils in organizing our experience. But the function of any concept, just like the function of any organ in our body, can be determined most satisfactorily and in some cases only by an enquiry into its history. Kant, again, rested his position on the forced separation in which he continually held the faculties. But he overlooked the fact that the will plays quite as important a part in building up our idea of objective reality as the 'pure' intellect; questions of truth are therefore questions of value, and truth itself is fundamentally a species of the good. The world we have before us is no mere phantasma of sensations and bloodless categories. Our reaction to it is not merely on the side of our cognitive faculty; on the contrary, our whole concrete personality reacts and is operative in building up our concrete objective world, which is thus replete with meaning and purpose. Let us, then, refuse to consider the *validity* of such conceptions as reality, cause, etc., apart from their *function* in actual experience.

In thus setting out from Criticism to reach the central position of Pragmatism, Dr. O'Sullivan expressly warns us that there is no suggestion that Pragmatism has developed in any such fashion. Those who hold that 'axioms are but postulates' have been driven into their position by different considerations, amongst which he names the voluntaristic trend of recent psychology, the spread of the Evolution theory, the multiplication of rival mechanical theories all equally capable of explaining what they were called on to explain, and the insight by the recent development of empirical logic into the important part played by hypotheses in the formation of scientific truth.

'New truth is always a go-between, a smoother-over of transition. It marries new opinion to old fact, so as to ever show a minimum of jolt a maximum of continuity.'¹

¹ William James, *Pragmatism*.

The essence of Pragmatism consists in holding that this description of truth has universal application. Our so-called necessary categories, truths, and axioms were really adopted at first because they happily performed this mediatory function. Their success was so conspicuous, and they have been found so useful ever since, that we would prefer to give up most of our beliefs rather than surrender instruments so potent. Pragmatism, however, is not a psychological but a logical theory. But it insists that logic and psychology are not to be separated by walls of iron, that accurate psychological knowledge is of immense importance for fruitful logic. The logical criterion proposed is satisfaction, and primarily satisfaction of every kind; in so far forth as a theory, idea, judgment gives us any kind of satisfaction so far forth it is true. But a judgment which *in the long run* produces more satisfaction than another is truer. A judgment may work in half a dozen different ways, satisfy half a dozen different desires, yet it may fail to work, and produce immense dissatisfaction in a dozen other ways.

Any idea upon which we can ride, so to speak, any idea that will carry us prosperously from any one part of our experience to any other part, linking things satisfactorily, working securely, simplifying, saving labour is true for just so much, true in so far forth, true *instrumentally*.¹

All our conceptions are therefore instruments useful for manipulating the immediately given. *We have thus to make experience*. It is nothing given to us ready-made. An outline is then given of the Pragmatic account of the way in which the categories of common sense, such as things and their attributes, minds and bodies, one space, one time, subjects and accidents, causes and effects, appearance and reality, have worked their way to recognition. 'So far thought is a biological function, it is a powerful means for helping the organism to keep itself in existence and develop.'² With the increase and development of desires, the question of truth becomes more and more complicated—there is a

¹ William James,

² Page 277.

controlling social influence, for instance, to be reckoned with, and a mass of past beliefs which we cannot get rid of at will. Pragmatism, therefore, does not encourage us to play fast and loose with truth. Dr. O'Sullivan points out that a theory of Ethics would seem to be absolutely necessary to complete, or even give meaning to, the pragmatists' epistemology. 'Without it their whole structure seems to hang in the air, without any foundation. Yet the leading protagonists of this mode of thought seem to be in no hurry to supply this pressing need.'¹ He therefore proceeds to 'speculate on what the main tenets of a pragmatic ethics would be like.' There can be no room for absolute truths; in last analysis we must be content with probabilities and working hypotheses. Here the *individual temperament* must be an important deciding factor. But the social-pressure factor plays a still larger rôle.

Owing to the immense importance of the issues, individual idiosyncrasies are much less easily tolerated in the case of ethical judgments, which are put into action, than in the theoretical sciences, and are visited more frequently and more severely with the displeasure of the community—the prison replaces the mad-house. But the ultimate aim must be to secure the greatest 'breadth' of life combined with the greatest unity. This ideal, however, is unrealisable, and the question then arises, which side must be sacrificed—the unity or the variety? No absolutely definite answer can be given. Pragmatism will, as usual, incline to a middle course. And the decision here, even more evidently than in the case of the theoretical judgments, involves the element of personal risk.²

Our author then institutes a comparison between Criticism and Pragmatism, in which he brings out in a striking manner the essential features of both, making their differences and resemblances shed mutual light upon each other. Pragmatism contains two heterogeneous elements, between which there is no necessary logical connexion. On the one hand, it is radically empirical and refuses to acknowledge the necessary character of any judgments; the conception of truth is dynamic, not static. This is a position com-

patible with the most pronounced intellectualism. On the other hand, there is the doctrine that the *final* test of truth is the ability to produce satisfaction—of *every* kind. It is with the 'radical empirical' element in Pragmatism that Criticism is most closely related.

The book ends with a final summing up of both theories. Causation is the Kantian conception *par excellence*: failure therefore to establish its necessity and *a priority* involves the failure of the system.

It involves the twofold assumption that we start with a world-picture which at its face value cannot pretend to be more than subjective, and that it is possible to discover conditions or rules by fulfilling which it can validly claim objectivity.¹

But this supposed passage from subjectivity to objectivity has really no place in the individual's psychical history. Kant accepted the position that sensations were primarily given as sensations, and that their objective character was a matter of subsequent justification. Yet it is here that the main brunt of the battle between Realism and Idealism is borne. The projection (of our mental states from an internal into an external world) theory, which in one form or another is common to subjective idealism, is an exact reversal of the real process of the development of our world-view. Idealism thus rests on false and misleading abstractions. Pragmatism, in addition to the difficulties common to it and to Criticism, has difficulties special to itself.

It emphasizes a truth that is very much in need of emphasis, that many judgments which claim to be axiomatic are really no better than working-hypotheses, successful postulates. Certain scientific theories have been so successful in bringing about unification among the facts of the particular sphere to which they were applied, that they tend to have ascribed to them a kind of sacredness which may, at certain stages of scientific progress, act as a bar to the suggestion and acceptance of more suitable hypotheses, and even prevent the observation of empirical facts not, or apparently not, in harmony with them.

Pragmatism counteracts this tendency. It has done its best *logical* work here. Pragmatists themselves, however, insist more on the thesis that ability to produce satisfaction, in the widest and fullest sense of that term, is the ultimate test of truth. In an undeveloped stage of mental life the two sides of the theory tend to approach and unite. What the savage will accept as true, or treat as true, is largely determined by his desires and appetites. But the inadequacy of the whole view increases as we advance to higher and more developed stages of mental life. New desires and interests continually spring up: knowledge becomes an object desired for its own sake, and the attainment of truth may come to be the most prized of the various ends which a man can set before him. Truths must be estimated independently of their capacity to satisfy desires.

But even were all other objections brushed aside, it must still be urged against Pragmatism that, on its own theory of truth, it is false; as a test to be used to distinguish the true from the false, as something more than a psychology, it will not 'work.' How are we to evaluate the different desires we want to satisfy? We want a Logic of Values; but this is precisely what Pragmatism seems unable to give us. But even had we this logic, even could we reduce all the different values to one common measure, yet the difficulty of applying the canon thus got would be practically insuperable; it would not 'work.' Pragmatism is not a Logic of truth and falsehood or a Logic of anything else: it is a confession of the futility of all Logic.

Dr. O'Sullivan concludes by saying that he makes

no attempt to give anything like an exhaustive or adequate critical evaluation of Criticism and Pragmatism; his object has simply been to give a few of the objections which the special problems dealt with have suggested against these two systems of philosophy.

The power of thoroughly realizing the fundamental thoughts of great thinkers, of seeing the problems they dealt with from their own point of view, and of making them clear and intelligible to others, is very rare, but the author of this work possesses it in a remarkable degree. The commentators and expositors of Kant and Hegel are

legion, scores of volumes have been written illustrating and criticizing their systems, the Kantian and Hegelian literatures have grown to enormous proportions, but it may well be doubted if there is anywhere to be found within the compass of two hundred pages such a thoroughgoing, lucid, and profound exposition. Yet he himself is never tempted from the path of sound thinking by the attractiveness, by the brilliancy, by the symmetry of the philosophies of which he possesses such a complete mastery. While doing ample justice to the important truths to which they have given utterance, he has the keenest eye for the weak places and points them out with unerring finger. A fallacy, however adroitly it may be concealed, never escapes detection. That this is so cannot but come home to the reader, even when he is following what is in the main a purely historical exposition. A pregnant sentence here, a succinct and telling comment there, a short paragraph which at the same time sums up and evaluates, constantly remind him that in spite of the illuminative sympathy with which the difficult and complicated material is handled, the firm grasp of the essence of the problems discussed, and of the true conditions of a satisfactory solution, is never relaxed.

C. MURPHY.

MAYNOOTH IN THE BRITISH PARLIAMENT—II

SO much interest has been taken in the account that I gave in previous articles of the proceedings of the British Parliament relating to Maynooth that I have thought it well to supplement it and bring it down to date. There is a speech of O'Connell's, delivered in the debate of 1841, which, in justice and gratitude, ought not to be passed over. In that year Mr. Colquhoun, then member for Kilmarnock, introduced a Bill to alter and amend the Acts which regulated the establishment, and give the Government power to control its administration and direct its course of studies. The speech of this gentleman was full of bigotry, intolerance, and inaccuracy. He again put forward the exploded theory that Maynooth was intended originally for the laity as well as for the clergy. This myth was once more disposed of by Viscount Morpeth, Chief Secretary for Ireland, in the following words :—

What was the object for which the Catholic College of Maynooth was founded? The hon. member had said that it was intended that a portion of the Roman Catholic laity should be educated there as well as the clergy; but it was well known to have been the object of Mr. Pitt and those who concurred with him in founding the College, to withdraw the clergy of Ireland as far as possible from the influence of revolutionary and Jacobinical France and to rear those who should become the future ministers of the Catholic Church in that country.

Mr. Colquhoun delivered a long tirade on the teaching and system pursued in the College, quoting garbled and misleading extracts from the works of all sorts of theologians which were mentioned in the curriculum. He was supported by the member for Oxford University, Sir R. H. Inglis, who, however, had enough to do to defend his own University against the charge of having ministers and professors teaching doctrines which they had sworn at their ordination to oppose. Then other champions came to the

rescue, amongst them Mr. Cuning Bruce and Mr. Lytton. It was then that Daniel O'Connell got up and delivered the following speech ¹:—

He would commence what he had to say by stating, in the most distinct and emphatic manner, that he implicitly believed in all that was taught at Maynooth; he would not for a moment shrink from making this avowal, in its completest extent, and he was only checked by his respect for the House from expressing most emphatically his contempt for those aspersions upon that College which had been so shamelessly uttered by several hon. gentlemen on the other side of the House. It was said that the charges brought that night against Maynooth had already been frequently made in that House; he had been longer in the House than the hon. gentleman who made this statement, and he could tell the hon. gentleman that at least never had any charge against Maynooth been brought forward in so indecent a manner. Never had any charge against Maynooth assumed a character so reckless, so malevolent, so utterly calumnious. It was said that such charges had been made elsewhere; they had, in places and by orators exactly in unison with the disgraceful and disgusting slanders poured forth. But it was said that these charges had never been refuted; they had, as often as they had been advanced. The hon. gentleman said that allegiance to the Crown was frittered away at Maynooth; he would fix the hon. gentleman to this daring assertion, and he would prove to him, whenever he would, that never was there a more groundless assertion; never did bigotry instigate a calumny, or utter anything more grossly devoid of foundation. The hon. member, speaking to gentlemen his equals, at least, presumed to talk of Roman Catholics disregarding their oaths. He hardly knew in what terms to answer this assertion in the House. Were it said out of the House, the answer that would best fit the statement would be that the assertion was false as hell. The hon. member quoted passages and phrases, but he had carefully abstained from quoting either book, chapter, or verse, or it would have been easy to have sent for the book, and at once to have confuted him. The only two passages for which the hon. member had given the precise authority consisted of expressions which no Christian need be ashamed to utter or avow, which were perfectly consistent with the charity which belonged, or ought to belong, to every Church. The hon. member quoted Dr. Slevin, but he had not cited the particular

¹ See Hansard, March 2, 1841.

pages, and the reason was, that the hon. member knew very well that if he had done so he would have been contradicted and confuted in a moment. The hon. baronet, the member for the University of Oxford, had expressed himself on the subject with his habitual good humour, candour, and straightforwardness, but he was not satisfied with the answer which the hon. gentleman had given. The noble lord, the Secretary for Ireland, when he talked of Puseyite doctrines, had not imputed them to the University of Oxford, but to persons, clergymen, and among these, a bishop, who had been connected with the University. For these parts, he confessed, he greatly rejoiced to see the advance of these doctrines. It must be admitted that those were acting contrary to their oaths in teaching Popery, while they were paid by the Protestant Church. The hon. gentleman did not deny that, for he could not, but, blessed be Heaven, the swearing to the Thirty-nine Articles, and afterwards evading them, was not Catholic. This was a fellowship he did not desire, though the movement was, he was glad to perceive, in the direction of the true Church, and would tend to the triumph of the true religion. There was not a single feeling of heartfelt religion to redeem the malevolent tirade and the abandoned calumny which characterised the speech of the hon. member for Kilmarnock. If the suspicion of thorough hypocrisy could be laid aside, the vituperation of the hon. and learned gentleman would have been amusing. He could not help wishing that a few Catholic theologians had been present, as they would have been delighted with his dissertation on the cisalpine quarrel, and his running commentary on it. This was a case in which the State wanted to invade the rights of the Church, and France supported that design. The French parliament was opposed to liberties of the Church. What was the consequence? The infidelity which led to the revolution and the trampling on all Church institutions. There was, however, no agreement in religious principles between the gentleman who made the motion, and him who seconded it. No ultramontanist and cisalpinist could have differed more than the hon. member for Kilmarnock and the hon. member for Elgin. One was an intrusionist, the other a non-intrusionist. He saw the other day a speech in which the hon. and learned member for Kilmarnock spoke with indignation of the attempt of the State to interfere with the Church of Scotland; but his colleague in attacking the Catholics was a zealous intrusionist—in fact, there was not a single point on which the two hon. members were agreed, except in hatred to the old religion. The one relied upon the authority of John

Knox, the other contended for the supremacy of the State over the Church, but they agreed to hunt in couple against Popery. He was sorry for the Church of Scotland. The present quarrel would not be soon over, and really he must say, it was as pretty a quarrel as he could desire to see. But the ultramontanist question was now at an end. All Catholics now, in every State, acknowledged the spiritual supremacy of the Pope to its just extent. You could not show a State in Europe, or in the world, where the Catholic religion was not extending itself, or one where Protestantism was on the increase. He (Mr. O'Connell) was sorry to dwell on these subjects, but a polemical discussion had been forced on them, and he should be ashamed if he did not maintain a reason for the hope that was within him. The hon. and learned gentleman talked of getting published the Bulls that had been addressed to the Catholic bishops. He might do so. The Catholics struggled for emancipation in Ireland. It was offered to them if they would give the State the power of appointing their bishops; but the Catholics would sooner lose their rights than permit an adulterous connection between their Church and a temporal party. But the hon. and learned gentleman talked of a difference between Irish priests educated in France and at Maynooth, and he quoted Inglis to prove his contrast. This reference proved the discrimination of the hon. member for Kilmarnock. Now, Inglis was in Ireland in 1831 and 1832, talking, as he said, familiarly with priests who had been educated in France. But the education of Catholic priests in France ended in 1792. No one could go from Ireland to France, unless he were first ordained, and he must be then twenty-four years of age. He could not return until he was thirty, but they must all have returned before 1792; and yet Inglis stated that he had been talking familiarly with those priests thirty-eight years after the time when they must have attained the age of thirty. Now, considering the laborious mission of the Irish priests, he (Mr. O'Connell) would put it to the House, how many of those rev. gentlemen could be alive when Inglis was in Ireland? He had been a great deal amongst the Irish priesthood, and he knew that when Inglis's book came out there were only four of those gentlemen living, not one of whom that writer had seen, and of the four there was but one now living. But there seemed to be no discriminating facility in the hon. and learned member, and he could not discern truth from falsehood, and error from fact. The hon. member next told them that the late Lord Castlereagh was an exceedingly great theologian, a faculty which he (Mr. O'Connell) had never before

heard attributed to that nobleman ; but he was quite willing to make the hon. member for Kilmarnock a present of all the benefit of that authority. Then the hon. member came to Emmet, and his evidence before a Committee of the House of Lords, after he had acknowledged himself to be a traitor. He (Mr. O'Connell) did not mean to speak slightly of Thomas Addis Emmet, whom he remembered as an accomplished gentleman, a man of talent, adorned with all the virtues of private life, who was rising fast in his profession, and full of the gifts of science. Emmet embarked in the fury of the French Revolution, but he was no authority on Catholic opinions. Scarcely a Catholic gentleman took part in the rebellion. All those who were executed were Protestants or Presbyterians. So the quotation from Emmet was another instance of the facility of delusion which seemed to distinguish the hon. gentleman. The hon. member for Kilmarnock next went into a long dissertation on the intimidation of Catholic priests, which he ventured to say he had proved to a demonstration that would admit of no denial. Another instance of his facility at delusion and assertion ! But more astonishing still, the hon. member seemed determined to quote anything, except only what was true. Now, there had been no less than thirteen committees before whom cases of alleged intimidation at elections were tried. Six of these were tried by Tory committees, and the popular candidates were unseated, but not a single attempt was made to prove misconduct on the part of the priests. The charge had been made out of doors, it was true ; the committee furnished an opportunity to prove it ; and he implored the House to attend to him, while he stated that those opportunities of sifting the alleged misconduct, upon oath, were neglected and flinched from by those who had raised the calumny, and who continued to propagate it. To be sure the Catholic priests took part in elections, and why should they not ? They spoke from the altars against perjury and bribery ; but he defied the hon. member to show by evidence that they went further. The hon. and learned member quoted Singleton ; but was Singleton ever in a Catholic chapel, or before an altar ? All his evidence was mere hearsay, picked up from those who stated that they were present at what they described. But he turned with contempt from those calumnies on the Catholic priests. Did they imagine that Exeter Hall was the only place where all that was low, filthy, grovelling, and false against the Catholic religion was spoken ? It was not. The meanness, virulence, and calumny, which had been so long considered as exclusively congenial to Exeter Hall, were now transplanted

into that House. He repudiated those doctrines ; every one of them had been already repudiated and confuted over and over again. His eternal salvation depended upon the sincerity of his belief, and, standing as he did in the presence of that God who was to judge him, he there asserted that he never would abandon one particle of his creed ; and he now told the hon. member for Kilmarnock that a more calumnious and a more false assertion was never made against any Church than had that night been alleged against the Roman Catholic Church by that hon. member. Of what Church did the hon. member elect to call himself ? the idol whom he appeared to set up and glorify being John Knox. The hon. member for Newark, had he remained in his place, would hardly allow that the hon. member belonged to any Church at all, and he would say to the hon. member : ‘ Have you ordination in your Church ? and who was John Knox ? ’ Had the hon. member read Mr. Tyer’s work ? That Protestant Presbyterian historian proved that John Knox was accessory before the fact to two murders—a notable idol for the hon. gentleman. And to talk of the Roman Catholic doctrines inculcating the violation of faith even to Protestants. The hon. gentleman’s idol, John Knox, indeed, said that no faith was to be kept with Catholics, but to assert that Roman Catholic doctrine in any place, or in any manner or degree, inculcated the abominable principle, that faith was not to be kept with Protestants, was a preposterous and utterly unfounded calumny. It was the doctrine of the Roman Catholics, that faith was to be kept with everybody ; and that he violated the faith of God, whatever he called himself, who violated his faith with man. And what was John Knox’s first act when he got into power ? He procured an Act of Parliament to put Roman Catholics to death as idolators. Yet hon. gentlemen opposite, who glorified John Knox, assailed the Roman Catholic priests, because, said these hon. gentlemen, they were intolerant. They were assailed, too, because it was said they inculcated the violating the allegiance of the Crown ; but who was so open a teacher of rebellion as John Knox ? The disciples of such a man were to be regarded with feelings of pity, guarded by a large share of distrust. He had been unwillingly forced into the polemical discussion. His religion had been attacked, and it was his pride and duty to defend it. It is the ancient religion of this land—it is the religion of Alfred and of Edward, of Fénelon, and of Sir Thomas More. It is a religion, as has been eloquently said, which existed during the persecution of the early Christians, and has survived the flames and

wild beasts of the Roman amphitheatre, and it will exist when some 'traveller from New Zealand shall take his stand in the midst of a vast solitude, on the broken arches of London Bridge, to sketch the ruins of St. Paul's.' He did not provoke this discussion, but he was not sorry it had arisen. Could anything exceed the bigotry of the petitions which had been presented? Did they not breathe all the rancour of the early Reformation, as it was called? And was not that rancour exhibited by the gentlemen who gloated over the bigotry of these petitions? 'It was time,' said the hon. member, 'that the House should respond to the sentiments that had so long existed abroad.' He knew there were millions in this country who scorned such sentiments. The hon. gentleman talked of a response in this House, and the hon. gentlemen on the other side cheered the most malignant and unfounded of his assertions. Blessed be God, the people of Ireland knew that bigotry so foaming and boiling over never polluted that House before. He wished he could prophesy it never would again. It should not with impunity. He would ask them to judge of the priesthood of Ireland by the people, and the people by their priesthood. Nothing could be more just than the tribute which the noble lord near him had that evening paid to the Irish nation. Most true was it that of the people of these realms, the women of Ireland were among the purest, her men among the most temperate, the most religious; none were more regular communicants with their church, none more zealous for their religion, nor of more practical piety. The hon. gentleman said he had been in Ireland? His visit was not one of mercy and charity, but to discover what he could blame. In his own evidence there was no mark of candour, or he would read it for him. He had been there: and did he know any people on the face of the earth so many of whom are communicants every Sunday in the year? The altar rails were thronged with them, and let hon. gentlemen remember how they regard the solemn mystery there consummated, and where, on the face of the earth, was there a people with so much zeal for their religion, with so much practical piety as the poor people of Ireland? True, they had their errors—revenge was perpetrated among them, and under its influence many were scattered abroad and met with untimely deaths; vengeance had broken through the restraints of religion and the feelings of humanity; but he could with pride, in comparing his country with either England or Scotland, affirm that in Ireland crime was infinitely less in aggregate amount, and infinitely less in individual atrocity, than in either of those portions of Great Britain. Never was she

dishonoured by those horrible pecuniary murders—those assassinations, committed merely out of a thirst for gold, which were of such dreadful frequency, that cast a foul blot upon the people both of England and of Scotland. The Irish were a religious and a moral people, and true religion and morals were still spreading through the land. He held in his hand a document from which he would read what the state of the population is. You talk of Protestant Ulster, but there are 976,088 Protestants of every description in Ulster, but there are 1,092,828 Catholics, giving a majority of 116,740. In Leinster the majority was 1,334,014. In Munster it was 1,975,964; and in Connaught 1,166,280, deducting only 57,750 Protestants. Was it, then, in that House that the cry of bigotry was raised and propagated against that country? It was not wise—it was not prudent—above all, it was not Christian. Would to God an end were put to these polemical discussions; and they would be put an end to if the member would mind his own religion more and that of others less. Let him study Presbyterianism, let him study the principles of the English Church—it was said he communicates with it. I hope it is a calumny, as he is a Presbyterian. He conjured the hon. member, therefore, to look at his own religion, and not at the religion of others—of others who were no more than himself tainted with any one doctrine inconsistent with the purest morality or the precepts of the divine law, either expressed or implied, and whose ancestors had the courage to shed the last drop of their blood rather than abandon by deed, or word, or insinuation, one particle of their faith. He begged leave to support the hon. member in asking leave to bring in his Bill, but he believed the hon. member would never bring it in.

There is an interesting passage in the speech of Sir Robert Peel winding up the second reading of his Bill on the sixth night of the debate in 1845, which I should have given in its place; but I hope it will come better late than never. After having reviewed the arguments on one side and the other, the orator assumed his most solemn and impressive tones, and said:—

When I proposed this measure on Thursday week, I did so having given notice of it during the last Session of Parliament, and without reference to events that have since taken place. But on the day after I gave notice of this measure and introduced it to the consideration of the House, our attention was called to a matter of great importance, and the noble lord, the member for London, did feel it to be his duty partially to raise

the veil which conceals the distant future. On the far horizon of the west there rises a cloud—a cloud, small indeed, but threatening future storms. It became my duty, on the part of the Government, on that occasion, temperately but distinctly to state that while we are most anxious for an adjustment of the impending differences—while we leave nothing undone to effect an amicable settlement—yet I did feel it to be part of my duty—of the duty of the first minister of the Crown—to state that, if our rights be invaded, we were determined and prepared to maintain them. I own, sir, that when I was called upon to make that declaration, I did recollect, with satisfaction and consolation, that the day before I had sent a message of peace to Ireland. The hon. gentleman, the member for Canterbury, who spoke last night, . . . thought it probable that in case it should be necessary to summon the energies of this country in defence of her honour and her interests that to my hand would the high task be confided. Now may God avert so great an evil as war! May God forbid that this time of general peace should be so awfully disturbed! But if it be so, if war is to come, I doubt much, considering what is now before me, whether the vindication of our honour and our interests will not be confided to other hands. But to whomsoever they be committed, I shall take my place beside them, encouraging them by every support which I can give in a just and honourable cause. And if that calamity should befall us, it is my earnest hope that when it shall occur it may find the people of this empire united in loyalty to the throne and in determination to support the common interests. It is my earnest prayer that every pulse throughout this mighty frame shall beat in harmonious action—that Ireland shall stand ranked with us; and then, sir, confiding in a good cause, confiding in the valour, perseverance, and fortitude of every part of this great empire I shall await the result with perfect composure, being assured that the energies of an united people will ensure a glorious triumph to a just cause.

The member for Canterbury, the Hon. G. A. Smythe, to whom Sir Robert Peel referred in the passage just quoted, made one of the ablest, most brilliant, and most eloquent speeches in the whole debate. Nobody, not even Disraeli himself, dissected the principles and exposed the gyrations of Mr. Gladstone more caustically and pointedly than he did. I cannot give the whole speech, but I think a good part of it deserves to rank with the best utterances on the

subject. Speaking of the Anglican opposition to the Bill, he said :—

The party was weak in the House, but strong in dialecticians, strong in the Universities, and strong among young men, and it was supposed up to Friday last to have been represented by the right hon. gentleman, my right hon. friend, the member for Newark (Mr. Gladstone), and it also claimed illustration from his retirement from office. *De civitate discedere maluit quam de sententia*. He left the cabinet ; but he kept his theory. And now does any hon. gentleman believe the right hon. gentleman has really abandoned his theory ? Abandoned his theory ! Yes, sir, as a certain society abandons a country, to return to it on the first convenient opportunity. In that cloud of variegated phraseology in which he, as usual, the other night wrapped and shrouded his mysterious divinity, there was only one phrase which was intelligible to vulgar mortals like myself. He said that notwithstanding his most cherished convictions he would vote in favour of this Bill. So, then, it is clear that his most cherished convictions and his vote are at issue. But about the mere vulgarity of voters the right hon. gentleman cares little ; for on this very question he has voted all ways. He voted first against, then in favour of the grant ; he then went out of office because the grant was to be increased. Then the measure involving the increased grant came to a first reading—he did not vote at all. We are now at the second reading—he is prepared to vote in favour of it. And is any hon. gentleman—is the right hon. gentleman himself—quite sure that upon the third reading he will not find equally good reasons for voting against the measure ? But with regard to ‘ his most cherished convictions,’ I must be permitted to say one word ; and that is, that these feelings are cherished, not by himself alone, but by many converts whom he has convinced and many fanatics whose reason his eloquence has helped to fascinate. And what is their position ? What is the principle laid down by them ? It is an old enemy with a new face. . . . It begins in a fiction that because the State has once placed its affiance to a particular system it is bound to perpetuate that system to the exclusion of all others to all time. This to be true should be universally true ; and if it were to prevail at this moment in this country we should still have the Ptolemaic system in our observatories, and Sir Isaac Newton might only be known as the right hon. gentleman may be known—as a crotchety theologian, but a capital Master of the Mint. But if this principle begins in sophistry, it ends in persecution : it is in one word the old, vicious, cruel, effete principle

of uniformity. Sir, whether the right hon. gentleman argued against or in favour of this principle, I think his position is equally untenable. The right hon. gentleman, as an author, wrote in favour of the principle of uniformity ; but the argument made use of by the First Lord of the Treasury was unanswerable. That argument characterized by an hon. member as ‘ the colonial argument,’ was this : that the State has for one hundred and fifty years endowed Presbyterianism in Scotland, paid Presbyterianism in Ireland, and acted as we heard last night from an hon. member (Mr. Hume) throughout the whole of our vast peninsula of India and elsewhere in our dependencies. But the right hon. gentleman (Mr. Gladstone), or rather the right hon. author, had a vision of his own. He was dazzled by the recollection of eleven years of our history, when, to use his own phraseology, many gentlemen ‘ of the Church had exclusive possession of the precincts of Parliament.’ And when do you suppose were these eleven years ? In the reign of Queen Elizabeth ? In the reign of Queen Anne ? In the reign of that Consul Planctus, King George III, of whom we have heard so much ? Not so, but in the reign of Charles II, at that happy period when England was the minion and hireling of France ; when Ireland was treated as a conquest and the Irish as savages ; and when a very energetic member of the very energetic family of Grahams was sabring Cameronians and dragooning Scotland into Episcopacy. These were the *anni mirabiles* of the right hon. gentleman. I am sure the right hon. the Home Secretary will not wish for their recurrence. But the right hon. gentleman (Mr. Gladstone) on Friday last advanced his reason in favour of this measure ; and I must say if ever a good cause was defended by a bad apology, it was upon that occasion ; because the right hon. gentleman again came forward with the old principle of ‘ a compact and a pledge.’ A pledge ! And what was Catholic Emancipation ? What was the abolition of ten bishoprics in Ireland ? What the Charitable Bequests Act the other day ? What ! you will not hear the trumpet tongue of the legislature year after year and session after session proclaiming toleration, but you pretend to be guided by the whisper of a minister and the hearsay of an engagement as old as the eighteenth century ! But on these refinements I would fain address the right hon. gentleman in language made use of by a great trade minister to a great theologian with a theory. Colbert said to Bossuet, when he was urging some of those arguments which eventually ended in the revocation of the Edict of Nantes : ‘ All this belongs to your conscience of the Sorbonne ; there is another conscience within you—let that

‘speak.’ So now I would fain say to the right hon. gentleman : ‘All this belongs to your conscience of Oxford ; there is another conscience within you—let that speak.’ It will tell the right hon. gentleman to put things before him more broadly and to the purpose. It will tell him that an ardent and a susceptible people, whose alliance with their priesthood was solemnized in a time of tribulation and misfortune, is not to be divorced from them in the first dawn of a happier era. Not open violence, not ‘the vicious perfection of the law,’ not arms bills, not coercion bills, not laws of mortmain by which you harassed them, not *cy-près* constructions by which you robbed them—none of these things have been able to ‘put asunder’ those whom persecution ‘had joined together.’ And, sir, this more insidious design will also fail, which is lisping with all the insolent euphonism of an old proprietary, that you will disarm the Irish priest by making him a gentleman. A gentleman ! that is something more of an abbé and something less of a curé, something more of a chaplain, and something less of a priest—one who will look more to the patron and care less for the poor, in a word, ‘a man of the world,’ but not of the next world. This design will also fail ; or if it succeed, I pity your shortsightedness. Elevate the Irish priest from the sphere in which he moves and acts and has his useful being and you destroy his influence. It is because he is of the commons that he leads the commons. I know that upon this matter I am at issue with nearly the whole of the House : but I know that a greater legislator (with all respect be it said) than any in this House—that Napoleon, of whom it will be said that not the least of his many miracles was that he gave back Christianity to France—has recorded his opinion that a priesthood for the people should be of the people. Besides, sir, I have myself seen the prelacy of Ireland. It was on the day of a great solemnity at Maynooth. Plain men they were, poor men : the same euphuism might brand them as vulgar men. There was about them none of that splendour and array for which the Church of Rome is so rebuked, no pomp, no representation. But I am wrong ; there was representation, but it was not the representation of so many thousands a year, but of so many millions of souls. It is these men that the right hon. gentleman (Sir Robert Peel) makes his friends. They will remember that notwithstanding a powerful opposition he brought forward a measure of conciliation without restriction and without conditions ; and in that hour of emergency and crisis, when your *entente cordiale* with France shall fail you (as it surely will fail you) you will have an *entente cordiale* with Ireland to supply its

place. In that day, when the right hon. gentleman (Sir Robert Peel) shall be called upon to rally round him the energies of this mighty empire—for he alone, notwithstanding all this temporary clamour, represents its requirements—he will be able to adopt to the enemies of England, be they at Washington, or be they at Paris, the solemn and beautiful language of the noble lord, the member for London: ‘Our Queen reigns over a united people.’

In the debate in the House of Lords one of the Anglican bishops and the Earl of Clancarty once more brought forward the old story about Maynooth having been founded for the laity as well as for the clergy, and once more it was refuted by Lord Stanley in the following words:—

It was said that this College was not only an exclusively Catholic college, but that it was still more—that it was an exclusively clerical Roman Catholic College; and the right rev. prelate who directed himself to that question last night made that a serious complaint against it. Was the noble earl aware that in the first instance Maynooth had a lay college attached to it, and that the separation was caused by the Government of the day.¹

Thus every time this mythical story was brought forward by ignorant and irresponsible persons, it was invariably repudiated and refuted by those who occupied responsible positions and knew what they were talking about.

The references to Maynooth in Mr. Gladstone’s speech introducing his Bill for the disestablishment of the ‘Irish Church,’ and in the debates which followed, were incidental and subsidiary. They were mere business computations and arrangements which enabled the State to wind up its direct relations with the institution. Mr. Gladstone, in speaking of the meagre sum he was going to give once for all to Maynooth, and contrasting it with the millions and millions that he was distributing to Protestants and Presbyterians, said, that considering that the Catholics were not only the vast majority but also the poorest of the Irish population, he could not help feeling ashamed of the differ-

¹ Hansard, June 4, 1845.

ence of treatment. The best thing he did for Maynooth was to pay off the building charges. Sir Robert Peel put the Maynooth grant on the Consolidated Fund; but the building charges which he undertook in his Bill to defray in addition could not be put on the Consolidated Fund, because they varied from year to year. In the reaction that followed the concession of the increased grant they were not voted. Mr. Gladstone now, however, proposed to pay them off. And when objections were raised by Sir Roundell Palmer and others, he said:—

I am sorry to say that the building charges upon Maynooth represents what amounts substantially to the broken faith of Parliament. That is a hard word to use, and I do not mean to say that the members of Parliament would ever have taken the course they did take with regard to the repairs of Maynooth had they viewed the matter in that light; but there is no doubt that the charge for the repairs of the Maynooth buildings are a part of the arrangement made by Sir Robert Peel in 1845, and that they were intended to follow upon the general body of the arrangement as a necessary consequence. It was never dreamt that after Parliament had determined that the principal charge should fall upon the Consolidated Fund, there would be any question about the annual repairs. For my part, I know not how to defend, or justify, or apologise for that misconduct by which we declined to meet the debt of honour which was incumbent on us for the repairs of the new buildings, taking into view the nature of the settlement of 1845. We all know perfectly well the reason why the Maynooth building repairs were not placed upon the Consolidated Fund: it was because the repairs could not be made the subject of a fixed estimate beforehand. On that account they were left to be met by an annual vote, but with the fullest belief that they could be voted as a matter of course, as a grant consequential upon the principal grant settled by the great controversy of 1845.¹

For this reason Mr. Gladstone undertook to pay off all the arrears of building expenses which had been contracted on the faith of the promises of 1845.

J. F. HOGAN, D.D.

[To be concluded].

¹ Hansard, April 26, 1869.

DR. COFFEY ON THE QUALITIES, ENERGIES, AND SPECIFIC DIFFERENCES OF MATTER

I BEG to submit some remarks that occurred to me on reading Dr. Coffey's article in the December Number of the I. E. RECORD, on 'The New Knowledge and its Limitations.'

1. On page 581 he says :—

We have often wondered whether physical scientists try to think clearly, or to ask themselves what they mean, when they advocate the theory that all the physical energies of matter, all those properties which reveal themselves so very differently to us through our various senses, are merely different 'modes' or 'phases' of motion.

I note, in the first place, that in this passage, and again on page 584, the properties of matter (which on page 584 are identified with its qualities) seem to be identified with its energies; and that thus all three are represented as identified, by physical scientists, with different modes or phases of motion. I know that the language of men who, however expert in physical science, have had little or no true education in metaphysics, is often inexact and confusing, especially when they speak of such things as properties and qualities. Hence in my own studies I try to determine what the heart of their thought may be, not from this or that separate statement, but from their teaching taken as a whole. Correcting separate statements in this way, it seems to me that (1) modern experts in physics and chemistry regard such a quality as the colour of glass as being due to, if it does not even formally consist in, the structure of the glass; and that (2), in their mind, structure of this kind is not identified with any 'physical energy of matter,' but might be present in matter even though the matter so structured (if I may use that term) were absolutely motionless and inert. Hence three distinct realities,

not two (as is so often stated), are postulated by all modern theories that are not based on subjectivism : (a) an underlying substance, to be conceived as uniform, till it has received difference of structure ; (b) structure, of as many different forms or shapes as there are varieties of matter and of its active qualities ; and (c) motion, whereby the form or shape (mode) of the structure is changed.

According to this, the different properties or qualities of matter are not ' merely different " modes " or " phases " of local motion ; ' but rather depend on (better, formally consist in) different forms or modes of structure. Kinetic energy is local motion ; which, on being received into any piece of structured matter, takes on the mode of its structure, according to the well-known axiom of the School, that what is received takes the mode of the recipient ; the structured recipient of material motions being supposed to be endowed with resistance, which must be conceived as being of itself an inactive rather than an active property. In this way the different kinds or varieties of actual, as distinguished from potential, energy in the inorganic world, will be found to be due to difference of structure in the resisting masses in which the energies subsist. Light, for instance, is red or blue according to the form or shape taken by the vibrating medium ; sound is of this or that quality (pitch or timbre) for the same reason. Structure and its shapes or modes, as well as the underlying substance and motion, must never be left out of view, since it is to difference of structure that differences of kind, in substance, quality and energy, are due. This, I think, will be found to be a correct, though brief and incomplete, statement of the modern theory of specific distinction ; not, as Dr. Coffey condenses the theory on page 582, that ' all the differences between all the energies and properties of matter . . . are at bottom really nothing more than differences in the direction and velocity of moving particles of matter or portions of ether ; ' unless, indeed, the difference of structure which results from these movements be implied in them. Dr. Coffey, I fear, does not pay sufficient attention to structure as one of the most important elements in the constitution

and differentiation of the qualities and activities of bodies.

2. On the same page he goes on to argue against the possibility of the conversion or transformation into one another of the different 'phases' or 'modes' of local motion, as well as against the transference of motion from one body to another.

Those [he says] who speak of 'energy' or 'motion' in such terms seem to conceive it as a material thing or substance of some sort. One can understand a material substance being 'converted' or 'transformed' or 'changed' from one state or condition to another, or 'transferred' from one place to another. But it is not so easy to see what intelligible meaning can be attached to the assertion that a motion is 'transferred' from one body to another; for, whatever motion may really be, it will scarcely be held to be a little substantial entity of some sort that migrates from one particle of matter to another—just as water^{er} might be transferred from one vessel to another.

As I understand this criticism, it implies that, except substance, or little substantial entities of some sort, nothing can be transferred from one body to another. Will Dr. Coffey, then, put himself the question whether, in the case of transient action, *anything* passes from the agent to what it acts on—from the sun to the earth, which it heats and illumines; or from powder to the bullet which it moves? How⁷ would he have children taught to define a transitive verb? Is there any transit or passage of anything whatsoever? any effluence from the agent and influence into the object? If so, is it a little substantial entity of some sort that passes, or an accident? and if one kind of accident may pass, why not motion? If nothing passes, I do not find it so easy to see how the change wrought in the object can be effected by any real, physical action of the agent; whereas we are all agreed that there is true, and even transient, action—efficient causality. If you say that nothing passes, it may be you, after all, that will have to rebut the charge of Occasionalism.

3. Dr. Coffey admits (page 582) that

the various physical energies are found to replace one another, to be substituted for one another ; that whenever one disappears another appears—and this in a quantity equivalent to that which disappeared, when the quantitative aspect of each is measured in terms of mechanical energy or work.

This, however, he argues, 'does not touch the question of the nature of each, or of the mode of substitution.'

It does not, indeed, touch, directly, the question as to the nature of these physical energies. I am not, however, prepared to admit that it does not touch, very closely, the question of the mode of 'substitution ;' but I do not wish to be understood as recognizing the propriety of this term. Dr. Coffey himself, if I do not mistake, has some misgiving lest there should be found to be a very close logical connexion between the transference of motion, which he denies, and the very remarkable law which he mentions : that whenever one physical energy disappears, another appears, in a quantity exactly equivalent to that which disappeared. He confines this law to physical energies ; but he must know that the very best authorities in physical science maintain that it is true of local motion, which, when it disappears from any body, invariably appears in another, in a quantity the exact equivalent of that which disappeared. This cannot be proved by experiment in all cases, as sometimes the disappearing motion evades our grasp by passing into the ether. As, however, the law can be shown to hold in every one of the innumerable cases which we can handle, we think ourselves justified in concluding that it holds throughout.

If this be so, can there be any doubt that the reason why the quantity of motion does not vary throughout all changes is simply because it is numerically the same motion which continues, being transferred from one body to another ; and not, as Dr. Coffey suggests, because 'one' motion replaces, or is substituted for 'another,' always in equal quantity ? No one can prove the absolute impossibility of this hypothesis of annihilation and production,

whether as regards motion, or as regards first matter, or second matter, or any of the accidents that are commonly supposed to retain their identity under modal changes. How is it proved, on the Aristotelian theory, that first matter remains numerically the same under chemical change? Simply and solely because its quantity is invariable. How do we know that when ice is melted or liquid water converted into steam, the substance is not annihilated and reproduced at the melting or the boiling point? Again, simply and solely because its quantity is constant. How is it known that the motion involved in a reflected or refracted ray of light is continuous, and not destroyed and reproduced at the point of reflection or refraction? Once more, simply and solely for the reason already given. Why, then, refrain from deducing the same conclusion from exactly similar data, in the cases wherein motion disappears from an agent and reappears in precisely the same quantity in some object? This, however, would prove that local motion passes, is transferred; which, again, may be found to touch the question of the very nature of energy.

4. On page 580 Dr. Coffey says that modern scientists 'endeavoured to banish from physics the notion of power or force, but they soon found themselves compelled to recognize the reality, in Nature, of at least mechanical force—potential energy.'

Here, he seems to identify potential energy with what he calls 'mechanical force,' and he says that this mechanical force is admitted by modern scientists—presumably by all or nearly all of them. That modern scientists admit potential energy, is most certain; that the best of them make it identical with mechanical force, I should like to see proved; but I am even more desirous of proof that this mechanical force, with which men of science are said to identify potential energy, is regarded by them as a power of generating activity or motion *de novo*, from within the agent, given certain conditions; and not a mere position favourable for the reception of kinetic energy already in existence without the agent and coming thence. A bullet, for instance, lying on

a slab, has little potential energy (apart from its chemical properties, which I am not considering) ; place it beside a charge of powder on the same slab, and its potential energy is still small ; but if placed in a rifle before the same charge of powder, and if the cartridge is properly made and fits the rifle, the potential energy of the bullet becomes at once very large, simply because it is in position to receive kinetic energy from the powder, which itself receives the energy from the ether or some other source. Can any advocate of these mechanical forces mention even one instance in which potential energy is not due in this way to the favourable position of the mass which is made to move—is not mere energy of position, if we may use that common but deceptive term ?

5. On page 584 Dr. Coffey says :—

there is really no reason for doubting that our different qualities of sense-consciousness are in fact due to distinct qualities of properties, distinct kinds of energy or efficiency, in *the matter itself*, both of the external universe and of our own sense-organs ; nor of thinking, with the supporters of Kantian phenomenism, that these differences are the outcome of any forms of sensibility with which the sentient subject is supposed to be endowed antecedently to all conscious experience.

I have not the least sympathy with the subjectivist theories to which only too many experts in physical science lean when they pass to the metaphysics of the questions with which they deal. I do not believe, however, that subjectivism is really at the heart of the thought of these men. They make use, without paying much attention to the meaning, of words and phrases that come to them from the German philosophy so prevalent in their schools. As against this, do they not say, in a thousand passages, that the colour of glass is due to, or even consists in, the mode of structure of the glass ; that the pitch and timbre of musical notes are due to, or consist in, the form of structure possessed or assumed by the vibrating medium ? Do they not really regard these modes of structure as objective ? Many of them do, I know ; and, whether they do or not, I

do, most certainly ; as I believe also in ‘ distinct qualities or properties ’ (if you wish to identify these two) ; as well as in ‘ distinct kinds of energy or efficiency [subsisting] in the matter itself, both of the external universe and of our own sense-organs.’ I am not, however, prepared to admit that a quality (or property) such as the colour of glass, though subsisting in the matter itself, is anything else than a mode of structure of the matter ; or that the energy or efficiency which a moving bullet possesses, is anything else than so much local motion or kinetic energy received from the powder—that it is due to a mechanical force, really different from local motion, and is produced *de novo*, in the bullet, when the powder explodes or when the bullet strikes its object. I am not prepared to admit the existence of realities which I do not see, nor see to be necessary ; and I do not either see this mechanical force, or see that the phenomena of inorganic matter may not be explained better without it than with it.

If Dr. Coffey can supply proof of either of the assertions just traversed ; or, indeed, that any active quality at all, of any piece of inorganic matter whatsoever, is not due to the special mode of structure of the matter in question ; or that any actual energy whatsoever of inorganic matter is not due to local motion in some form ; he will do inestimable service to the cause of philosophy—and of theology.

WALTER McDONALD.

Notes and Queries

THEOLOGY

CASE OF JUSTICE

REV. DEAR SIR,—I shall feel obliged if you will kindly give your views of the following question in the next number of the I. E. RECORD:—

More than a generation ago, before the Land League days, a harsh and tyrannical landlord evicted a tenant for no other reason than to make room for a favourite of his own, to whom he gave the farm. To mark their displeasure at the landlord's conduct some of the neighbours came at night and burned the house out of which the unfortunate tenant had been evicted. One of these men comes now to confession and discloses the fact that he took part in the burning. Would you bind this man to restitution, and, if so, to whom is restitution to be made, and to what amount?

The landlord soon after the burning claimed and received compensation to more than double the amount of the damage done him. This compensation was paid out of the rates levied on the adjacent townlands. Is the restitution to be made, if at all, to the Rural District Council the actual value of the house before the burning or the amount paid to the landlord? I have my own views about this case; I shall feel greatly obliged for yours. I beg to enclose my card.—Yours very faithfully,

PAROCHUS.

In replying to this difficult case I shall first speak of the strict rules of justice and subsequently mention peculiar circumstances of the case which might demand a departure from the ordinary laws that govern the obligation of restitution.

I. The persons who burned the house were guilty of injustice towards the landlord to whom the house belonged. The landlord, though harsh and tyrannical, is not stated to have acted unjustly. Hence, he became the absolute owner of the place as soon as the tenant was evicted, so

that the people who burned the house, no matter who they were, were guilty of injustice, and were bound in conscience to make restitution for the injury done.

In applying for and obtaining compensation for the injury the landlord gave over his rights to the people on whom the compensation was levied. Hence, the people who were guilty of the house-burning were then bound to make the restitution to the townlands which had to pay the compensation, and the obligation if not already fulfilled still remains to give the money to these same townlands the people of which are in the main the successors of the former inhabitants. The amount due can be given to the District Council for the use of those townlands.

The guilty people were not bound for more than the actual amount of damage done by them to the landlord. That is true whether or not they foresaw that he would obtain more than just compensation. The superfluous compensation was the concession of the tribunal which granted damages, and on that tribunal the responsibility rested for the unjust amount of compensation conceded. The burning of the house would, at most, be the accidental cause of the injustice committed by the tribunal and the landlord in giving and receiving more than adequate indemnification.

The parties concerned in the burning presumably had entered into a conspiracy, and consequently they were bound *in solidum* to make good the loss inflicted on the townlands. Each was bound in the first place for the amount of damage which he himself did; but, by reason of conspiracy, all were bound *in solidum* to see that the whole amount of reasonable compensation was paid. If any one paid the whole amount he retained a claim against the other conspirators for the share for which they were primarily responsible.

If the person who now comes to confession has no reason to show that restitution has been already made by any of his companions, he is bound in the first place for the injury which he personally performed, and in the second place for the whole amount.

These are the strict rules of justice in the case. I shall now mention some special circumstances which, perhaps, might permit some modification of these rules in favour of the penitent.

II. (1) It might well have happened that the penitent did not commit any formal sin of injustice when he assisted at the burning of the house; he might have thought that in the circumstances he was perfectly justified in taking the revenge which was in his power. Whether as a matter of fact the penitent was *bona-fide* in his action is a question which comes under the cognizance of the confessor.

(2) How far had the persons who burned the house the approval of the people of the districts which had to pay the damages? Most likely some of the people did give their approval, and in regard to them the principle holds: *scienti et volenti non fit injuria*. By their approval they gave up their right to restitution. It is clear that this condonation could extend only so far as those giving the approval were concerned. Others, no doubt, gave no approval, and retained their right to restitution. Hence, a proportionate reduction in the amount to be restored can be made in virtue of the approval which some gave.

(3) Finally, the question might arise as to how far the penitent might be exempt from the obligation of making restitution by the presumed consent of the people to whom restitution is due. The principles laid down by St. Liguori (n. 579) for cases of restitution *in solidum* are important:—

Advertendum tamen, quod rudes, etsi teneantur in solidum, raro expedit obligare ad totum; cum difficulter isti sibi persuadeant se teneri ad restituendam partem a sociis ablatam. Quinimo satis praesumi valet, quod ipsi domini, quibus debetur restitutio, consentiant, ut illi restituant tantum partem ab eis ablatam; cum aliter valde timendum sit, ut nihil restituant, si obligenter ad totum.

What is true of theft is equally true of destruction of property, so that often it is inadvisable to impose an obligation for the whole amount. Moreover, if the penitent

cannot well afford to make any restitution, he can reasonably presume on the consent of the community not to put himself into a state of poverty by paying even the amount for which he is primarily responsible. The amount which the individuals of the community would receive being comparatively small, the serious inconvenience which he would suffer would make it unreasonable to insist on the obligation of restitution.

These are the special circumstances which might affect a modification of the strict laws of justice in the case. Whether all of them or any of them are actually present is a matter which the confessor must decide when he has learned from his penitent the whole story; I can merely indicate in a general way some extenuating circumstances that are likely to exist.

THE ANTE-PRANDIUM LAW

REV. DEAR SIR,—In the December number of the I. E. RECORD you stated that half a glass of whiskey is grave matter in the ante-prandium law, and also that small quantities coalesce. I beg to ask the further question: In case of coalescence is a larger quantity required for grave matter? Though you did not expressly say so in your treatment of the question, I assume that you apply to this case the ordinary rules of coalescence.

C.C.

‘C.C.’ is perfectly accurate in his assumption that more than the ordinary quantity will be necessary for grave matter in the case of coalescence, as the very idea of coalescence implies. How much more is necessary for grave matter in this case depends on the circumstances. The longer the time between each drink and the smaller the quantity taken on each occasion the more will be required for grave matter so that the quantity which constitutes grave matter in coalescence varies from the ordinary grave matter to about double that amount.

This strongly strengthens the opinion to which I gave my adhesion about the amount required for grave

matter. If, as some would have us believe, a glass of whiskey rather than half a glass should be taken as grave matter, the result would be that any quantity less than two glasses could be taken without a grave violation of the law, provided the drinks were taken at sufficiently long intervals during the day and in sufficiently small quantities on each occasion! Anybody can see for himself that this would be a serious frustration of the end for which the law was made.

A MARRIAGE CASE

REV. DEAR SIR,—I am a priest in charge of a town parish. Before the decree *Ne temere* came into force neighbouring priests used sometimes to marry their subjects in my church. Since the decree *Ne temere* began to bind, one of those priests came to my room, where I was immersed in correspondence, and asked me if he might marry two of his parishioners in my church. I did not wish to have my mind taken from what I was at, so I answered, 'Very well,' or 'All right,' or something like that. At the moment I did not advert to the new decree; if I did, I would have cheerfully delegated him, but not having adverted to it, I gave him the use of the church, as I had often given before, and nothing more. I have no knowledge of what was in the priest's mind. He might have meant jurisdiction and all that was necessary for a valid marriage when he asked for the permission to marry two of his parishioners in my church; but I am sure he did not mention the word 'jurisdiction' or 'delegation,' because mention of either would have instantly reminded me of the new decree, which had been months in operation at the time.

What are my obligations in this case?

X.

In replying to this question two preliminary points need consideration: (1) Did the priest give delegation? (2) If he did not give delegation, did the Church supply delegation on account of a *titulus coloratus*?

1. If I were allowed to judge on merely *a priori* grounds I would reply that the priest did give delegation, because I would say that there was either a confused remembrance of the regulations of the decree *Ne temere*, or at least, a

prevalent intention of giving whatever the other asked. I venture to say that in ninety per cent. of cases this would hold good. In the present instance, however, this *a priori* reasoning seems to be excluded by my correspondent, since he implies that he in no way adverted to the rules of the decree *Ne temere*, and had no intention of giving anything more than licence to use his church. Perhaps, on further consideration, he will find that he had sufficient knowledge and intention to grant the delegation. But supposing that he really had not such knowledge or intention, there can be no doubt about the fact that he gave no delegation; no matter what external expressions he used, if he did not really intend to give delegation no delegation was given.

2. There was a *titulus coloratus* in this case, since there was an act conceding delegation which was rendered void by an occult defect, viz., the absence of due intention. But a *titulus coloratus* is not of itself sufficient to induce the Church to supply delegation. There must also be *error communis*, and there is no indication that there was *error communis* in the case stated; few people, I presume, had any information about the supposed concession of delegation, and these few could not be considered as sufficient to warrant the assumption that there was a common belief that the priest had received power to assist validly at the marriage.

No delegation having been given by the priest, and no authority having been supplied by the Church, it follows that the marriage was invalid. Since this invalidity was the result of the priest's fictitious concession of delegation when he was at least impliedly asked for it, he is bound to give notice of the invalidity of the marriage, if he can conveniently do so, to the parties concerned. The most appropriate method of giving this notice depends on circumstances. Often the best way is to tell the priest who assisted at the marriage that he had in reality no authority. Having got that information he can proceed in the ordinary way to re-validate the marriage.

Bear in mind, however, that all this is hypothetical; most priests would be able to satisfy themselves that they

really gave delegation in the circumstances by reason of a confused knowledge of what was required, or of a prevalent intention of giving delegation. The presumption is altogether in favour of the presence of this knowledge and intention, and unless the priest is perfectly clear in his mind that he in no way intended to give delegation he is perfectly safe in acting on this presumption and in allowing things to remain as they are.

ANGUSTIA LCCI

REV. DEAR SIR,—Some years ago I was informed that, according to our Irish custom as explained in Maynooth, a three-mile radius must be taken in calculating the extent of the *locus*, and I have constantly acted on that view in applying for dispensations from matrimonial impediments. Is there such an Irish custom? Were the dispensations valid?

P.P.

1. There is no foundation for the statement to which 'P.P.' refers. It would be strange indeed if custom had introduced so severe a rule into this country in face of the teaching which was recognized throughout the Church. In the I. E. RECORD (1885, page 133) we find the true teaching on this matter:—

The inference from all this, for our own country, is important. Not alone in parishes where the [Catholic] inhabitants within a mile-radius [i.e., an Italian mile=about three-quarters English mile] of sponsa's abode do not exceed fifteen hundred, can the cause be safely assigned, but as well for islands, mountain tracts, and other districts of isolated situation, though considerably less than a mile apart from densely populated lands.

This has always been the Maynooth teaching, and is in harmony with the opinion of theologians for the Church at large.

2. The dispensations already obtained are quite valid, because if *angustia loci* could be alleged when a three-mile radius was taken, *a fortiori* it could be alleged if a mile-radius were assumed as the standard of measurement.

J. M. HARTY.

CANON LAW

DOES A PRIEST WHO VIOLATES A PENAL CENSURE
INCUR AN IRREGULARITY?

REV. DEAR SIR,—Does the violator of a suspension which is a pure *poena* incur an irregularity? If I mistake not, Berardi answers in the affirmative, and quotes a decision from Rome to the same effect.

SUBSCRIBER.

On the question raised by 'Subscriber' there is considerable difference of opinion among the canonists. Those who answer in the negative rely on the well-known principle that an irregularity is incurred only by the violation of a censure properly so called.¹ To determine whether the principle holds in the case of a penal suspension, it will be well to examine first the canonical Decrees and the decisions of the Roman Congregations. The opinions of the commentators can then be discussed.

In the Decretals we find incorporated two laws of Pope Innocent IV bearing on the point. The first,² after prescribing in a general way the functions of a judge, proceeds:—

If any ecclesiastical judge . . . does anything in a trial against his conscience and against justice . . . let him know that he is suspended for a year from the discharge of his office . . . and if, while the suspension lasts, he takes part in divine things, he will involve himself in an irregularity according to the canonical regulations. ('Per annum noverit se suspensum . . . si, suspensione durante, damnabiliter ingesserit se divinis, irregularitatis laqueo se involvet.')

Canonists would generally say that a suspension for a definite period (in this case, a year) is a punishment rather than a censure; yet its violation in this instance entailed an irregularity.

¹ Bargilliat, *Jus. Can.*, ii, 1622.

² *Corp. Juris, Sext. Decret.*, l. ii, t. 14, c. 1; *De sent. et re jud.*; *Cum æterni*.

The second¹ indicates the conditions to be observed in inflicting excommunication. Then it continues :—

If any judge rashly violates a constitution of this kind, let him know that he is suspended for one month from entry to the church and from divine offices. And let the prelates of the churches and all judges take care not to incur the aforementioned penalty of suspension; since, if it happen that while thus suspended they discharge the divine offices as before, they will not escape irregularity. ('Per mensem unum ab ingressu Ecclesiae et divinis officiis noverit se suspensum . . . caveant ne praedictam poenam suspensionis incurrant: quoniam si contingeret eos sic suspensos divina officia exequi sicut prius irregularitatem non effugient.')

Again, a suspension for a definite time: a punishment, therefore, rather than a censure, as indeed the words *poena suspensionis* indicate.

Of the Roman decisions, the three best known to canonists are those of 1625, 1848, and 1880. We give them in order :—

1°. The Bishop of Séz, exercising the faculties given him by the decree of Trent,² suspended a Parish Priest *ex informata conscientia*. The latter appealed and, despising the order of the Bishop, celebrated Mass, and discharged his ordinary functions. The question was submitted to Rome whether an appeal from the suspension was allowed, and whether the Parish Priest, notwithstanding the appeal, became irregular by exercising his functions. On the 21st June, 1625, the Sacred Congregation of the Council decided that 'from a suspension of this kind there was no appeal,' and that 'the Parish Priest who administered the sacraments as stated had incurred an irregularity.'

Episcopus Sagonensis . . . ex causis sibi notis suspendit parochum ab exercitio curae. Ille celebravit et curam exercuit. . . . Sacr. Cong. Conc. censuit . . . parochum qui sacramenta ut supra ministravit irregularitatem contraxisse.³

This was certainly a penal enactment, not a censure.

¹ *Sext. Decret.*, l. v, t. ii, c. 1; *De Sent. Excomm.*; *Cum medicinalis*.

² Sess. xiv, cap. 1.

³ *Bened. XIV, De Synod*, l. vii, c. 71, n. 5.

2°. Again, a priest, named Piveteau, of the diocese of Luçon in France, was a man of vicious life and gave his Bishop considerable trouble. The Bishop died, and a successor was appointed, apparently in 1846. The new Bishop tried mild measures at first, but without result. He then instituted an enquiry, and, on the 25th May, 1846, suspended the priest *ex informata conscientia*. The latter appealed to the Metropolitan, and then to Rome, and in the meantime violated the suspension, 'discharging freely some of the duties of a Parish Priest.' On the 24th June the Bishop promulgated another decree, and declared the priest irregular. Among others, the following questions were proposed to Rome: (1) 'Is the suspension *ex informata conscientia* to be sustained in the case?' (2) 'Has the parish priest, by violating the suspension, incurred an irregularity?' To both questions the Sacred Congregation of the Council, on the 8th May, 1848, replied in the affirmative.

Parocho ex informata conscientia suspensionem indixit (Episcopus) . . . Parochus suspensionem violavit . . . nonnullis libere fungendo parochi muneribus. Parochum irregularem ex delicto pronuntiavit (Episcopus).

I. An suspensio lata ex informata conscientia sustineatur in casu?

IV. An parochus ob violatam suspensionem contraxerit irregularitatem in casu?

Ad I. Affirmative.

Ad IV. Affirmative.¹

Again, a penal suspension.

3°. The third case. The Bishop 'of the diocese of G.' consulted the Apostolic See as to the proper method of dealing with a recalcitrant priest named Stephen. Being advised 'to use his rights,' he suspended the priest from the exercise of sacred orders until such time as he might be pleased to remove the suspension (*usque ad beneplacitum*). The priest refused to submit, and a sentence of the Episcopal Court was passed, on the 20th May, 1877, depriving him of his parish. Still he refused to give way and insisted 'not

¹ *Acta S. Sedis*, vol. xiv, App. iii, pp. 299 sqq., ann. 1881.

merely on carrying on his sacred functions but on administering the sacraments,' 'for which reason the Bishop publicly declared him irregular.' The matter was referred to Rome. In answer to the question, 'Whether the decrees of the Bishop and the sentence of the Episcopal Court are to be sustained in the case?' the Sacred Congregation of the Council, on the 29th May, 1880, made a special arrangement about the decree of the 20th May, 1877, and replied strongly in the affirmative as regards all the others.

1. An decreta Episcopi, et sententia curiae episcopalis sustineantur in casu? Ad I. Quoad decretum die 20 Maii 1877, stante appellationis defectu, non esse interloquendum: quo vero ad reliqua affirmative et amplius.¹

All of which is confirmed by the general 'Instruction' of the Sacred Congregation of the Propaganda, published on the 20th October, 1884, of which the eleventh section runs as follows:—

From a decree of suspension *ex informata conscientia* there is no appeal to a tribunal of a higher order. Consequently, after a cleric has received intimation of the suspension, if he presumes to interpose an appeal and, on the strength of it, to minister at the altar or to exercise his orders solemnly in any way whatever, he falls at once into an irregularity—*statim incidit in irregularitatem*.

So much for the decrees and decisions. Among the canonists and commentators there is, as we have said, considerable divergence of view.

1. A few deny unconditionally that an irregularity is incurred in the case. So D'Annibale² on the strength of the general principle that a penal suspension is not a censure and that, therefore, according to strict law, its violation entails no irregularity. St. Alphonsus³ cites Avila and Gabriel in favour of the same opinion. In view of the prescriptions and decisions given above, the contention is manifestly untenable.

2. Others distinguish the various cases. If the sus-

¹ *Acta S. Sedis*, vol. xiv, pp. 372 sqq., an. 1881.

² *Summ.*, i, 386.

³ *Theol. Mor.*, vii, 314.

pension for a definite time be decreed by law, it is, they say, a censure, and whoever violates it incurs an irregularity: otherwise, there is no such penalty. It will be sufficient to quote St. Alphonsus:—

If the suspension be decreed by statute or precept for a future crime, or even for a past crime with abiding results, then it is more probable that the person transgressing it incurs an irregularity. . . . But if this suspension be imposed by an individual by means of a sentence, merely in punishment for a crime that is completely past, then, because such a suspension has the characteristics of a penal infliction rather than of a censure, . . . whoever transgresses it incurs no irregularity; for the latter is not incurred by the violation of a penal infliction but only by the violation of a censure. Nor is the aforementioned text (from the Decretals, *v. supra*) opposed to this opinion; for in it there is not question of a suspension inflicted by an individual . . . but by a general statute regarding future crimes: hence such a suspension is a true censure.¹

Whatever be thought of the contention that the suspensions decreed by Innocent IV were strict censures² it is clear that St. Alphonsus—since he makes no mention of the decree of 1625, and since those of 1848 and 1880 were still of the future—cannot be said to have taken into account all the conditions of the problem. The decisions cover not merely the case of a suspension decreed by law for future, or equivalently future, crimes: they extend to a suspension inflicted by an individual superior for crimes of the past, and that, too, when the punishment is to continue until the superior is pleased to remove it. If due allowance be made for these facts, there will be little tendency, we think, to maintain the distinction made by St. Alphonsus.

3. Consequently by far the greater number of authorities maintain the affirmative opinion. Suarez may serve as their spokesman:—

This irregularity is incurred not merely in the case of a suspension which is a strict censure (*propria censura*), but also in the case of one which is purely a punishment (*pura poena*). . . .

¹ *Theol. Mor.*, l. vii, n. 314.

² Gasparri, *De Sac. Ord.*, n. 358.

The one reason that seems to render the second part doubtful is that the suspension is not a censure. Nevertheless (the second part) is also certain, because a suspension inflicted for a fixed time is not a strict censure, but rather a punishment, and still in that case the irregularity is incurred (in Pope Innocent's laws) ; because such a suspension while it lasts deprives one of his sacred functions just as efficaciously as any other.¹

And the opinion is supported by Bonacina,² Gasparri,³ Wernz,⁴ Viva,⁵ Gabalin,⁶ Berardi,⁷ Bargilliat,⁸ and a multitude of others.

From the above review it will be clear that all the positive enactments support the affirmative opinion, and that the balance of theological authority is also in its favour. And though, in view of the opinion of St. Alphonsus and others, we may not agree with Suarez that the principle is certain, we can hardly deny that the overwhelming probability is on the side of those who maintain that an irregularity is incurred by the violation of a suspension, even when the suspension is purely penal.

DO FACULTIES CEASE ON THE DEATH OF THE SUPERIOR WHO DELEGATED THEM?

REV. DEAR SIR,—Some priests of my acquaintance used, after the death of the Bishop, special faculties he had granted them in the matter of absolution, dispensation, etc. Were the acts valid? He had the faculties from his ordinary power, not by special delegation.

E. B.

It would be well had our correspondent given some further particulars regarding the faculties in question. We will give the general rules, however, and he can apply them for himself. He will remember that the principles given govern only the case indicated, namely, when a superior delegates part of his *ordinary* jurisdiction.

¹ *De Cens.*, d. 26, sec. 2, n. 4.

² *De Susp.*, iii, iv, 8.

³ *De Sacr. Ord.*, n. 358; *De Sacr. Ord.* (*unice vera*).

⁴ *Jus. Decret.*, t. 2, n. 136.

⁵ Q. 6, a. 4, n. 5.

⁶ *De Irreg.*, p. I, c. 5.

⁷ *Prax. Conf.*, n. 1043 (*Opinio contraria probabilis esse nequit*).

⁸ *Jus. Can.*, ii, 1622b.

Jurisdiction is either 'voluntary' or 'judicial' (*voluntaria* or *contentiosa*). The former covers matters which a superior arranges according to the dictates of prudence and discretion, and against which there can be no canonical appeal properly so called; the latter, matters about which there must be 'discussion,' and on which judgment has to be passed according to the rules prescribed by law. Under the former head we may enumerate the granting of favours, indulgences, privileges, etc.; the making and administering of laws, the infliction of lighter punishments by way of paternal correction rather than vindictive enactments, etc. Under the latter are generally classed matrimonial cases, questions of benefices, the graver forms of punishment, etc.

Whether faculties in either of these departments continue after the death of the superior who delegated them (i.e., after the delegate has come to know of his death)¹ depends on the following regulations:—

1°. If the jurisdiction granted was 'judicial' the faculties cease unless some steps had been already taken in the matter. It is now generally agreed that if the decree citing the witnesses had been drawn up, the faculties continue.²

2°. If the jurisdiction was 'voluntary' then a distinction has to be made between what are technically termed *gratiae factae* and *gratiae faciendae*. In the case of the *gratia facta*, the faculty is given mainly as a favour to the delegate himself, even though it may ultimately serve the interests of others, e.g., the faculty of absolving in reserved cases, etc. The term also includes a faculty granted mainly for the benefit of a third person provided the delegate be a 'necessary executor,' i.e., provided there is no option left him but to grant the favour when he has satisfied himself that the state of things is such as was disclosed to the superior. In the case of the *gratia facienda* the faculty is granted for the benefit of a third person, but the delegate is a 'voluntary executor,' i.e., he is commissioned to grant the favour, or not, as his own judgment dictates.

¹ Cf. Wernz, *Jus. Decret.*, iv, p. 290.

² Ibid., ii, p. 561; Bargilliat, *Jus. Can.*, i, 246a.

Now, if it is question of a *gratia facienda*, the same principles hold as in the case of 'judicial jurisdiction': if no steps have been already taken at the time of the superior's death, the faculties expire. If it be a *gratia facta*, the faculty always remains whether the delegate has begun to exercise it or not.¹

'E. B.' must see for himself under which head the faculties in question should be classed. Powers of absolving and dispensing are generally granted as *gratiae factae*. If that was so in this particular case, then they remained, and the acts done on the strength of them were valid.

M. J. O'DONNELL.

LITURGY

USE OF THE VERNACULAR AT BENEDICTION

REV. DEAR SIR,—(1) In the I. E. RECORD for October, 1906, it is stated that 'Other prayers . . . may be said during Benediction, such as the recognized liturgical Latin hymns and sequences, etc., composed in honour of the Blessed Sacrament, also similar compositions regarding the Blessed Virgin or saint whose feast is being commemorated. Vernacular versions or translations of these may be employed *cum approbatione Ordinarii*, with the exception of the translation of the *Te Deum*, which is forbidden.'

This seems to be against the view of Dr. O'Loan (*The Ceremonies of some Ecclesiastical Functions*, third edition, page 156), who says: 'The bishop may approve of hymns and prayers composed in the vernacular, *but not of translations into the vernacular of the "Te Deum" or similar liturgical prayers*, which, if recited at all, must be recited in their Latin form.' This view he supports by a Decree of the S.C.R., February 27, 1882.

Is there a Decree later than this allowing the translations of all liturgical prayers (except the *Te Deum*) to be said in presence of the Blessed Sacrament exposed?

(2) Is it possible to give a definition of what is meant by *liturgical hymns or prayers*? They are generally understood to mean hymns and prayers found in the liturgical books, such

¹ Wernz; Bargilliat, *op. cit.*; I. E. RECORD, April, 1907, p. 393.

as the Missal, the Breviary, the Ritual, etc. ; if that be so, must such prayers as the Litany of the Blessed Virgin Mary, the Litany of the Holy Name, the Litany of the Sacred Heart, which are generally found at the end of the Breviary, be considered liturgical, and so forbidden to be sung in vernacular translations (except at special times, e.g., October devotions), before the Blessed Sacrament exposed ?

(3) May the Ordinary allow, then, vernacular translations of the Litany of the Sacred Heart, etc., to be said or sung in presence of the Blessed Sacrament exposed ?—Yours truly,

A SUBSCRIBER.

The contradiction which appears to my respected correspondent to exist between the two passages cited is more apparent than real. In the I. E. RECORD the writer was speaking about 'hymns' only,¹ and stated that these (*scil.* hymns or strictly metrical compositions) could be sung in the vernacular with the approval of the Ordinary, the *Te Deum* excepted. This view is in accordance with the Decree referred to, which, in answer to the question : ' Num liceat generaliter, ut chorus musicorum coram SS^{mo} Sac^{mo} solemniter exposito decantet hymnos in lingua vernacula, replies : ' Posse ; dummodo non agatur de hymnis " Te Deum " et aliis quibuscumque liturgicis precibus, quae nonnisi latina lingua decantari debent.' The meaning of the answer evidently is that, as a general rule, the approved vernacular versions of hymns may be sung, but that the *Te Deum* is one exception as well as all liturgical *preces* whatsoever. Really the *Te Deum* is not an exception at all, since it is not a hymn in the strict sense. Dr. O'Loan does not assert that hymns in the vernacular—with the sole exception noted—may not be sung, so that there is no real contradiction. He excludes 'liturgical prayers,' which were not under consideration in the passage quoted from the I. E. RECORD. What, then, are these 'liturgical prayers,' or *preces liturgicae*, which in addition to the *Te Deum* are forbidden to be recited in the vernacular in the presence of the Blessed Sacrament exposed ? De Amicis²

¹ The quotation is not quite accurate ; for the word 'prayers' there should be read 'hymns.'

² *L'Esposizione del SS. Sacramento*, p. 7.

says that these *preces* refer to Litanies and other productions of this kind—*come le litanie lauretane ed altre consimili*—which ought to be sung in the Latin language. From this it would follow that the Litanies enumerated in the query come under the category of those liturgical prayers which may not be sung in the vernacular in the presence of the Blessed Sacrament. With regard to their definition, liturgical hymns and prayers may, as my correspondent suggests, be said to be those that are found in the liturgical books and form part of the public offices or services prescribed by the Church. To sum up the conclusions that are to be formed from a consideration of the decrees relating to the use of the vernacular *Coram SS^{mo} Exposito* :—

1°. Hymns in the vernacular, whether translations or original compositions, may be used with the approval of the Ordinary, especially if they are written by authors eminent for piety.

2°. Translations are forbidden of the 'Te Deum,'¹ 'Tantum Ergo,' 'Litany of the Blessed Virgin,'² and other Litanies.³

3°. It is not lawful to sing hymns or say prayers in the vernacular either immediately before or after the blessing with the monstrance.⁴

4°. The Divine praises are, however, permitted, or at least tolerated, wherever the custom of saying them exists.⁵

It is quite needless to observe that the vernacular is rigorously excluded from all solemn liturgical functions and offices, such as High Mass and Procession of the Blessed Sacrament,⁶ and that at Low Masses its use is subject to the consent and approval of the Ordinary.⁷

PRECEDENCE OF PARISH PRIESTS AND OTHER DIGNITARIES

REV. DEAR SIR,—I shall feel obliged if you will inform me on a question of precedence in an early number of the I. R. RECORD.

1. A Parish Priest takes precedence of all dignitaries, even

¹ Dec., *cit.*

² S. R. C. Dec. 5, March, 1904.

³ Dec., *cit.*

⁴ Cf. Dec., nn. 3157, 3530.

⁵ Cf. Dec., n. 3237, i.

⁶ Dec., nn. 3800, 3975.

⁷ Dec., n. 3880.

of the Dean of the Chapter, in his own parish ; and this because he represents the Bishop. Does he take precedence (a) of Protonotaries ? or (b) of Domestic Prelates ? Chamberlains have no right of precedence over other clergy.

2. Where should a Domestic Prelate walk in a Procession of the Blessed Sacrament (a) when the Parish Priest carries the Blessed Sacrament ; (b) when a priest other than the Parish Priest carries it ?—Yours faithfully,

INQUIRER.

1°. In his own church the Parish Priest takes precedence over dignitaries of the Cathedral Chapter, if the latter are present in their private capacity and not as representatives of the Bishop. This has been decided by the Congregation of Rites.¹ The reason would seem to be that it is proper that the jurisdiction of the Parish Priest in the case should entitle him to this honour, since it is limited only by the authority of his Bishop. The Congregation of the Council has also decided² that in regard to the carrying out of the Exequial Offices for deceased parishioners in his church the rights of the Parish Priest prevail even over those of the Cathedral Chapter. If, then, the Parish Priest celebrates an Office in his own Church, whether it be exequial or of any other kind, he will of course enjoy the precedence which the sacred vestments give him according to the rules of the liturgy which assign his position to the celebrant. But if it be a question of taking his seat in choir or his place in assemblies of the clergy, it would appear that he is not entitled to take precedence of Protonotaries. De Herdt, indeed,³ asserts that in his own parish the Parish Priest precedes Titular Protonotaries, and bases his opinion on a Decree of the Congregation of Rites, dated August, 1659. But Trombetta⁴ shows that in this decree it is assumed that the Parish Priest is officiating, when he would naturally precede *ratione paramentorum*. Now if Titular Protonotaries take precedence of the Parish Priest *a fortiori* Domestic Prelates will, since they come before the former class according to the following precedence-order, which is

¹ Dec., n. 723.

² 30th June, 1906.

³ *Praxis Pont.* i, n. 114.

⁴ *De Juribus et Privilegiis Prelatorum Romanæ Curiae*, p. 59.

taken from the *Ephemerides Liturgicae* for December, 1906 :—

Cum autem Vicariis Generalibus ac Capitularibus, et Ordinum Regularium Superioribus, Abbatibus et Prelatis Urbanis non praeferantur Protonotarii Titulares hic erit ordo sequendus in Congregationibus cleri :

Post Episcopos quoscumque, 1° Sedent Protonotarii Apostolici Participantes ; 2° Vicarius generalis dioecesis nisi ipse conventui praesideat ; 3° Abbates ; 4° Porotnotarii Supernumerarii ; 5° Protonotarii *ad iustar* ; 6° Superiores Ordinum Regularium ; 7° Antistites seu Prelati pontificii seu Urbani ; 8° Protonotarii titulares ; 9° Dignitates Cathedralis ; 10° Dignitates Collegiatarum ; 11° Canonici Cathedralis ; 12° Canonici Collegiatarum ; 13° Vicarii foranei ; 14° Parochi Civitatis ; 15° Parochi dioecesis ; 16° Beneficiati minores ; 17° Sacerdotes non beneficiati ; 18° Diaconi, etc. In sacris vero functionibus, scilicet in choro, in Processionibus et in Sessionibus Synodalibus idem ordo sequendus est, nisi quod Canonici collegialiter tunc conveniunt, ideoque Canonici Cathedralis antecedunt Protonotariis non-participantibus, et Canonici Collegiarum etiam Titularibus.

2°. When taking part in Processions of the Blessed Sacrament Domestic Prelates vested in rochet and mantelletta walk after the Baldachino,¹ and in single file according to Trombetta.² If a prince or some important civil personage should happen to be present and walk after the Canopy then the Domestic Prelates come immediately before the Canons of the Cathedral Chapter. Their position, therefore, will not be affected whether the Parish Priest is celebrant or not ; for, according to what has been said previously, they enjoy precedence over him even in his own church, unless where he officiates.

It should be observed that rights of precedence depend to a large extent upon custom as well as upon Diocesan Statutes and special Episcopal Regulations. All disputes on this head in connexion with public processions and other ecclesiastical meetings should, in accordance with the legislation of the Council of Trent,³ be submitted to the Bishop for final settlement.

P. MORRISROE.

¹ *Cer. Epis.*, iii, c. 33, n. 11.

² *Op. cit.*, p. III.

³ Sess. xxii.

DOCUMENTS

PIOUS BEQUESTS

S. CONGREGATIO CONCILII

BELLOVACEN.

LEGATORUM PIORUM

DE ONERE CERTIORANDI EPISCOPUM DE LEGATIS AD PIAS CAUSAS

Die 7 Augusti 1909

Episcopus Bellovacensis litteris diei 21 Martii 1909, inter alia, sequens dubium proposuit huic S. Congregationi dirimendum: *utrum sacerdotes vel laici possint, inscio Ordinario, legata ad pias causas recipere eorumque administrationem gerere ac respectiva onera implere.*

Emi Patres S. Congregationis Concilii, exquisito Consultoris voto reque sedulo perpensa, in plenis comitiis diei 7 Augusti 1909, respondendum censuerunt: *Omnes, sive sacerdotes sive laicos, quorum fidei concredita sunt legata ad pias causas, teneri de hoc quamprimum certiozem reddere Episcopum, qui ius habet vigilandi super administrationem et consulendi securitati eorundem legatorum.*

Facta vero, die 9 Augusti insequenti, de his omnibus relatione SSmo, Sanctitas Sua resolutionem Eñorum Patrum adprobare dignata est.

L. ✠ S.

IULIUS GRAZIOLI, *Subsecretarius.*

THE STIPEND OF SECOND MASS

S. CONGREGATIO CONCILII

BREDANEN.

ELEMOSYNÆ SECUNDÆ MISSÆ

INDULGETUR AD SEPTENNIIUM UT SACERDOTES SACRUM ITERANTES
ELEMOSYNAM SECUNDÆ MISSÆ EPISCOPO BREDANENSI
RELINQUANT AD CAUSAS PIAS

Die 7 Augusti 1909

Rescripto S. Congregationis de Propaganda Fide, 15 Octobris 1863, Ordinariis Missionum tributa est facultas indulgendi, ut sacerdotes sibi subditi Missam iterantes etiam pro secunda Missa eleemosynam percipere possint. Hac facultate Episcopus Bredanensis in Hollandia semper usus est in favorem parochorum,

quibus facultas binandi necessaria esset, quique stipendio pro secunda Missa ad honestam sustentationem opus haberent. Cum autem dioecesis Bredanensis post constitutionem *Sapientis consilio* non amplius subsit iurisdictioni S. C. de Propaganda, idem Episcopus die 26 Aprilis 1909 humiliter petiit, ut iam cessatae ex nova ordinatione facultatis prorogatio benigne concedatur, atque condonentur stipendia pro secunda Missa a nonnullis parochis bona fide hucusque percepta.

Indultum vero, de quo fit mentio, est sequentis tenoris: 'A sacra Congregatione christiano nomini propagando non semel per Sacrorum Antistites in locis Missionum degentes quaesitum est, an duplex stipendium percipere liceat sacerdotibus, qui duas in eadem die Missas celebrare iustis de causis permittuntur. Ut igitur in eiusmodi re omnis dubitationi locus a Missionibus auferatur, visum est expedire eam promulgare regulam, quam constanter tenuit sacra Congregatio Eñorum Patrum Concilii Tridentini interpretum; videlicet ex praxi generali presbyteris non concedi eleemosynam recipere pro secunda Missa, etiamsi de illis agatur qui parochiali munere instructi ideo stipendium pro prima Missa nequeunt obtinere, quod eam pro populo applicare teneantur. Porro huiusmodi regula recentem obtinuit confirmationem a SSmo D. N. Pio PP. IX in una *Cameracensi* die 25 Septembris 1858. Etsi vero sacri Consilii mens ea sit, ut norma praedicta omnibus locorum Ordinariis innotescat, ac generatim servetur in praxi, quo videlicet a ministerio sacerdotali quodlibet periculum aut species simoniae turpissime quaestus arceatur; cum tamen specialia sint in nonnullis Missionibus rerum ac personarum adiuncta, cumque difficultates non paucae oriri possent si regula de qua agitur nullam omnino exceptionem pateretur; SSms D. N. Papa benigne decernere dignatus est, ut Ordinariis Missionum facultas impertiatur, quemadmodum per praesentes litteras eisdem tribuitur, indulgendi ut, iusta et gravi causa intercedente, sacerdotes sibi subditi etiam pro secunda Missa in eadem die celebranda stipendium percipere possint ac valeant.'

Consultor, rogatus de sua sententia, sequentia consideranda subiecit. Nulla videtur adesse difficultas pro concedenda secunda parte petitionis: siquidem hi parochi, ut refert Episcopus, ex inadvertentia processerunt: aliunde in casu non agitur de parochis praepositis duabus paroeciis, qui proinde secundam Missam pro populo etiam applicare tenentur, sed de parochis qui unam tantum Missam pro populo applicant, et pro hisce valere potest responsum datum a S. C. Concilii die 25 Septembris 1858 in *Cameracen.*—*Missae pro populo* ad VI dubium: 'an et quo-

modo concedenda sit absolutio quoad praeteritum;’ nempe: ‘celebrata unica Missa ab unoquoque, *affirmative*, facto verbo cum SSmo.’

Verum longe alia res est quoad primae partis petitionem. Revera concessio facta Ordinariis Missionum fuit in via extraordinaria et per exceptionem, seu ex specialibus rerum ac personarum adiunctis. Id patet ex supra relatis litteris circularibus S. C. de Propaganda Fide. Ergo regula est quod pro aliis locis iuri communi obnoxiiis hae facultates non tribuantur, idque, ut ibidem observatur, ad arcendum a ministerio sacerdotali quodlibet periculum aut speciem simoniae turpissime quaestus. Iam vero dioecesis Bredanensis, ex constitutione *Sapienti consilio*, ut locus Missionum amplius considerari nequit. Neque prodesset expendere, motiva factae concessionis seu adiuncta specialia etiam nunc persistere; dicta enim adiuncta taxative pro locis Missionum fuere admissa, et ex adverso nemo est qui non videat consecratoria, quae sequerentur ex concessione facienda Episcopo Bredanensi: omnes enim alii Episcopi in iisdem conditionibus positi, ad S. Sedem facile recurrerent pro eadem gratia obtinendas et ita regula tantâ prudentiâ et cautelâ statuta penitus everteretur.

Animadvertendum praeterea, quod indultum S. C. de Propaganda Fide pro locis Missionum, si eius littera inspiciatur, non videtur attingere parochus binantes, qui primam Missam pro populo applicant, et aliam gratis celebrant, sed simplices sacerdotes binantes, qui petunt stipendium etiam pro secunda Missa, uti ex citatis litteris circularibus patet: ‘*etiam* pro secunda Missa, uti ex citatis litteris circularibus patet: ‘*etiam* pro secunda Missa in eadem die celebranda stipendium percipere possint et valeant.’ Episcopus Bredanensis hac facultate usus est in favorem suorum parochorum binantium, relate ad stipendium pro secunda Missa. Nunc eam sibi prorogari petit ampliori quodam modo, non in favorem tantum parochorum, sed generice ‘in favorem sacerdotum suae dioecesis qui facultate binandi gaudent, et stipendio pro secunda Missa ad honestam sustentationem opus habent.’ Profecto, si non litteraliter, saltem analogice sub dicto indulto etiam parochi binantes relate ad stipendium quoad secundam Missam comprehendi possunt, cum ratio paupertatis etiam pro ipsis in locis Missionum urgere possit. Attamen negari non potest, quod indultum pro simplicibus sacerdotibus binantibus est gravius, cum hi in hypothesis duplex percipiant stipendium, e contra vero parochi unicum tantum, quia primam Missam pro populo applicare debent. Dicta autem comprehensio nequaquam videtur posse produci ad parochos duabus pareociis

praepositos; hi enim utramque Missam pro populo applicare tenentur.

Item praefata extensio ad parochos binantes in locis Missionum videtur erui etiam posse, ratione contrariorum, ex prohibitione facta tum ipsis tum aliis simplicibus sacerdotibus de perceptione stipendii pro secunda Missa. De hac prohibitione sermo est primo in citatis litteris: 'Ex praxi generali presbyteris non concedi eleemosynam recipere pro secunda Missa, etiamsi de illis agatur qui parochiali munere instructi ideo stipendium pro prima Missa nequeunt obtinere, quod eam pro populo applicare teneantur.' Haec prohibitio secundo firmatur ex decisione causae supra citatae *Cameracen.*: nam, propositis dubiis: 'II. an parochus, qui in una eademque paroecia bis eadem die celebrat, utramque Missam populo sibi commisso gratis omnino applicare teneatur in casu: III. an vicarii aut alii sacerdotes curam animarum non habentes, si quando bis in die celebrent. . . secundam et ipsi Missam populo gratis applicare teneantur in casu;' S. Congregatio respondit: 'ad II. *Negative*, firma prohibitione recipiendi eleemosynam pro secunda Missa; ad III. *Negative*, quatenus curam animarum non habeant, firma semper prohibitione recipiendi eleemosynam pro secunda Missa.' De origine huius prohibitionis conferri potest Many (*Praelect. de Missa*, pag. 15), qui refert, usque ad dimidium saeculi XIX auctores de hac prohibitione siluisse: quin imo addit, anno 1858, in pluribus Galliae diocesisibus sacerdotes binantes solitos fuisse percipere, licet bona fide, stipendium pro secunda Missa, uti videre est in folio citatae *Cameracen.* Verum, quidquid de hoc sit, nunc certa et generalis est regula, non permitti accipere eleemosynam vel stipendium sub quocumque praetextu pro secunda Missa.

Aliquando eleemosynae perceptio pro secunda Missa conditionate permittitur, ut nempe stipendium perceptum cedat in favorem alicuius pii operis, v.g. seminarii aut scholarum catholicarum, numquam vero de stipendio hoc frui potest ipse celebrans: tantum ex gravibus motivis locus est exceptioni pro locis Missionis. Ex hucusque dictis itaque liquidum est, quod preces Episcopi Bredanensis benigno favore recipi non possint, eo vel magis quod generali modo proponuntur, nullo speciali motivo munitae, et insuper magis ampliatae, quatenus nempe facultas prius parochis concessa extendi petitur in posterum ad simplices sacerdotes binantes.

Neque latet singularis casus de Episcopo, qui obtinuit vivae vocis oraculo, die 6 Decembris 1886, a Leone XIII facultatem permittendi parochis pauperibus suae dioecesis perceptionem

stipendii pro secunda Missa binata ad eorum sustentationem, et hoc absque temporis limite, seu durante toto sui episcopatus tempore. Quinam vero fuerit hic Episcopus, vel quae dioecesis tam singulari privilegio ditata, latet omnino; neque omnino datum fuit cognoscere specialia motiva, quae animum Pontificis moverunt ad tam singulare privilegium elargiendum. Cfr. Votum Consultoris S. C. Concilii in *Bononiën.*, 2 Nov. 1907. Hinc nihil ex eo argui potest favore Episcopi Bredanensis. Quin imo, si res intimius spectetur, citatus casus videtur potius refragari postulationi. Ex facto enim quod imposita est non revelatio nominis Episcopi concessionarii vel dioecesis, portendi licet, ideo Pontificem hoc voluisse, ne forte eveniret, ut Episcopi de hoc edocti pro simili concessione insisterent ad succurrendum inopiae parochorum suae dioecesis.

Id tamen non importat, quod sit prohibita quaecumque retributio, etiam ex titulo extrinseco, puta laboris, incommodi ex longo itinere pro secundae Missae celebratione, et alia huiusmodi. Hoc evidenter deducitur et firmatur ex resolutione edita a S. C. Concilii in causa *Treviren.*, die 23 Martii 1881. Sane Episcopus sequentia dubia proposuerat: 'I. utrum parochi qui, ut menti fundatorum fiat satis, diebus dominicis et festis binantes, obtenta facultate, dicunt Missam, et pro fundatoribus *primissariarum* (quae beneficia ob exiguitatem reddituum et penuriam sacerdotum plerumque proprio carent sacerdote) applicant, salarium ex fundo *primarissiarum* pro peculiari labore percipere possint; II. utrum parochi qui pro necessitate circumstantiarum diebus dominicis et festis bis celebrant, tradita simul doctrina christiana, pro peculiari labore et industria certum salarium annuum a parochianis oblatum percipere valeant; ' sacra Congregatio propositis dubiis sequens responsum dedit, nempe: 'posse permitti, prudenti arbitrio Episcopi, aliquam remunerationem intuitu laboris et incommodi, exclusa qualibet eleemosyna pro applicatione Missae.' Haec theoretice clara sunt: verum cum in praxi difficultates exoriri possint, ad diiudicandum quando huiusmodi retributiones induant naturam stipendii vel potius compensationis ex titulo extrinseco, res remittenda est prudenti arbitrio Episcopi, ad tramitem allatae decisionis.

Insuper animadvertendum, ex facta prohibitione perceptionis eleemosynae pro secunda Missa, non sequi quod ea non possit applicari pro satisfactione alicuius obligationis, puta ex voto, ex fidelitate et etiam ex iustitia. Prohibitio tantum locum habet quando ex eiusmodi applicatione, directe sive indirecte, aliquid percipitur quod rationem habeat stipendii. Sic, exempli gratia, plures exstant sacerdotum associationes, in quibus omnes

obligantur, quoties unus ex his decedat, pro eo Missam applicare : si qui forte ex ipsis binandi privilegio fruuntur, possunt contractae obligationi, licet ex iustia, satisfacere applicando secundum Missam : uti a S. C. Concilii resolutum fuit in causa *Vivarien.*, die 5 Martii 1887. E contra, si parochus impeditus, puta ex infirmitate, non potuit die dominica pro populo applicare, non potest, si habeat facultatem binandi, dominica sequenti supplere factae omissioni, applicando secundam Missam pro populo, et sic utramque ; id pariter decisum fuit in allegata causa. Ratio est, quia parochi pro hisce Missis, sicuti pro aliis oneribus pastoralibus, ad instar stipendii fructus ex proprio beneficio percipiunt.

Hisce omnibus perpensis, Eññi Patres S. C. Concilii, in plenario coetu habito die 7 Augusti 1909, respondendum censuerunt :

Ad mentem. Mens est : ' Praevia sanatione et condonatione a die 3 Novembris 1908, pro facultate ad septennium ut Sacrum iterantes applicent secundam Missam ad mentem Episcopi, qui eleemosynas accipiet ut eas eroget in causas pias, praesertim in favorem sacerdotum pauperum, non exclusis Sacrum iterantibus, quatenus subsidio indigeant.'

Facta autem die sequenti, 8 Augusti, de his relatione, SSñus D. N. resolutionem Eññorum Patrum adprobare dignatus est.

L. ✠ S.

IULIUS GRAZIOLI, *Subsecretarius.*

NOTICES OF BOOKS

THE PRIEST OF TO-DAY : HIS IDEALS AND HIS DUTIES.
By the Rev. Thomas O'Donnell, C.M., President
of All Hallows College, Dublin. Dublin : Browne &
Nolan, Ltd. 1910.

THE best works on Pastoral Theology are in German. Good English works that cover the ground with anything like fullness are very few. But amongst those already recognized, such as the *Ambassador of Christ* by Cardinal Gibbons, the present volume of 300 odd pages is bound to take its place. We can speak of it only in terms of the highest praise. It is instructive, interesting, and above all practical, from beginning to end. The writer tells us that he claims no originality. We rather think that he is a little too modest. But whether, in the main, it be original or not, it does not matter very much ; what we look for is useful, practical information ; and here it is in every page. He strikes the key-note in the preface when he says : ' The principles that should govern the clerical life are given in Sacred Scripture, in the decrees of Councils, and in the writings of eminent ecclesiastics. In substance they are the same in every country ; only in their application do they differ. A priest is always and everywhere the ambassador of Christ, but he is also *the child of his age and the citizen of his country or adopted country.*' The italics are ours, and the reason for italicising is that the idea here expressed is the dominant note throughout, giving special value and interest to this little volume. It seems to us that, as a rule, treatises on the priest's work and duties deal too largely and exclusively with abstract principles. There is an old Scotch proverb to the effect that an ounce of practice is worth a pound of theory ; and, adapting it, we are inclined to say, an ounce of application is worth a pound of principle. Father O'Donnell has certainly succeeded in the application of theories and principles. And, in addition to his own ideas, he has gleaned for us a lot of information from wide and varied reading, and almost invariably clinches his own views with an aphorism from a well-known name : for example, in the chapter on ' How to Read,' the following from Dupanloup, ' Multus labor, multa methodus in labore, multa in methodo constantia.' To the intending purchaser we can say that he leaves not untouched

a single practical point in the priest's life and work ; and, like every man who has a message, he expresses himself in a terse and pithy style, but at the same time easy and readable, and often lit up with an apt quotation from a poet. There is a useful bibliography at the end of each chapter, and a rather general one at the end. We wish to recommend the work in particular to young priests.

P. A. B.

THE LIFE AND TIMES OF BISHOP CHALLONER. 1691-1781.

By Edwin H. Burton, Vice-President of St. Edmund's College, Old Hall ; Fellow of the Royal Historical Society.

Two Vols. London : Longmans, Green & Co. 1909.

THIS work brings us back to dark days, to days of hardship and trial, of sacrifice and suffering. But already the twilight had set in, the twilight that precedes the dawn ; and in the midst of that twilight we see a figure move which inspires us with veneration. It is that of Richard Challoner, Bishop of Delra, and Vicar-Apostolic of London and its district. Bishop Challoner's name has long been known and revered in Ireland. His *Meditations* have long been popular with the Irish clergy, and volumes of his works of piety are still to be found in the remotest cottages and poorest cabins in the land. We are glad therefore, to welcome this splendid biography of one who kept the torch of faith alive in the catacombs, and communicated its brilliant flame to so many hearts and homes.

Dr. Burton's work seems to us in every way worthy of its subject. The accounts of the venerable prelate which had hitherto been published, even Dr. Milner's memoir of him, were incomplete and unsatisfactory. Dr. Burton has filled in all the deficiencies, and presented us with two volumes which will be, in every respect, an ornament to any library. As is usually the case, in such biographies, we get many side glimpses into the history of the times and into the activities of other personages besides the principal one. As in Rome, popes and martyrs of the early Church found willing but silent helpers among the patricians of their day, so Dr. Challoner found aid and sympathy from Edward, Duke of Norfolk, from Catherine Lady Stourton, from Lady Arundel, Mr. and Mrs. Mawhood, and Mrs. Southcote. Nor was this friendly support entirely confined to Catholics. A well deserved tribute is paid in the second volume to those Protestant gentlemen who took a leading part in promoting Relief

Bills, such as Edmund Burke, Lord Mansfield, Sir John Dalrymple, Mr. Dunning, K.C., and Sir George Savile.

At the end of the second volume a very detailed account is given of the Gordon Riots, which Charles Dickens has almost dramatised in *Barnaby Rudge*. A good deal of the two volumes is taken up with Dr. Challoner's literary labours. If any man ever worked in this respect in the cause of religion it was he : and Dr. Burton in discussing them conveys a good deal of valuable information on his own account. Parts of the work are, perhaps, a little overladen ; but this could not easily be avoided. The biography would, however, also have been more readable if a good many of the documents were relegated either to the foot of the page or to an appendix. The illustrations are excellent. Altogether we are delighted with these two volumes, and offer our warm congratulations to Dr. Burton on his success.

J. F. H.

Éigre Susaó 1ṛ Seancaíó.

A NUMBER of Maynooth students, members of the Columban League, are responsible for the collecting and editing of the pieces contained in this little book. A close examination of the contents shows that the editors have done their work well. But even a careful reading will not give an adequate idea of the labour which the production of the book, small though it is, must have entailed. Apart from the mere mechanical labour involved in transcribing the texts from the manuscript sources, considerable research was necessary for the preparation of the fairly elaborate notes and glossary which have been appended. The care with which this part of the work has been done reflects the greatest credit on the diligence as well as scholarship of the compilers, and shows clearly that their efforts were a labour of love. This latter fact is further evidenced by the general tone of the preface, and by certain touches here and there throughout the notes. The earnest student (and 'Éigre Susaó 1ṛ Seancaíó' is primarily a student's book) will find much to interest and enlighten him from beginning to end of both texts and annotations. There are twenty-one pieces in all included in the collection, eleven in prose and ten in verse. The most interesting of the prose pieces is the pathetic story of the death of Cúculáinn 1ṛ son Conlaoic, of which two versions are given, one of them being Keating's epitome of the tale. Of the poetic pieces, the one commencing *Deus meus*

adjuva me—which is not unknown to English readers through Dr. Sigerson's rather free translation—is at once the simplest and the most elegant. Of the others the pretty poem on Christmas by Δονῆς ἡ Διαβόητος deserves to be singled out for beauty and rhythm and loftiness of thought. Altogether the book may claim to be a little anthology in its way, though there are a few things in it here and there which one would rather not see. For instance, one does not understand why, in a book which is very critical of spelling, Σεαν should be so spelled on page 79 (notes) while it is printed as Σεάν on pages 36 and 77 (notes). A similar discrepancy is noticeable in regard to the word ρνοῖςτε, which is found so spelled in the preface, while in the text of Keating's poem on page 30 it is spelled ρναῖςτε, and in the notes to same the first spelling is described as 'less correct.' In the piece by Σεάν ἡ Ξαῖα it is unpleasant to find the English words 'cellar' and 'storehouse' masquerading as 'ρολέρι' and 'ροτορί' (page 39), and—in the case of a man who quotes so many Latin authors—to find 'aborigines' used as a singular (page 38). Indeed this piece is in many respects rather disappointing.

Furthermore, one is puzzled to know why ἡ is written after the genitive υῖ in υῖ ἡ-ἱεαῶτα (where I fancy it should *not* be), and is not written after νί in νί ἀνιλαῖο (where surely it ought to be). Again, I find some confusion in the note (pages 57 and 58) on οὔιαρριαῖο. 'Do not write α οὔιαρριαῖο. The α is a parasite,' says the annotator. Now it appears to me that it is the ο' that is the parasite in the only two types of construction in which anyone would think of using both,—in phrases, viz., like 'εὐμ ἐρῖν α οὔιαρριαῖο' and 'εἰ πέ α (=αξ) οὔιαρριαῖο' respectively. Towards the end of this same note (page 58) where it is said 'it should not be written' it is not at all clear to what 'it' refers. It seems to refer to αοὔιαρριαῖο, and yet I feel sure that the editors *meant* it to refer to οὔιαρριαῖο.

These, however, are minor defects, and would not excite much criticism were it not that the editors are quite microscopic in their own criticisms in other places. The preface appears to me stilted and artificial, the result, no doubt, of a too conscious effort to get away from the ordinary living modes of expression. We can learn much, it is true, from the older language, but the influence of what we learn must assert itself very gently and very gradually if it is to be an influence for good. The mechanical and too self-conscious moulding of style on the older models may be interesting as an academic exercise, but the

writing so produced will not have much natural vigour or vitality.

We are conscious that 'Éigre Susaó 1^o Seandair' will well repay a careful perusal. It is published by Messrs. M. H. Gill & Son, and the price is, in paper cover, 2s. net, in cloth 2s. 6d. net.

Caia Jan Clú.

A SHORT HISTORY OF MORAL THEOLOGY. By Rev. Thomas Slater, S.J. New York: Benziger Bros. Pp. 54.

FATHER SLATER has given us a very interesting little book. It has, of course, the defects inseparable from an attempt to compress within the narrow limits of fifty-four pages a history of Moral Theology. It could hardly be expected that, within the space at his command, the author could give us a detailed history of the subject or an elaborate exposition of the varied developments in the Church's moral code during centuries. Nor has he. Dividing his work into three parts, dealing respectively with the Patristic, the Scholastic, and the Modern periods, he has given merely a short sketch of the characteristics peculiar to each, traced in a somewhat clearer outline, the systems associated with the great names in the history of the Church, and indicates in a general way the development of ecclesiastical laws and the advances made in the Christian code of ethics from the first appearance of a scientific moral system down to the days of St. Alphonsus.

The author, as we might expect, devotes considerable attention to the rise and growth of Probabilism. He makes no secret of the fact that the system was a product of the sixteenth century. 'It was, however,' he sets himself to prove, 'the logical deduction from principles which all admitted.' The proof is rather difficult, as may be judged from his own account of the manner in which theologians solved a speculative doubt before the new system became common. Even apart from controversial purposes, the statement is interesting: 'Up to the time of Medina it was commonly held that in doubtful cases a man was bound to follow the opinion which seemed to him the better grounded or the more probable' (page 43). And Navarrus, whose rules 'are substantially the same' as 'in all the authorities of the time,' after giving special rules for special cases, concludes that 'if in none of these ways one opinion is better than the other, then that should be adopted which the greater number

of the logicians follow if the matter belong to theology, or canonists if it belong to canon law, or civilians if it belong to civil law' (page 42). All of which shows that Probabilism was even then (1560) a stranger in the schools.

The book will be of great value to students of Moral Theology who have only an elementary notion of the history of the subject. That was evidently the object the author had in view: we may safely say the little volume will attain it.

M. J. O'D.

THE ELEMENTS OF SOCIAL SCIENCE AND POLITICAL ECONOMY.

Pp. xxvii. × 180. Dublin: M. H. Gill & Son.

THE work is a translation from the Italian. The original is by the Ven. Archpriest Lorenzo Dardano, of Broni, Northern Italy: the translation—admirably done—by the Rev. William McLoughlin, of Mount Melleray Abbey, Co. Waterford.

That a work of the kind written from the Catholic standpoint is urgently required at the present day no one will deny. In these countries students of Political and Social Science—as well as those who look to them for light and guidance—are largely at the mercy of writers whose views are out of harmony with the Catholic principles of practice and belief. As the translator remarks, 'The works of such writers on social questions as Hume, Smith, Ricardo, Marx, Mill, Spencer, etc., are so wanting in a moral basis, are so tainted with a disregard and sometimes even a contempt of religion, that little reliance can be placed on any system taught by them.'

It was with a view to supplying an elementary treatise based on sound Christian principles that Father McLoughlin translated the Italian work. When it is remembered that the author rests his arguments and conclusions on the principles of the late Pope Leo XIII, who took such an interest in the question of Capital and Labour, and in everything affecting the welfare of the working-classes, little doubt will remain as to the orthodoxy and, at the same time, the deep and practical value of the doctrines the book inculcates.

It gives a clear and interesting exposition of a variety of topics that cannot fail to be of use to everyone engaged in the solution of practical social problems. In the first part we are told of the origin and object of society, of the foundations of social life, of the duties, rights, and equality of man, of the family and the commune, and of the rights, duties, and

authority of the State. The second part deals with the elements of Political Economy, and under their general heading we have grouped 'the meaning and object of Political Economy,' 'the laws of value,' 'the theory of Karl Marx,' 'the prudence and distribution of goods,' 'ownership,' the question of labour and its relation to capital and produce, and, finally, a treatment of industry in its agricultural and commerical aspects.

The work is not without its imperfections. Written for a Continental public that is face to face with problems very different from ours, it naturally emphasizes points in which we have little interest, and passes lightly over others that to us are of immense practical importance. The section on 'Rent,' for example, is evidently the work of a man to whom the land agitation of the last thirty years in Ireland was merely a name. Perhaps the gifted translator will, at some future date, adjust the balance more correctly, and help us to apply to the actual conditions of our own time and country, the admirable principles of the Italian priest.

M. J. O'D.

DE SPONSALIBUS ET MATRIMONIO TRACTATUS CANONICUS ET THEOLOGICUS. A. Desmet, S.T.L. Bruges : Carolus Beyaert, Editor. Pp. 563 × xxvi.

CANON DESMET is a professor of theology in the Seminary of Bruges ; he has been a frequent contributor to the pages of *Collationes Brugenses*, a periodical which has a very high theological reputation ; and he now adds new lustre to his name by the publication of this volume on Matrimony. The work is thoroughly up to date and reliable. Clear in style, sound in argument, precise in explanations of doctrine, and complete in treatment of difficult questions, it is sure to take a place amongst the best books on a most practical subject. There are useful bibliographical and alphabetical Indexes.

It would be impossible in the space at our disposal to speak of many points of matrimonial controversy ; but there are a few matters which deserve special mention on account of their intrinsic importance and of the admirable manner in which our author discusses them.

Dealing with the historical origin of matrimony, Canon Desmet lays down the Catholic teaching that the contract of marriage had its birth in the natural law, and was at all times a sacred rite by reason of its spiritual signification. He explains the evolutionist theories which pretend to show the gradual development of the matrimonial tie from the primitive

promiscuity of sexual intercourse to the modern monogamous and monandrian bond which obtains in Christian nations. Evolutionists attempt to trace this development through marriages by abduction and marriages by purchase of which vestiges are still to be found amongst uncivilized peoples. Canon Desmet examines closely and impartially these theories, and comes to the conclusion that the customs on which Evolutionists rely are mere corruptions of the original matrimonial state (pages 56-60).

Another interesting question, which throws considerable light on sacramental causality, concerns the marriage of infidels who are converted to the Christian faith. According to the best opinion in the schools, the marriage of infidels becomes sacramental when both parties receive baptism; no renewal of consent is necessary that the grace of the sacrament of matrimony be conferred. In explanation of this phenomenon Canon Desmet has no hesitation in accepting the theory that the sacraments cause grace *mediante re simul et sacramento*, which in the case of marriage is the matrimonial bond. It is difficult to see how any other theory of causation can give a satisfactory solution of this and some other sacramental problems (pages 119-120).

We call attention also to the discussion on the very practical question of co-operation with the civil divorce laws, which has been the subject of much controversy amongst Catholic theologians. Having examined the whole question from many points of view, Canon Desmet adheres to the opinion that co-operation with the unjustifiable divorce laws is not intrinsically immoral and is, in consequence, lawful if a great good is gained or a great evil avoided (pages 248-259).

We have said enough to show our readers that in Canon Desmet's book they will find many subjects worthy of study. We congratulate the author on the publication of this attractive and learned volume, and we hope that he will soon give us other works dealing with theological questions of the day.

J. M. H.

THE MAN CHRIST JESUS. A Life of Christ. By W. J. Dawson, D.D. London: John Ousley, Ltd.

THIS book is written from the Protestant standpoint. Its aim is to present the human side of the character of Christ, 'with,' as the author says in the preface, 'a profound negligence of vexed questions of theology and metaphysics.' The attempt has not been successfully accomplished, for it is impossible in the case of our Divine Lord, in whom the human and the divine are so closely knit, to make a complete separation between

the elements and attributes that are peculiar and proper to each nature. However, a very sympathetic story is told of the wonderful life of the Redeemer, and a lovable picture is presented of the Saviour as He revealed Himself to the people of His generation. The writer seems to be imbued with a real faith in Christ's Divinity, a profound reverence for His sacred personality, and an inherent belief in the miraculous works He performed to prove His mission.

Having lived for some time in Palestine, the author is conversant with the scenes among which Christ's human life was cast. The experience gives vividness to his imagination, power of graphic description to his pen, and interest to his style. The absence of all footnotes and references, while detracting from the scholarly appearance of the book, makes it more easily read, and the pleasure of perusal is enhanced by the bold, forcible and dignified language employed.

For Catholics the Protestant bias of the author considerably mars interest in the work, and makes it, moreover, unsafe reading for those who are not sufficiently instructed to detect unsound doctrine. With more confidence they will turn to those excellent biographies of Christ written by those who are of the household of the faith, and will derive more profit from Didon and Fouart than from Dr. Dawson. At the same time, the book is very good reading and even edifying, if we can make allowance for the inherited prejudices of the writer.

LIFE OF THE REV. MOTHER STE-MARIE. Foundress of the Society of the Faithful Virgin. Translated from the French by W. A. Phillpson (Priest of the Archdiocese of Westminster). London: Burns & Oates.

THE name of the original author of this biography is not revealed on the frontispage. Presumably, it is some member of the Society, and modesty the motive for concealment. To all those who are interested, either in the foundress or her Society, the book will be found to furnish very full information.

The events in the life of Henriette Le Forestier D'Osseville are such as may be looked for in the history of one destined by Providence to do deeds of heroic charity in behalf of the poor children whose fortunes cause so much anxiety and concern to the Sacred Heart of Christ. Coming of noble lineage and born of pious parents, the subject of this life was noted in her childhood for these virtues and qualities that presaged her future saintly career. Cured of a serious bodily infirmity at the Shrine

of our Blessed Lady, venerated under the title *La Déliverande* in a district in the North-west of France, she first began to think of consecrating herself to religion in return for the favour she received. The call came in due course, and she received the religious habit in the Convent of *La Charité* in the diocese of Bayeux. In taking her vows, however, she reserved to herself the right, when circumstances would permit, to devote herself more particularly to 'the care and instruction of poor orphan girls at *La Déliverande*.' In 1831, through her exertions, a convent for this specific object, and a little later the institution, was placed under the patronage and protection of the Faithful Virgin. The rise and growth of the infant community, its spread into other countries, and the establishment of houses at Norwood in England, at Sentari and Roseau, are described in detail. The story of the Guildford trial, in which the daughters of the Faithful Virgin were arraigned on a charge of cruelty to one of their inmates, and unanimously acquitted by a jury of Englishmen, will be read with interest.

In a chapter towards the end of the book the beautiful character of Mother Ste-Marie is delightfully drawn, and the qualities of head and heart which enabled her to rule with such conspicuous success, and made her not only a Superior, but also a mother to the members of the community, are minutely described. Then we have an account of her death, which took place in 1858, and which in reward for her merits was most precious in the sight of the Lord and filled with all consolation.

The translator's work has been well done. His style is readable and effective.

P. M.

HERGENRÖTHER-KIRSCH. *Handbuch der Kirchengeschichte*.
Herder. 1909. 3rd vol.

THIS volume brings the great work to a worthy termination. Among all the recently published works on ecclesiastical history, Cardinal Hergenröther's held the first place, and the additions now made to it by Dr. Kirsch render it still more perfect. Some individuals have, it is true, expressed their regret that the Freiburg professor of history did not indicate by brackets from the first page of the revised edition how much was due to his pen, but this, after all, is a literary question, which may be answered by means of a comparison with the original edition. It is hardly fair to students of history to have such personal matters obtruded. They naturally devote all their attention to their own subject, and for their purpose a continuous text, i.e., one without brackets, such as those referred to, is preferable.

Readers will notice that in many respects this volume differs from the preceding ones. It is due in great measure to their respective subjects. While in the early and the medieval periods events happened which to men of our time afford occasion for long discussion, what has taken place in the last four centuries is commonly a matter of certainty. Hence in the third volume we meet with fewer *excursus*, or sections bearing evidence of profound research. And again, the times themselves have changed. The nineteenth century was not like the ninth.

It would not be possible to speak in detail about Kirsch's work here, but a few points may be noticed. His compendious sketch of the Reformation and its causes is admirable. Of course Janssens and Denifle are drawn on largely. We could, however, wish that he had given us more about Galileo, the Chinese rites, the reign of Benedict XIV, and what led to the French Revolution. On the other hand, the account of the struggles between Church and State, of foreign missions, of modern orders and congregations, of Protestantism and Rationalism, of Pius IX and Leo XIII, is each in its own way remarkably good. A singular excellence of this work is its masterly explanation of the causes which have made the world of to-day. Nothing could be more instructive. We may and must, therefore, congratulate Dr. Kirsch on the completion of his task, and we hope that this volume will be widely read. As we know, an English translation is in progress.

R. W.

A GENERAL INDEX OF THE 'I. E. RECORD'

I AM glad to be able to inform the readers of the I. E. RECORD that a general Index of this periodical from the beginning, is in preparation, and that I hope to have it published before the end of the present year. From many quarters I have been urged to get this work done, and after a good deal of delay and disappointment a competent person has at last been secured to undertake the execution of it. The Editor will see that the indexing is carefully carried out, according to an approved and satisfactory plan. The Index will make the collection far more valuable and useful than it could otherwise be. An Index to the Documents in the first twelve volumes was published by His Grace the Archbishop of Dublin in 1876. This and the titles of the articles in the earlier volumes will be incorporated in the new Index.

J. F. H.



RIGHTS AND PRIVILEGES OF INFERIOR PRELATES

IN recent years the Holy See has been very generous in the allocation of marks of its good-will to deserving Irish priests. Here and there throughout the country many of the clergy, distinguished either for learning or service to religion, have been promoted by the Sovereign Pontiff to positions of honour and dignity in the Church. Scarcely is there an assemblage of ecclesiastics now held with any show of liturgical pomp at which one does not see stately dignitaries, who do not, indeed, belong to the Hierarchy of Jurisdiction but yet are arrayed in robes that resemble very closely the characteristic costume of the Episcopal order. The eye of the uninitiated cannot, at least by a mere cursory glance, tell the lower from the higher rank, and many are puzzled to know the distinctions that mark the various grades of inferior prelacy, not to speak of the titles, precedence, and prerogatives which belong to each. On these perplexing questions, which often become very practical, information is not always accessible, for most clerical libraries are not rich in the possession of Manuals of Liturgy. A useful purpose may, therefore, be served by setting forth concisely the origin, rights and privileges of the different grades of inferior Prelates and noting especially their

titles, costume, precedence and the deference that belongs to their rank.¹

Originally the word 'prelacy' meant some kind of jurisdiction *in foro externo*, such as that which is possessed by Bishops, or which belongs to Abbots, and Generals of certain religious Orders. Very often, however, it is taken to mean mere pre-eminence or superiority in ecclesiastical rank without connoting any office or jurisdiction. The distinction is made between *actual* and *honorary* Prelates. To the former class may be said to belong in a general way all the principal officials connected with the Papal Court, the secretaries of the principal Congregations, and the members of the prelatic colleges of Protonotaries Apostolic of the Rota, of the Referendaries of Papal Signature and of the Clerics of the Apostolic Chamber. Honorary Prelates, on the other hand, are those whose office and duties do not require them to reside in Rome.² They would come under the first member of the division which is made in Canon Law of Prelates *extra*, and Prelates *intra*, *Curiam Romanam*. There is another division by which Prelates and Dignitaries are classified under four heads, viz.: Protonotaries Apostolic, Domestic Prelates, Privy Chamberlains, and Private Chaplains.³ This classification has been adopted in the *Motu Proprio* by which the reigning Pontiff has defined the grades and degrees of inferior prelature. Since every cleric in these countries who has been created a Prelate or Dignitary by the Holy See must belong to one of these four classes, it will be convenient to group the following observations under this four-fold heading and examine what are the rights, privileges and prerogatives that belong to each class.

¹ Authorities: Trombetta, *De Juribus et Privilegiis Praelatorum Romanæ Curiae*; 'Motu Proprio,' entitled *Inter multiplices*, July, 1905; Commentary on same by Piacenza in *Ephemerides Liturgicæ*, April, 1905, etc.; De Luca, *Relatio Romanæ Curiae*; *Annuaire Pontifical*; Humphry, S.J., *Urbis et Orbis*; De Montault, *Le Costume et les Usages Ecclesiastiques*; Hilling, *Procedure of the Roman Curia*.

² See Hilling, p. 35, who understands the term somewhat differently.

³ Trombetta, *op. cit.*

I.—PROTONOTARIES APOSTOLIC

This class ranks among the highest of the actual prelates of the Roman Curia. The name denotes a chief notary or scrivener connected, however, with the ecclesiastical rather than the civil court. The ancient College of Protonotaries is said to owe its origin to Clement I. His effigy still adorns the corporate seal. This Pope divided the city of Rome into seven districts and over each appointed a clerk or notary whose duty it was to make a record of the principal events occurring in his region, especially the acts of the Martyrs, and register them in the Papal Archives.¹ A relic of the original purpose of the institution of this order survives in the offices Protonotaries still discharge in drafting the causes and arranging the processes for the Beatification and Canonization of Saints. The duties of these notaries were increased by Julius I (✠ 352), who also extended their privileges and importance, so that from about this time they came to be called Protonotaries or chief among this class of public officials. Pope Sixtus V (✠ 1590) raised the number to twelve, and assigned them a fixed yearly salary. This was done in the Constitution *Romanus Pontifex*. During the next two centuries the College must have experienced adverse fortunes, for we find its number in the reign of Gregory XVI reduced to a solitary survivor. In the Constitution *Neminem certe latet* this Pontiff restored the College to its original strength, and a little later Pius IX, in the Bull *Quamvis peculiares*, defined their rights, duties and privileges.

The growth of the Honorary Protonotaries is traced to the action of Leo V (✠ 903), who is said to have introduced the custom of conferring upon distinguished priests *extra Urbem* some of the prerogatives enjoyed by members of the Apostolic College. These were called by various names such as *Non-participantes*, *Supernumerarii*, *Ad instar*, *Titularii*, and *Honorarii*. At first all these designations were synonymous, but after a while some of them came to denote different

¹ Cf. Duchesne, *Liber Pontificalis*, i., in *Clem. I.*

classes. Thus Pius VII, in the Constitution *Cum innumeri* (1818), deals with the rights of Titular or Honorary Protonotaries, and in the *Apostolicae Sedis Officium* (1872) Pius IX defines the duties and privileges of those *Ad instar*. From the latter date, therefore, three classes were recognized—one in the College and two outside it, each having its own peculiar set of prerogatives. But these were not always clearly marked, nor were the distinctions exactly observed. Confusion of privileges and conflict of rights often arose between the three classes. To put an end to this state of things the reigning Pontiff issued, in February, 1905, a *Motu Proprio* entitled *Inter multiplices*. In this Instruction a new class is instituted, so that at present there are four, viz.: Protonotaries *Participant* (of the Apostolic College), *Supernumerary*, *Ad instar*, and *Titular* or *Honorary*, and the different rights, insignia, and prerogatives which are peculiar to each group are very clearly defined. This document, therefore, will be our guide in the course of the observations that shall be made on each class.

A.—PROTONOTARIES PARTICIPANT

These are so called because they enjoy all the rights and privileges that belong to membership of the Apostolic College. They are seven in number.

1°. *Offices and precedence*.—The principal duties of Protonotaries Participant are to act as secretaries to certain Congregations, for instance, Rites and Propaganda; to assist the Pope, whenever necessary, in convening general councils; to keep a record of the *acta* of each reign which it is desired to publish; and to draw up the processes for the Beatification and Canonization of Saints. It is also one of this body that carries to Cardinals official news of their appointments, brings to the Consistory formal tidings of the death of the Pope and arranges for holding the Conclave. One also intervenes, in some one capacity or another, at most consistorial meetings. The seven form a body corporate with secretary, statutes, archives, and seal. The College enjoys precedence over all other prelatial Colleges, and its members, at the functions in the Capella

Papalis, sit after Bishops, those engaged in immediate attendance on the Holy Father being, of course, always beside him.

2°. *Dress and insignia*.—A Prelate's costume is three-fold, viz., the choral dress which is used at sacred functions ; the *habitus pianus*, which is worn at Papal audiences, solemn meetings and receptions ; and the *habitus communis*, or house dress, for everyday wear. The choral costume consists of a violet cassock with train (which, however, in the case of inferior Prelates, is never allowed to flow), girdle and tassels of same colour, a violet mantelletta over a rochet, violet stock, gloves and hose, shoes with silver buckles, a black biretta with reddish tuft, and a black zucchetto with reddish lining. The buttons, edgings of the holes and facings are crimson or rose-coloured. The material of which the dress is made is silk, and this quality is distinctive of the Papal Court. The colour is characteristic of the College. In winter a heavier material may be used. The *habitus pianus* consists of plain black cassock with small cape and oversleeves trimmed with rose-coloured facings (*zimara*), violet girdle with fringe, violet cloak (*ferraiolo*), black hat with rose-coloured silk cords and six tassels arranged in three rows, violet stockings and gilt shoe-buckles. The *habitus communis* is practically the same as that just described, omitting the cloak and hat. When travelling the violet stock and hose, as well as the hat above mentioned, may be worn. Formerly Prelates wore a hat called the *galcerus* in solemn cavalcades. It is not used now except to place on the coffin of a deceased Prelate, or to quarter upon his coat of arms. It is of black silk, lined with crimson, nearly flat in shape, with two cords of rose-coloured silk confined under the chin and terminating in six tassels arranged in triple rows. Finally, they wear a plain ring everywhere. This description of the prelatial dress helps one to differentiate it from that worn by Bishops. The latter have as *insignia reservata* the violet biretta and skull-cap,¹ green hat cords, pectoral cross and signet-ring.

3°. *Liturgical Privileges*.—*Extra Urbem* Protonotaries

¹ Papal Brief, February 3, 1888.

Participant can, with the consent of the Ordinary, exercise all the *pontificalia* except the throne, crozier, cappa and seventh candle. They may have only one Assistant Deacon. For Mass they vest at the Faldstool, say 'Dominus vobiscum' not 'Pax tecum,' and give last blessing *more sacerdotum*. In approaching the church to pontificate they may wear the pectoral cross (a gold cross with one gem suspended from a reddish silk cord) and be received at the door in ceremony. In saying Low Mass in prelatial dress, in Rome or outside it, they make the preparation and thanksgiving at a genuflexionum placed before the altar, receive the vestments from the altar, are assisted by clerks as Bishops, and use the Canon, Bugia, Ewer and Basin.¹ At other Low Masses said with less solemnity, the only ornaments permitted them are the Bugia, Canon and Ring.²

When travelling these Prelates have the privilege of a portable altar and can celebrate wherever they remain overnight, provided the place is suitable. All who assist fulfil their obligation on Sundays or Holidays. If deputed by the Ordinary they may say a Pontifical Mass for the Dead. At solemn functions in the Papal Chapel they may wear the cappa. Here, too, they receive the *Agnus Dei's*, blessed palm, and candles, *more Episcoporum*.

4°. *Other Privileges*.—According to the *Quamvis peculiares* of Pius IX, the College has power to confer each year four degrees in Theology, and four in Civil or Canon Law, provided that (a) the candidates be of approved morals and present themselves for examination in the authorized programme before a Board of five Protonotaries; and (b) the sanction of the Pope be obtained and the collation of the degree notified to the Congregation of Studies. This degree has the same value as that obtained in former times at the old Pontifical Universities.³

They can elect each year in their collegiate capacity

¹ They wash hands only at the Lavabo.

² This is plainer than the ornament peculiar to Bishops.

³ Any priest duly recommended may stand for the *laurea*. The grades are conferred *per saltum*. The examination embraces a hundred theses covering subjects belonging to the faculty in which the degree is sought, as well as a written dissertation.

one Honorary Protonotary. Belonging as they do to the Papal Household, they are practically exempt from Episcopal jurisdiction and generally free in disposing of superfluous revenues. They are paid their salary out of the Papal Treasury and are entitled, in addition to this, to fees for duties performed. On the death of the Supreme Pontiff they go into mourning. All Letters Apostolic sent to them are executed free of charge. In case of retirement after ten years from appointment they retain their title and rights for five years, after which period they are given the privileges of Protonotaries *ad instar*.

B.—PROTONOTARIES APOSTOLIC SUPERNUMERARY

The name of this class is not new, but the recent *Motu Proprio* has considerably narrowed its application. Honorius III conferred on the Canons of St. John Lateran most of the privileges then enjoyed by Protonotaries. In 1484 Sixtus IV did the same for the Canons of the Vatican Basilica; while later on the Canons of St. Mary Major were raised to the same dignity. Similar prerogatives were also granted to important Chapters outside the city. These Dignitaries, then, being equal in many ways to Protonotaries Participant, frequent conflicts arose between the members of both bodies as to the exact nature and limitations of their respective privileges. To remedy these abuses Pius X formed into a distinct class all those who enjoy the dignity of Protonotaries not individually, but rather in their corporate capacity or as belonging to certain privileged Chapters. Individual members however, as such, may obtain the prelatial dignity in virtue of a special Brief enrolling them among the Domestic Prelates of His Holiness. Such a Brief when obtained is to be presented to the Dean of the College of Protonotaries who receives the profession of faith and the oath of fealty to the Ordinary. In addition to the three Patriarchal Chapters there are some few *extra Urbem* similarly privileged, v.g., Venice, Mantua.

1°. *Office and precedence*.—As Prelates their duties are very trifling, but they sometimes take the place of Protonotaries *de numero*. In their prelatial dress they take

precedence over all clerics, canons, and Generals of religious Orders not having the use of pontificals, and come after Vicars-General, Vicars-Capitular, Abbots, and Cathedral Chapters. But they must respect the rule of the Liturgy, by which the habit or costume which is the more noble entitles the wearer to precedence of place.

2°. *Dress and insignia*.—The Protonotaries Supernumerary wear practically the same dress, ceremonial and ordinary, as the Participant. While acting *capitulariter* they must wear the canonical costume under penalty of forfeiting their distributions. This, however, may be worn over the prelatial cassock. Only those canons who have been created Prelates by individual Briefs are entitled to assist as such in the Papal Chapel. In this case they may wear a woollen cappa trimmed with white ermine in winter and rose-coloured silk in summer, and sit after the Protonotaries Participant. They may use also, like these, the *habitus pianus* and the *habitus communis* and quarter the ‘*galerus*’ on their family crest.

3°. *Liturgical privileges*.—*Extra Urbem* they may exercise ‘pontificalia’ at Mass, Vespers, and other functions, with permission of the Ordinary, using the same rite and ornaments permitted to Protonotaries *Ad instar*. When pontificating *intra suam Dioecesim* they follow the same rite as the Participants, except that the ornaments are simpler and are put on in the sacristy. When celebrating *capitulariter*, the peculiar constitutions of each chapter are to be observed. In saying Low Masses with any degree of solemnity they may use the Canon, Bugia, Ewer, and Basin. The Canons of the three Patriarchal Basilicas are specially privileged when pontificating *extra Urbem*. They can then use the ornaments permitted to the others *intra Dioecesim*. Protonotaries Supernumerary may not have a mitre-bearer, but they may have an assistant-priest in cope when the Bishop is not present; they salute the Bishop and Cross with a profound bow only, and are incensed with two double swings. They can say a Pontifical Mass for the Dead, if deputed by the Ordinary.

4°. *Other privileges*.—When travelling they have not the

privilege of a portable altar, but only of a private oratory. This must be approved by the Ordinary. They are free to use the oratory on all days throughout the year except a few of the more solemn Festivals, and all who are *de eorum familia* fulfil their obligations by assisting at the Mass. Only one Mass is allowed, and in case of necessity it may be said by their Chaplain or substitute. Protonotaries Supernumerary often take the place of absent Participants, in arranging processes for the Beatification and Canonization of Saints, in acting as the Protectors of religious Orders and Institutions, Judges in cases of appeal, Synodal Examiners, and Administrators of the oath of fealty and of the profession of faith. The Supernumeraries do not form a College by themselves, unless they are united with at least one Participant in the Capella Papalis and vested in rochet and cappa. Since the privileges described belong to the Chapters as such, it follows that any individual canon resigning his canonical appointment ceases *ipso facto* to enjoy any longer the Protonotarial dignity unless he has obtained a special Brief of Prelacy with the usual formalities. In this case the privileges become personal, and must be interpreted in terms of the deed of concession. Being subject to their Ordinaries their benefices are not *per se* reserved to the Holy See. The usurpation of any prerogatives to which one is not clearly entitled is prohibited under severe penalties.

C.—PROTONOTARIES ‘AD INSTAR’

This class consists of those clerics *extra Urbem* on whom the Holy See, in consideration of special merits or excellence, confers the honour. Occasionally the distinction is bestowed by aggregation to a Chapter, the members of which share this dignity; but more frequently it is conferred by Letters Apostolic in the form of a Brief which is expedited by the Secretary of Briefs. In this document the deserts of the candidate are set forth with a concise statement of his claims to recognition, and then, after an absolution *ad cautelam* from all censures, the privileges of the position are detailed. Before, however, these can be exercised, (a) the

diploma of concession must be presented to the Secretary of the College of Protonotaries; (b) a profession of faith and oath of fealty taken before the Dean; and (c) a certificate of compliance with the necessary formalities exhibited to the Ordinary.

1°. *Office and precedence.*—Their office is, to a large extent, a sinecure, but like the Supernumeraries, Protonotaries *ad instar* may be called upon at times to perform certain duties that ordinarily devolve upon the Participants. Thus they may be deputed to receive a profession of faith or administer the oath of fealty, provided they have a Doctorate in Theology or Canon Law. With same qualifications they may be appointed judges in cases of appeal from Bishop's jurisdiction and in regard to matters transacted at Diocesan and Provincial Synods. When engaged in these affairs they are bound by a declaration of secrecy. In prelatial dress they come after the Supernumeraries, taking rank among themselves by seniority of appointment.

2°. *Dress, insignia, and liturgical privileges.*—Their costume and ornaments are the same as those which have been already described.¹ *Extra Urbem* they have a right to exercise 'pontificalia,' with the consent of the Ordinary, or of the Superior in case of a church that is exempt. The rite they may employ is practically the same as that which is prescribed for the two former classes, with a few modifications. At Mass, for example, they do not use the Faldstool or Gremial; they read all the prayers at the Altar: their ornaments, such as sandals, mitre, and pectoral cross—which is suspended from a violet cord—are of a plainer description: and they may never use pontificals at a *Requiem* Mass. In the absence of the Bishop presiding in state, they may have a priest vested in cope to assist them. At Vespers, at which they officiate solemnly, they may wear the mitre, pectoral cross, and ring. Similarly at Benediction of the Most Holy Sacrament, in Processions and in giving an Absolution from the Roman Pontifical, they use these insignia. In saying a Low Mass with

¹ See p. 117.

any degree of solemnity, either in Rome or outside the City with the consent of the Ordinary, they can use the ornaments permitted to Supernumeraries.¹ But at ordinary Low Masses the only ornament permitted them is the Bugia.

3°. *Other privileges*.—The Protonotaries *ad instar* have the right of a private oratory on the same conditions as the Supernumeraries; they can mount the 'galerus' on the family coat of arms; the benefices of those who have received the dignity by personal Pontifical Brief are *per se* reserved to the Holy See, because such persons belong to the Papal Household. There is a clause in the recent *Motu Proprio*² threatening with deprivation of all titles and dignity those who usurp or arrogate to themselves rights or privileges to which they are not legitimately entitled. Since they are not exempt from Episcopal jurisdiction they may be deprived by the Bishop of their privileges *ob poenam delicti* after the usual Canonical processes have been observed; but they may not, without cause, be prevented from exercising the prerogatives inherent in their dignity.

D.—TITULAR OR HONORARY PROTONOTARIES

This class of Protonotaries differs from the three foregoing, not only in the extent of their respective privileges, but also in the mode of their institution. For they may be appointed not alone by a Pontifical Brief, but even directly by Cardinals, Nuncios-Apostolic, Legates a Latere, and the College of Protonotaries. In all cases the candidates must be (a) of good family and over twenty years of age; (b) of irreproachable morals; (c) of recognized merit and capable of maintaining the dignity with honour; and (d) Doctors in Theology or Canon Law. Members of certain Chapters and also priests in high official positions possess this rank. Thus Vicars-General and Vicars-Capitular have, *perdurante munere*, the title and privileges of Honorary Protonotaries.³ Such, however, are Prelates only *extra Urbem* and are not *de*

¹ See p. 120.

³ Cf. *Inter multiplices*, n. 62.

² February 21, 1905.

familia Pontificis. But should any enjoy the rank of Titular Protonotaries in virtue of a personal privilege, their benefices become reserved to the Holy See, even though they themselves remain subject to the jurisdiction of the Ordinary.

1°. *Office and precedence*.—The same remarks apply to their duties as to those of the Protonotaries *ad instar*.¹ In prelatial costume they take rank before all individual priests and canons, and after Capitular bodies, Generals of religious Orders, Abbots, and Prelates of the Roman Court.

2°. *Dress and insignia*.—In form their prelatial dress is exactly the same as that already described. But there the identity ends. For its colour is entirely *black* (mantelletta included) without a shred of brighter hue to relieve its sombre monotony.² Not being Prelates of the Papal Household or Curia they can only wear this costume *extra Urbem*, or in places where the Pope is not present. The only Episcopal ornament permitted them is the Bugia, which they may use at Mass and Solemn Vespers.

3°. *Liturgical privileges*.—In addition to the use of the Bugia they are privileged in Choir to be incensed with two double swings, to make merely a profound inclination to the Bishop and the Cross, and to stand during the *Confiteor*. Usurpation of prerogatives not accorded is severely prohibited and loss of privileges may be incurred *in poenam delicti*.

4°. *Title and address*.—The title *Monsignore* is given to all Prelates, as distinctive from the *Signore* of non-Prelates.³ Inferior Prelates are styled '*Illm̃i e Revm̃i*' in the *Gerachia*, the English equivalent of which is usually taken as 'Right Reverend.'⁴ The title 'Prelate' is not to be used as 'Bishop' is in some countries, either in conversation or

¹ See pp. 117, 122.

² Cf. *Inter multiplices*, n. 64.

³ Hilling, *Roman Curiae*, p. 36.

⁴ In Ireland Bishops are addressed in correspondence 'Most Rev.', Prelates 'Right Rev.', and Capitular Dignitaries, 'Very Rev.' (*Irish Catholic Directory*). This usage, however, is not the same in all English-speaking countries.

correspondence. The deferential title *Amplitudo* is reserved to those who are at least of Episcopal rank.

II.—DOMESTIC PRELATES

While there are comparatively few of the priests of these countries that belong to the rank of Protonotaries Apostolic, there are a very large number enjoying the privileges and prerogatives of the classes now to be considered. Thanks to the benevolence of the Sovereign Pontiff many distinguished ecclesiastics in Ireland, noted alike for learning and sanctity, have been privileged to be members of the Papal Household. These Prelates are called domestic, because though many of them do not actually reside in Rome, yet all are, *fictione juris*, regarded as present there and entitled to assist at the public functions which the Holy Father performs. In the words of Honorius III: 'Familiars nostri, qui circa Nos se obsequiales exhibent universis, minori non debent praerogativa gaudere, quam vestrum singuli, quorum negotia per ipsos saepius promoventur.' Hence they are styled *Antistites Urbani*, seu *Antistites Domus Pontificis Maximi*. Their creation takes place by Letters Apostolic in the form of a Brief which, on the recommendation of their Ordinary, is despatched by the Secretary of Briefs under the seal of the Fisherman.

1°. *Title, office, and precedence.*—In speaking they are addressed *Monsignore*, in writing, 'Illmo et Revmo Monsignore.'¹ Being *de familia Pontificis* they have a right to be present officially at all the functions in the Papal Chapel. Here they take precedence of Titular Protonotaries but come after the Generals of religious orders. They are conducted to their stalls near the altar by the Master of Ceremonies.

2°. *Dress and insignia.*—Their ceremonial habit is the same as that worn by the first three classes of Protonotaries except that the tuft of their biretta is violet, while that of

¹ *Gerarchia*, An, 1900.

the former is rose-coloured. Their plain costume is also the same with the exception of the hat, which has violet cords and tassels. They have no right to the cappa, nor to the ring unless otherwise entitled to it. Domestic Prelates cannot use this ceremonial dress in the administration of the Sacraments. In preaching a funeral oration they should wear the black cassock or zimmara.

3°. *Liturgical privileges*.—In Choir they are incensed with two double swings; they do not genuflect, but bow profoundly to the Cross or to Bishops: they stand inclined at the *Confiteor*; they do not kiss the hand of the officiant when receiving blessed candles, palm, etc.; they may wear the stole over prelatial dress in preaching *extra Urbem*; at a Low Mass celebrated with some solemnity they have a right to the Bugia, and they may wear the vestments for Mass over the rochet, but they are to vest in the sacristy; in the absence of a Bishop they may give one of the five Pontifical Absolutions on the occasion of the *Exequiae*; in processions of the Blessed Sacrament they walk in single file after the baldachino.

4°. *Other privileges*.—They can crest the Pontifical hat or 'galerus' on the family coat of arms. Since they are members of the Pontifical Household their benefices, according to the rule of the Chancery Apostolic, are *per se* reserved to the Holy See.

III.—PRIVY CHAMBERLAINS

These differ from Domestic Prelates not only in grade of dignity, but also in the fact that (a) their office ceases with the death of the reigning Pontiff; (b) they have no right to the mantelletta; and (c) they may be laymen. Gregory the Great excluded laics from immediate attendance on the Pope, and substituted in their stead clerics of wisdom, prudence, and gravity. After a little laymen were again admitted to wait in the Papal Chambers, so that at the present day these officials are composed of clergy and laity. Their appointment comes directly from the Major-domo, who is chief of the Pontifical Household, but of course it

must be ratified by His Holiness, about whose person they are in immediate attendance.

1°. *Dress and insignia*.—Their ceremonial costume is a violet cassock without train, with buttons and trimmings of same colour, a violet sash or girdle with two tassels, a violet cloak or *Mantellone*,¹ violet stock, black stockings, and a hat with black cords and tassels. The *habitus pianus* is the zimmara, violet girdle with fringe, black cloak or *ferraiolo*, violet stock, black¹ hose, and hat with black cords. On the more solemn occasions they wear over the violet cassock the *crocea*—a red woollen cloak with loose sleeves, reaching to the knees, over which is a scarlet cape with a hood of ermine in winter and red silk in summer.

2°. *Precedence*.—They rank after Prelates of the *Mantelletta* and before all simple clerics and canons not assembled, either *capitulariter* or *collegialiter*. They are subject to the jurisdiction of the Ordinary.

3°. *Privileges*.—They have the title of *Monsignore*,² but they have no liturgical privileges, and say Mass as ordinary priests. When on duty they are entitled to a salute from the Papal guard; and they can crest the family coat of arms with the ‘*galerus*.’

A.—PRIVY CHAMBERLAINS PARTICIPANT

There are four classes of Clerical Chamberlains. The first are the Privy Chamberlains Participant, so called because they share in the emoluments of the Pontifical Palace, get a fixed salary, and receive the silver medals presented to the *Familiares Pontificis* on the Feast of the Apostles SS. Peter and Paul. Of these one is the *Pincerna* or chief domestic steward, another the *Nuntius* or messenger from the Pope to important personages, the third is the

¹ Hence sometimes called Prelates of the *Mantellone*. The mantellone is an exaggerated mantelletta, reaching to the feet, with a streamer from each shoulder.

² To distinguish them from the Prelates of first rank the Chamberlains and Chaplains are often styled *Monsignore* of the second class. In official lists the word *Nosseigneurs* is simply prefixed to their names while the fully privileged Prelates have *Illmes et Rmes. Nosseigneurs* (*Annuaire*, 1905, p. 329).

Vestiarium or keeper of the Wardrobe, and the fourth has no particular designation. It is the duty of these Chamberlains to wait in the private antechamber of the Pope, to introduce persons into the presence of His Holiness, and make arrangements for their visits and presentations. On these occasions they wear their full uniform including the *crocea*.

B.—SUPERNUMERARY PRIVY CHAMBERLAINS

These also assist in the antechamber of the Vatican at the introduction and reception of visitors. They do not, however, come into the immediate presence of the Holy Father, except when they take the places of the Participants. They wear the same costume with the exception of the *crocea*, and, like the others, they have a right to be present at all the functions at which the Pope presides. In the absence of the Participants they bear the *flabella* over the Pope when seated in the *sedes gestatoria*, and carry the red hat to newly-appointed Cardinals with due formalities.

C.—HONORARY CHAMBERLAINS IN VIOLET GARB

The duties of these are less exalted than those of the preceding classes. They receive guests and visitors only in the outer apartments, and do not come into such close contact with the person of the Pontiff. They are on duty for a week at a time and at the end of each interval of office they are presented to His Holiness by the Major-domo.

D.—HONORARY CHAMBERLAINS 'EXTRA URBEM'

It is to this body that those distinguished priests belong who live outside Rome and have been raised by the Holy See to the rank of Privy Chamberlains. Up to the time of Leo XIII there were very few of these dignitaries, but during his reign about 250 were appointed. They have all the prerogatives possessed by the others as to title, dress, precedence, and insignia—except, of course, those demanded by proximity to the person of the Pope as the wearing of the *crocea*—but they only enjoy them outside Rome. If the Pope were to dwell outside the Eternal City, then these

dignitaries would be entitled to discharge the same offices about his person that Privy Chamberlains now perform at the Papal Court.

The seculars who serve on the person of the Pope are similarly graduated according to the character of their duties. They are styled Chamberlains of the Cape and Sword, and wear an exquisitely decorated uniform. Their rank is indicated by letters of gold engraved on a cartouche of blue. As a rule they are persons of distinction and gentlemen by blood.

IV.—PAPAL CHAPLAINS

The foregoing dignitaries attend on the Pope at Court functions. There is another class that wait on His Holiness when he is engaged in the performance of sacred ceremonies. These are called Chaplains, probably from *capella* (French, *chapelle*). Formerly the word was used to designate the clerics commissioned by the Pope to help in solving juridical disputes. Hence Auditors of the Rota were called Chaplains. Now the term is reserved for those exclusively who assist at the liturgical functions which the Sovereign Pontiff performs.

1°. *Title, office, and precedence.*—They have the title of *Monsignore*, and are nominated by the Pope through the department of the Papal Household. Like the Chamberlains their office ceases with the death of the Pope, but this does not apply to the ordinary Chaplains who are officials rather of the Holy See than of the reigning Pope. They rank after Privy Chamberlains, and before clerics and canons not *capitulariter* or *collegialiter* assembled.

2°. *Dress and insignia.*—The ceremonial costume consists of violet cassock without train and with buttons and braiding of the same colour, violet girdle with two tassels, *mantellone*, violet stock, black hose, and hat with black cordings. The *crocea* is worn on solemn occasions. The *habitus pianus* is the zimmara with violet facings, violet girdle with fringe, black cloak or *ferraiolo*, violet stock and black hat already described. The Chaplains are divided into five classes.

A.—PRIVATE CHAPLAINS

These are only four in number. Their principal duty is to assist in turn the Pope when he celebrates Mass in his private oratory and say a Mass of Thanksgiving immediately afterwards. They also assist at the recitation by His Holiness of the Divine Office. The first Chaplain acts as train-bearer on certain occasions and says grace at formal dinners in the Vatican. The second carries the processional Cross before the Pope when vested in cope or stole. Private Chaplains have a fixed salary and are paid from the emoluments of the Papal Court. They wear the *crocea*, and *extra Urbem* they may don violet hose and violet hat-cords. These Chaplains it is who look after the Pope's Mitre and Crozier, and act as his Private Secretaries. Their benefices are reserved to the Holy See.

B.—HONORARY PRIVATE CHAPLAINS

Since the time of Clement XII there are a number of honorary or supernumerary Private Chaplains. The late Pope appointed over a hundred. They have a right to assist at certain solemn Pontifical functions in the Apostolic Palace, and to take the place of the ordinary Private Chaplains whenever these happen to be absent. In consequence of their services they enjoy the prerogatives of members of the Papal Household. There is another class of Honorary Private Chaplains *extra Urbem*. They have their privileges only outside Rome. In the City they are the same as the ordinary clergy.

C.—COMMON CHAPLAINS

The origin of the name is not well ascertained. Probably the members of this body are so called because their duties may be common to two or more Popes inasmuch as their office does not cease with the death of the reigning Pontiff. Their appointment is made by a Brief, which is expedited by the Secretary of Briefs. Their duties are much the same as Private Chaplains have to perform, but they are not

requisitioned except on very solemn occasions. There are two divisions of this class—into Participant and Non-participant or Supernumerary. They form a College with a Dean and Secretary. The former is under-keeper of the Papal Wardrobe. He also has to depute members of the College to perform their respective liturgical duties and to administer the collective revenues. One of the Participants is charged with providing Mass in the common chapel for the Pontifical Household whenever important functions take place in the Apostolic Palace. These Chaplains assist the Pope when he blesses objects solemnly—such as *Agnus Dei's*, candles, etc.—administers Sacraments, or performs other sacred functions. In these cases, they generally wear the *crocea*, but sometimes a surplice over a violet cassock. The common Supernumerary Chaplains are also appointed by Brief, supplement the Participants and fill the vacancies in the ranks of the latter. They have no fixed salary, whence they are called non-participant, but they take a share in certain perquisites or fees and have, *ceteris paribus*, substantially the same privileges as the Participants.

P. MORRISROE.

MAYNOOTH IN THE BRITISH PARLIAMENT—III

IN recent times Maynooth was again before Parliament, and it is interesting to note the difference of tone adopted by the leading statesmen towards the College. In introducing his University Bill, Mr. Birrell made only short and indirect references to Maynooth. The chief debate on the University question in which the character and fortunes of Maynooth were involved was that which took place on July 24, 1908, on the amendment of Mr. Hazel, M.P.¹ (West Bromwich), that no student should be entitled to a University degree 'unless he shall have completed a period of study of not less than two academical years in a constituent College of the University of Dublin or of the University of Belfast.' The proposal was seconded by Mr. C. H. Morgan, M.P. for Truro, in Cornwall. Mr. Hazel was influenced by political and religious rather than academical motives.

I do not wish to enter here into the merits of a question which is very delicate and difficult, and, as far as we are concerned, belongs for its settlement to those who have a higher responsibility cast on them. I will, therefore, confine myself to giving the opinions of the leading speakers in this debate, of Mr. John Redmond and Mr. William O'Brien, of Mr. Butler and Sir William Anson, and finally of Mr. Birrell. I may, however, point out that it is not quite so easy for the Bishops, as many people seem to imagine, to set up a hostel in Dublin, for the accommodation of ecclesiastical students, even if it were advisable to do so. The funds of Maynooth College belong to that College, and could not so easily be taken from it, as many people seem to think. And if funds were to be obtained otherwise it should be either through voluntary subscriptions or through a Govern-

¹ I notice that Mr. Hazel has been defeated in the recent elections.

ment grant. Voluntary subscriptions seem out of the question, owing to the poverty of the country. Moreover, it has to be remembered that the University to which the Bishops are asked to send their students is one in which a Catholic chapel would not be tolerated on the grounds or precincts of the establishment. Mr. Hazel laid great stress in pressing his amendment on the fact that Mr. John Redmond had appeared in the House a few days before, armed with a resolution from the Irish Bishops, in which they said they could not undertake to send students attending the Arts course in Maynooth to reside in Dublin. Mr. Birrell seemed inclined to give way up to that point, but he now 'hardened his right hon. heart,' and setting aside the *pom-poms* of the Irish office (Mr. Cherry and Mr. Redmond Barry), he called up the heavy artillery of the Secretary of State for War (Mr. Haldane). There is not much argument in language of that kind. So *paulo majora canamus*. Henceforward I use the *Times* report of the speeches, unless otherwise mentioned. Mr. John Redmond said :—

They must remember that the hon. gentleman who moved this amendment was concerned not merely with this particular amendment but he was also an enemy of the Bill and had voted against it on the second reading. They must regard his present action as the act of one who had done, and was still doing, his best to kill the Bill. Allusion had been made to a speech by his hon. friend the member for East Mayo. The hon. member for East Mayo also took the objection, as a matter of principle, against fettering the freedom of the senate of this University. In this matter of affiliation this new University ought not to be deprived of that freedom which had been conferred upon every University created in recent times in this country. While he had not asked that the charters of English Universities should be applied to Ireland, he had claimed that, where perfect freedom had been given to these English Universities in the matter of affiliation, a similar freedom should be given to Ireland. The mover of the amendment said he desired to have a free University, and, then, to bring about that, he at once proceeded to tie the hands of the governing body of the University. If the hon. member and his seconder took up the position that the senate of this University were so traitorous to the highest interests of

education that they were not to be trusted, and that they would on the bidding of some ecclesiastics, or other body, at once agree to affiliate improper institutions, then their position would be logical. But that was not their attitude, and he could not understand how men in favour of giving Home Rule to Ireland could refuse to trust the Irish people in a matter of this kind. In the charters for the English Universities there was always this freedom to affiliate. The charters for Leeds, Liverpool, Birmingham, Sheffield and Manchester Universities showed that in every single case power had been given to the governing body to affiliate. The only logical ground on which it could be refused to Ireland was that the Irish people were not fit to be trusted, and that must be regarded by the Irish people as a direct insult. This question of affiliation had been argued almost solely with regard to Maynooth, but he would like to point out that even at Maynooth, quite apart from the theological faculty, there was a large Arts faculty. If there were a large grant for building hostels in Dublin these students must go up to Dublin and mix with their fellows, but at present that was not possible. The Chief Secretary had been twitted as to something he said on the second reading, when he expressed his desire that the students of Dublin University should be Dublin men and the students of Belfast University Belfast men, in the sense that they should be residential students. In his second reading speech the Chief Secretary may not have foreshadowed the possibility of the affiliation of Maynooth; but to suggest that his attitude now was the result of some extraordinary intrigue, and pressure from the hierarchy, was a suggestion entirely unfounded. This amendment came in Committee from a friend of the Bill; to-day it came from an enemy. He asked the House to take a serious view of the situation, and not to be led into passing a vote which might have a serious effect upon the whole of this great project.

Mr. Butcher, the member for Cambridge University, followed, and it is the barest justice to him to say that I do not think he was actuated by any hostility to Irish Catholics in the course he followed on this occasion or in committee, or on the two commissions of enquiry in which he sat. He was one of the keenest and ablest of the personages who took part in the whole controversy, always going straight to the root of the difficulty, but always anxious for a fair and liberal settlement of the question.

When, however, he quoted some of us in this and other speeches as being in favour of our students going to the University in Dublin, it should be remembered that we had not in our minds a University in which a chapel would not be tolerated, and in which no help would be given to provide suitable residence. The following is his speech :—

The main argument used against this amendment was that the Senate of the new University ought to be free to act as it pleased regarding the conditions of affiliation. The Chief Secretary frequently said upstairs, 'We do not know what the Senate may do, we cannot anticipate their action; we merely wish that their freedom should be unfettered.' He would ask the House to get rid of make-believe and unreality. The truth was that they did know what the Senate were intending to do, and they also were pretty sure what they would do. The Senate practically was not free to impose any conditions on affiliation if it wished the University to run at all. They had been told beforehand by the authoritative voice of the Bishops that they could not allow their students from Maynooth to go up to Dublin to take an Arts course at the University. There was no use disguising that fact. Therefore, to say that the Senate would be perfectly free and unfettered to affiliate on any conditions it pleased, to his mind was simply a refusal to face the facts of the situation. If the affiliation was to be allowed at all on terms such as these it would be allowed only because the hierarchy said they would not have it otherwise. He should deeply regret if the Bill were wrecked; at the same time he owned he did not like this method of commending certain proposals to the House of Commons. On the other hand, he could not shut his eyes to the fact that, looking to the whole previous history of University education in Ireland, the Bishops had it in their power to wreck any measure regarding University education that they pleased. They could wreck it in two ways. They could wreck a Bill before it passed Parliament. They could also ruin a measure after it had been passed, and anyone who looked back upon the dismal failures of University education in Ireland could not help feeling that they did not wish to set up a University on conditions which might afterwards be defeated by the hierarchy, and on conditions which might lead to the new University being starved or banned, or, at the best, treated with cold neglect, as was Queen's College. It offended all his academic instincts of freedom and all the ideas he held of a University that those two great inroads should be made into the University idea, and into the principles which

underlay this Bill—first of all, that residence away from a University was to be equivalent, not in part but in whole, to residence in the University ; and, secondly, the principle that seminary life was equivalent to University life. Those two principles together did, as it seemed to him, strike a fatal blow at the real academic principles which were otherwise embodied in this Bill.

He owned he had brought himself with great difficulty to admit the idea that a seminary should be affiliated at all ; but he had got over that difficulty conditionally upon the students passing part of their time in attendance at University lectures. But when it came to passing not part but their whole time, and to making seminary life absolutely equivalent to University life, nothing but an intense desire to get some University Bill passed could make him assent to such a principle. A seminary and a University were two totally different things ; and when it was urged by very high authorities in Ireland that at a seminary for youth they had the principle of residence—the principle of teaching, and not of mere examination—they replied, Yes, that was true ; they had residence, but residence of exactly the wrong kind from the University point of view, because it was residence within closed doors, and hardly with open windows, in an air that was sheltered from all public discussion, that shut out exactly all the influences which a University was designed to develop—all that came out in comradeship between laymen of all kinds, no matter what their profession in life, and that freedom and discussion which was the very life and soul and breath of a University. So that to make one equivalent to the other seemed to him to go to the very root of the principle which they were attempting to embody in the new University. He rejected in principle the notion of such a residence being in any sense a University residence. They made the suggestion, therefore, practically to the Bishops of Ireland, whether they could not have residence in the University true—residence not in a lay college but in a hostel, that was controlled by the Bishops themselves, under their own discipline and their own supervision, allowing their theological students to go to the University lectures, and, as regarded study, to take a part in that liberal education which ought to be common both to priests and to laymen. The suggestion seemed very reasonable, because it violated no Catholic principle, for the principle of going into a hostel was already adopted at Oxford and Cambridge. At Cambridge the Benedictines attended St. Benet's Hall ; at Oxford, both Jesuits and Benedictines joined in the common intellectual life of the University under similar conditions of residence. All it meant

was this, that Maynooth students now went through a course of seven years, three years being given to arts and four years to theological studies ; what they proposed was that in those preliminary years devoted to art, two out of the three should be spent in the University. In 1901, the Bishop of Limerick, Dr. O'Dwyer, speaking of the immense importance of educating the Roman Catholic clergy in Ireland, wrote : ' Are they never to have a hope of participating in the widening and elevating influences of a University career ? Are they to be cut off, as far as it is in the power of English legislation to effect it, from all association during their earlier years with the students of secular knowledge and kept strictly to their ecclesiastical colleges and their own professional studies ? ' So far as it was in the power of English legislation to effect this, English legislation was attempting to undo this wrong and give them the opportunity of participating in those widening influences. The moment the attempt was made in England there came from Ireland this absolute refusal to accept the offer given. That was surely very embarrassing for all who wished to help to carry out the higher hopes of thinking Catholics themselves, not only of laymen who thought strongly about this in Ireland, but of some of the most enlightened and ablest Bishops of their own Church. From one point of view the proposal that the students of Maynooth should not be obliged to attend the University classes at all might be regarded as a privilege given to clerical externs. No doubt, from that point of view it was impossible to defend such a discrimination in favour of the cleric. From another point of view—and he regarded it from this point of view—it seemed to him an educational disability that was put upon the clergy, not by them, but by the authorities of their own Church. From the larger point of view, what could be more unfortunate than the segregation of the clergy and the laity ? If there was any country in Europe in which it was important that the clergy should be educated in the best thought of their time and that the clergy and the laity should come together, not only from the point of view of religion, but from that of the many political and social movements that were going on, that country was Ireland. So that, from whatever point of view he regarded it, it came back to him as a matter of profound regret that the authorities in whose hands lay the question of the education of the clergy had been unable to accept this amendment which was offered, not in any spirit of hostility to their Church—quite the reverse—but in a spirit of goodwill to the Church and also of loyalty to the very idea of the University. It had been said that at Maynooth they were getting a University education.

The University could not go to Maynooth, though Maynooth might come to the University. If in obedience to these higher decrees they were obliged to accept this very unfortunate arrangement, then their only hope was a hope in the future. It was a hope which had been referred to by the hon. and learned member for Waterford, and he believed it was a real hope ; but it was no assurance, no guarantee. It was merely a hope and nothing more—the hope that there was a growing feeling within the Church itself, not only on the part of the laity, but of the Bishops, that in the interests of the Church it would be impossible to keep them out of the best education of the time. That was the only hope they had if this amendment was rejected, that the education of the clergy in Ireland in all its wide bearings, religious, social, and political, would be put upon a proper footing. He did not feel any confidence that the change would come immediately. They were told that by degrees, little by little, first a few and then a larger number of students would be brought up to Dublin from Maynooth and take part in the University studies. He thought that the opinion of educated men in this country, as well as that of Catholic laymen, both in England and in Ireland, ought to have some real influence on those who determined the destinies of Catholic education in Ireland.

Sir William Anson, Vice-Chancellor of Oxford University, followed on the same lines, insisting on the advantages of residence. The following very interesting speech was made in this debate by Mr. William O'Brien :—

He deemed it a pity that the hon. member who proposed the amendment should do anything to mar or spoil the grace of the attitude of his friends towards this Bill by persevering in an amendment which would wound Irish feeling to the quick and in a matter which concerned solely their own religious liberties. Were they going to offer these facilities only on condition that they, to a certain extent, should throw off their character as ecclesiastics and separate themselves from their own religious associations? The Catholic hierarchy of Ireland had in the most reasonable and conciliatory language intimated that they could not accept University teaching for ecclesiastical students at such a price as that. He had never based his opposition to this amendment solely on the ground of expense, important as that was, nor merely on the principle of protecting the freedom of the University. There were other grounds. He understood very well the shrinking that the ecclesiastical authorities quite

naturally had of any disturbance of the devotion which was essential to the development of the religious vocation in some of its highest and most delicate phases, and he was satisfied that in that matter all religiously minded men, no matter what their creed, would be on common ground. The real apprehension that underlay this amendment had been blurted out. It was the apprehension that Maynooth would overrun and overshadow and hypnotize the lay elements of this new University. Irish Catholic laymen were not plants of such tender growth that they would require any artificial exotic aid to enable them to take precious good care of themselves. The Maynooth students would be entirely swamped and swallowed up among the 3,000 or 4,000 lay students. But suppose that a certain number of Irish bishops and priests did obtain a certain reasonable influence in the government of these colleges, as of course they would by the votes of the Irish laymen alone under the provisions of the Act, he asked in the name of all that was Liberalism and enlightenment what could be the harm to learning or enlightenment that the representatives of the highest form of national life should have a powerful voice in the government of these great institutions? He did not know whether hon. members had read a very interesting report published by the late Government from the British Ambassadors abroad as to the treatment that Catholic ecclesiastics received in other countries. If they had they would be rather ashamed of the way in which Catholic theology was cold-shouldered and shoved in the background in the Bill. In Germany, Hungary, Switzerland, the United States, and Australia, although the Catholics were in a minority, a faculty of Catholic theology was freely recognized in all sorts of Universities, governed autonomously by Catholic ecclesiastics, and it worked with the best results for liberality and toleration all round. They were pursuing the same system almost everywhere in this country, except in Ireland. There was a University of Durham Bill with its faculty of theology passing through the House without demur. They did not ask them to subsidize Catholic teaching by a single shilling, but they asked that a man should not be denied University teaching merely because he was at the same time receiving religious teaching with the provision which the State had given. They asked that the students of Maynooth should not be excluded from a scientific training merely because they wore silk hats. Let it not be said that in doing a great work they would stoop to making this petty reserve in a Bill which, if it were given fair play, would be the means of knocking off the last shackles of intellectual disabilities.

The debate was wound up by Mr. Birrell, for whom many allowances have to be made, seeing the difficulties he had to contend with. He at all events has the merit and credit of having faced the question manfully ; and, if he did not do all that he might have done or wished to do, he at all events laid the foundation of what we all hope will prove a satisfactory settlement of the question. If it should be otherwise our own senseless divisions, our Celtic tendency to dissolve when faced with practical issues, will be more to blame than anything inherent in the compromise, such as it is, that has been reached. Mr. Birrell said :—

He had listened with interest to the two admirable speeches of his hon. friends who had taken up the amendment which had been pressed upon the Committee by the hon. member for Cambridge University. They put before the House many academic considerations of considerable value and some importance, but as he listened to their speeches and to that of the hon. baronet, there were ringing in his ears two famous lines of a famous poem by a famous man who took upon himself to give advice, as he was qualified to do, to scholars :—

‘ Deign on the passing world to turn thine eyes,
And pause awhile from letters to be wise.’

What he wanted for himself and for the House was to be wise. What was the situation ? People had spoken as if this new University were already in existence. It was still a dream, a hope of the future. Its prosperity and its future were still risky things.

People had talked of the money which the Treasury had placed at its disposal. He said nothing of those sums ; they were large, but would be nothing but a bagatelle. If this University of Dublin were to be anything more than a tin-plate University, it would have to receive from the generosity of Irishmen and lovers of education large, and he might almost say gigantic, sums before it could expect to compete with such new Universities as those of Leeds, Manchester, and Liverpool. In these days, when modern learning had developed in many directions, the number of chairs in a modern University was large, and the endowment of those chairs, if meagre as far as the occupant of each chair was concerned, would have to be very large indeed. It was, therefore, of the utmost importance that this University, and that of Belfast, should receive large donations,

which would be received by the people for whom they were intended with some degree of enthusiasm, pride, and even joy. Everybody, therefore, must look with a considerable amount of anxiety to the future of these Universities. Everybody must agree that if there were one body of men in Ireland more than another upon whom it was desirable to bestow the benefits of a learned education and the advantage of a degree, with the dignity pertaining to it, it was the Roman Catholic clergy. To leave those clergy out of the new University of Dublin would be a fatal error. His academic friends said they wished them to come in, but opposed the conditions. They said: 'It is for us, breathing the atmosphere of England, to impose the conditions. We cannot trust the Senate of the University to have proper regard to the honour and dignity of the University of which they are the trustees. We will impose the conditions and limitations upon which alone the clergy of the Church of Rome are to receive University honours.' Was that wise? Did they suppose that, if they passed the amendment, they would effect their purpose? Did they imagine the young ecclesiastics of Maynooth would flock into Dublin to the University? If they wanted, by this amendment, to begin with a quarrel, that would be very far indeed from being wise.

Maynooth was a comparatively ancient institution. It was for many years endowed with £26,000 from the pockets of British Nonconformists. The late Mr. Gladstone made a very good bargain, and paid the whole capital sum out of purely Irish money, relieving the Nonconformists of what had been for many years a considerable burden to their consciences. Maynooth had a very considerable reputation. He listened with some surprise to the description given of it by the member for Cambridge University. The hon. member spoke of it as a seminary. He did not exactly know what the word meant, but it had a very disagreeable sound, he admitted, in his Nonconformist ears. But suppose they called it a training college for clergy, then his Nonconformist friends might have less difficulty in recognizing it. To say that there was no free discussion at Maynooth, to say that nobody ever talked about anything except what was first breathed into his ear by his confessor—well, he was only once at Maynooth, and he discussed almost every subject under heaven, including the character and learning of his hon. friend the member for the University of Cambridge. He did not deny that, when they were training young men for such a position as that of priests in such a Church as the Church of Rome, and when they remembered that they would be dedicated the moment they took Orders to a celibate life, care and delicacy

were required in their education. He was not going to enter into a discussion, because it was altogether outside the Bill, as to the benefit which the clergy, let them say of the Church of England, derived from spending a period of their existence before they took orders at the University of Oxford or Cambridge. There was a good deal to be said in favour of that course, but it was no business of theirs. The question for them was, whether at the outset of the establishment of these two Universities they were to fix restrictions, in a manner they were unaccustomed to when they were dealing with other Universities, upon the power generally enjoyed by the Senate, because they anticipated that they would exercise that power in such a way as to give facilities to the clergy of the Church of Rome to obtain degrees on terms which they could not, as academic persons, wholly approve. Supposing the Bishops of the Church of Rome had been very strongly in favour of entering into negotiation for the building of a hostel—and, after all, when they talked about the free life of the University all they meant was that young gentlemen were to be taken from Maynooth for two years, and, instead of living there, to live in a hostel in the neighbourhood of the University, and there to enjoy all the charm of the friendships they would make in the lecture rooms of the University. He was in favour of having a hostel in Dublin, but it was a mistake to run away with the notion that because they got a hostel in Dublin they would thereby train up the future clergy of the Church of Rome to the free life and intercourse at present enjoyed by the medical and other students of the colleges in Dublin and other places.

Although there was, happily, and in Maynooth in particular, a very strong movement in the direction of some such proposal as was contained in this amendment, they must leave that spirit to work out itself. At the present moment the Bishops, to whom Maynooth belonged, were not prepared to throw open the whole of their doors to their Arts students and say they were at liberty to go up to a University hostel in Dublin. His own feeling was a strong hope that some day they would do so; but this amendment would not have the effect of making them do so—precisely the opposite. Shut up their mind against this proposal, and they would begin this new University in Dublin—which he hoped would, in the long years before it, have a glorious, prosperous, and useful career—in its early and most troubled days, when it most stood in need of support, moral and financial, with, as he had said, a quarrel, a dispute, with a sense of wrong, because they had deprived the Maynooth people of the opportunities of taking their degree at the Royal University. They had the chance of

obtaining degrees at the Royal University after five years. That would be entirely cut off, and therefore they would feel that in this great University movement, which they had watched with such eagerness, they, and they alone of all the people of Ireland, were to be left out of its benefits. He therefore objected to the amendment, not so much because of the academic reasons on which it was founded, but because so far from favouring the object in view it would destroy it, and because so far from supporting these new Universities it would, at the earliest and weakest moment of their existence, deal them an almost deadly blow.

In the debate on the third reading of the Bill on the 25th of July, 1908, a speech of more importance, perhaps, than any of the others was made by the leader of the Opposition, Mr. A. J. Balfour. Before making any comment, I think it better to give those passages in the speech which had reference to Maynooth and the Irish clergy. He said :—

I confess there is one form in which the denominational idea has taken shape in the Bill which does give me some moments of really great anxiety—I mean the affiliation arrangements with regard to Maynooth. I am not sure whether, if the right hon. gentleman had thoroughly explained on the second reading exactly what the result of the affiliation would be, he really would have been able to carry with him the great bulk of opinion in the House, and if that be so, much as I dislike the affiliation clauses, so anxious am I to see this question settled that I can hardly regret that the right hon. gentleman did not explain that point. I do not say he was uncandid. I am sure he was not. But he did not take us quite fully into his confidence, if, indeed, he himself at that stage realized the ultimate form this method would take. The hon. gentleman the member for East Mayo and other speakers yesterday pointed to the charters and the Acts constituting the newer English Universities, and said: Why do you complain of this provision by which Maynooth may be affiliated considering that the provisions in the Bill and the charter which render that transaction possible are textually the same or in no substantial sense different from the charters and the Acts which constitute the new English Universities? That is a perfectly good, sound, technical, legal form of argument; but we all know that no English University would ever think at this moment of affiliating to itself a seminary containing a larger body of students than the parent University, and permitting

the students in that seminary to have all the advantages of a University degree, all the dignity and privileges arising from being members of what is called, by courtesy, a teaching University, and at the same time giving them the power in the future government of that University which is conferred by the possession of a degree. No English University would ever think of doing it. In their case it never was necessary to guard against a danger which never existed. Everybody knows not only that the danger, if it be a danger, exists in Ireland, but that it is absolutely certain that within a few years—it may be within a few months—Maynooth will be affiliated to the new University in Dublin, and that the students of Maynooth will get a degree without having to put in one week's residence in the University, that they will obtain the degrees of the University without ever having lived there, and having obtained the degree will have a large controlling influence on the future of that institution. I do not think that anybody will deny that, whatever parallel there may be between the new charter of this University and the charters recently given in England—I do not think anybody will deny that, however close that parallel may be, there is a substantial and operative difference which is almost incalculable. Looking at the reality and not at the form, I cannot believe that it is otherwise than a real danger to the educational future, not the denominational future, in the wide sense which I have indicated—because I am in favour of denominationalism in that sense.

But I cannot conceal from myself that this provision does constitute a real danger that the new University may actually fall under what is called clerical control. It must be remembered, and this is no criticism, hon. gentlemen below the gangway will believe me, upon the ecclesiastical organization of the Roman Catholic Church—but it must be remembered that the ecclesiastical organization is quite different from the rather looser organization which exists in the Protestant churches which carry with them a clerical organization. We heard in the debate yesterday a great deal about the conditions in the older English Universities at Cambridge and Oxford, before the Act of 1870. I was an undergraduate at Cambridge during the three or four years which immediately preceded that Act. There were all sorts of statutes which made it difficult for Nonconformists to have what I regard as their fair share of the great educational advantages of those Universities, but although by statute the Church of England had a position of preference and pre-eminence there, so far as the students were concerned it is ludicrous to talk of clerical control in any sense whatever. It never existed, at

all events not for generations has it existed, in either Cambridge or Oxford. The real advantage of the great Act of 1870 was not to turn a clerically managed University into a lay managed University; the advantage of that Act was not to alter the complexion or character of the teaching which an undergraduate received; the advantage was that it admitted a much larger circle of undergraduates into the Universities and allowed Non-conformists and persons of a different religion from the Church of England, or of no religion at all—often the case—to obtain the highest academical positions. That was the advantage of the Act. I do not think that such a thing would be possible under the much more elaborate and vigorous co-ordination of authorities which obtain in the ecclesiastical system of the Roman Church. It never has. Their view has always been that their responsibility extends to spheres of education which Protestant clergy would never touch, and would never desire to interfere in. What is the enormous advantage obtained by an undergraduate in Cambridge or in Oxford? It is not so much the coaching, the teaching, and examination; it is the independence and the mutual education which young men brought together absolutely free to say what they like and to think what they like, to discuss all questions in heaven and earth and under the earth, knowing that no superior authority would concern themselves in what they were doing. That is the great and enormous advantage which existed in our older Universities even before they were thrown open, and which I do not think is likely to exist to the same extent in any University which is under what is called clerical control. I must say I think, considering the great number of undergraduates which Maynooth turns out every year, that those undergraduates belong to this vigorous and highly centralized ecclesiastical organization, that if you are going to give them that controlling influence and if you are not going to give them the advantage of that modifying influence which collision at the most malleable period of life with their lay fellow-countrymen would give them, that that is a real blot on the new scheme.

In spite of these objections Mr. Balfour professed his willingness to vote for the third reading of the Bill. In conclusion he said:—

But let me add this. I think that there are dangers to the true interests of higher education deeply embedded in this Bill; but if the laity of Ireland—by which I mean the general public opinion increasing among Irish Roman Catholics—share, as I think they

will probably share, my views, I believe that they will be able either to work this Bill as it stands effectively or get it changed. We have seen in our own time the efforts of the educated Roman Catholic laity, with no disloyalty to the Church of which they are members, obtain in this country and obtain in America the most absolute freedom of University training quite apart from any ecclesiastical traditions which may stand in the way of that wider University culture. I believe in this country among the lay division at Oxford large numbers of Roman Catholics attend a hostel under the members of their own fold. But I believe also that in America even that limitation is absolutely ignored, and ignored with the consent of the Roman Catholic ecclesiastics in high places there. That is because, I believe, the American Roman Catholics, while perfectly loyal to their Church, insist on this absolute freedom for obtaining higher education, and in the same way the Irish lay Catholics could insist upon obtaining the same privileges without any breach or chance of friction with their Church, and with the full consent of the ecclesiastics of their own country. But it rests with the laity of Ireland, and all of us must hope, and many must believe—and I am sanguine myself—that the movement of public thought all over the world is in the direction of free University training irrespective of ecclesiastical control of whatever kind and whatever complexion. If, and as, that condition grows in strength and extends its beneficent influence to Ireland, then whatever the particular provisions of this Bill, I am confident that the sound and educated lay public opinion in Ireland will take advantage of all that is good in this measure, and will take care that everything of evil, if anything of evil there be, will be remedied in practice by your legislation. I shall support the right hon. gentleman.

I do not care to enter into any political discussion in these pages. I cannot, however, refrain from observing that the speech is clearly marked by a departure from the tone adopted towards Maynooth by statesmen of Mr. Balfour's rank since the College was founded in the days of Mr. Pitt and the Duke of Portland. It is, moreover, marked by serious inaccuracies. It is not the whole body of the students of Maynooth who would be students of the University at any given time, but only the students in the faculties of Arts and Philosophy, or much less than half the whole body. It was a serious misrepresentation to suggest

that the whole body would be University students and would be enabled to swamp secular students and graduates. Then it is not correct to say that Catholic students in the United States go to the State Universities with the consent or approval of the ecclesiastical authorities. A statement of this sweeping description is wholly misleading. Then, according to Mr. Balfour, it is quite right that Protestant clergymen should have a strong position in the English and Scotch Universities and in the Universities of Dublin and Belfast, but quite wrong that Catholic clergymen should have anything like a corresponding position in the only University in the United Kingdom that was to have any Catholic attributes. There is no such thing as *clericalism* when parsons and ministers are concerned. It comes in only when there is question of priests. In Oxford and Cambridge, in Edinburgh and Glasgow, clergymen may, without disadvantage, hold high administrative positions. In the National University of Ireland such a thing must not be entertained. Although the clergy have pioneered and led whatever education has hitherto been given to Catholics in this country, they are now to be set aside from that position and kept in a subordinate place where they cannot be regarded any longer as in any way fit to rule even a single college of the three. In Oxford there are in all twenty-two colleges, and according to the *Minerva Directory* the heads of twelve of these are clergymen, viz.: Exeter, Queen's, Lincoln, Brasenose, Christ Church, Trinity, St. John's, Wadham, Pembroke, Keble, Hertford, St. Edmund's Hall. In Cambridge there are eighteen colleges, and the heads of ten of them are clergymen, viz.: Clare, Trinity, St. John's, Gonville and Caius, St. Catherine's, Jesus, Magdalen, Pembroke, Queen's, and Selwyn. Mr. Balfour has anticipated an objection on this head by saying that Catholic clergymen claim that their responsibility extends to a much wider sphere of thought and activity in educational matters than Protestant clergymen. He thus seeks to do what Edmund Burke solemnly warned Irish Catholics to be on their guard against, viz., to interfere in matters vitally concerning the relations between clergy and laity in a Church

to which he does not belong, and in whose welfare he is interested only on the wrong side. Personally, I may say that I do not think it would be any advantage to religion to have a National University dominated by the clergy or by any other profession in matters exclusively secular; and I attach no blame to Mr. Birrell, who had enough to do to steer his Bill through Parliament with all its defects; but if the spirit of Mr. Balfour's declaration is to have effect and his recommendations to be applied, I think the University will fail to secure that voluntary support without which it can never reach the prosperity I should like to see it attain.

In the House of Lords the references to Maynooth followed the same lines as those in the House of Commons. The Lansdownes have a good record as far as Maynooth is concerned, and it was maintained on this occasion by Lord Edmund Fitzmaurice, but not, I regret to say, by the present Marquis of Lansdowne, who followed in the footsteps of Mr. Balfour. It is only right to add that several members of the Tory Party, both in the Commons and the Lords, made little of these objections.

There was, however, one speech delivered in the debate of the House of Lords to which I feel bound to refer. It is the speech of the Earl of Mayo. In order to make sure that I should do no injustice to this nobleman, I went to the trouble of copying *verbatim* with my own hand from the columns of Hansard (July 27, 1908) the passage in his speech which refers to Maynooth. It runs as follows :—

The noble earl who leads the House knows Maynooth very well, and I should like, I hope without hurting the feelings of any Roman Catholic, to mention a little incident which occurred. We had a meeting of the Archæological Society of my county at Maynooth, and were addressed by Dr. Browne, now a bishop in the south of Ireland, on the antiquities of the neighbourhood, and then we were shown over the place. Going into the library I asked the assistant librarian: 'How do you teach history, and have you got a History of England in the library?' He replied, 'No. History is taught by the lecturer.' That shows, therefore, that history is taught not from the books that one would find in

any ordinary library, but by the lecturer whose ideas about history are communicated to the young men who have charge more or less of the population of Ireland.

It may be of interest to the public to know that Lord Mayo is a neighbour of ours in the Co. Kildare who hunts over our College lands without let or hindrance; that he is a man who has dined at our table, enjoyed our hospitality, and, on his own showing, was courteously received by the President on the occasion to which he referred. The President throws open to him and his archæological following the halls and public rooms of the College, and admits them to the library. Lord Mayo takes advantage of his opportunity to fish up from our College servants something which he might utilize against us when the occasion offered. He says that he derived his information from the assistant-librarian. The College official who acts in that capacity, if it could be dignified by such a title, assures me that there is not one atom of truth in the statement of Lord Mayo in so far as it concerns him. As a matter of fact at the time Lord Mayo visited the library every one of the great histories of England was to be found there, amongst them the works of Palgrave, Froude, Lecky, Macaulay, Lingard, Hume, Northcote, Clarke, Godwin, Ince, Nicolas, Mahon, St. George, Rushworth, Freeman, and Duke Young. There were besides innumerable monographs on special periods, written by Protestant laymen and Protestant divines of every shade and colour. The *Dictionary of National Biography* and the *Cambridge Modern History* are there alongside great collections of State Papers. There were great historical works that are partly religious and partly secular. There were the works of the great general historians, such as Hallam, Gibbon, Alison; of historians of limited periods of English and Scottish history, such as Skene, Morley, Justin McCarthy; of Protestant ecclesiastical historians, such as Foxe, Collier, Mosheim, Neander, Milman, Creighton, Robertson, and the works of the Protestant divines which bear so largely on the history of England, such as Cranmer, Coverdale, Latimer, Tillotson, Whitgift, Jewel, Bull, South, Farrar, Westcott, Lightfoot. The students, moreover, have free access to these books, and are at

liberty to read them whenever they please. History is not taught in the College by a lecturer, but by a regular professor.

Now, is it not a painful thing that a *nobleman* and a neighbour should indulge in this glaring misrepresentation of facts before an assembly only too willing to hear anything that could be said against us, on an occasion when the vital interests of our College were at stake? Even if there were a particle of foundation for the charge, should not common courtesy restrain a man who, in the very circumstances which were made the occasion of it, was the guest of the President of the College? Since Maynooth began its existence I do not think anything more unjust and ill-founded was said of it in a fashion so reckless or in circumstances so calculated to bring discredit on its author. Fortunately Lord Mayo is not a person to whose utterances excessive importance need be attached; but living, as he does, not far from Maynooth, some people may have thought there was foundation for the substance of his story. There is no foundation for it. It is a myth and a calumny set in motion, I am sorry to say, by a neighbour and a guest. I do not deny that the words may have been spoken in good faith. That, however, only shows how ready Lord Mayo is to say disagreeable things of the Irish Catholic clergy. As he took no pains to verify his information, and could so easily have satisfied himself that it was false, it is hardly too much to expect that he will now do what a gentleman, to say nothing of a nobleman, ought to do under the circumstances, viz., to withdraw his charge and apologise for it in the place where it was made.

J. F. HOGAN, D.D.

PARLIAMENTARY ECCLESIASTICAL LEGISLATION

IN the present day, when the ornamentation and decoration of Anglican churches is carried to an extent that was unknown in former years, or even as late as fifty years ago, it is interesting to find traces of earlier legislation. Two Acts of Parliament were passed in the years 1643 and 1644, respectively, in which not only images and monuments tending to superstition, but even organs, were ordered to be removed. One very amusing detail concerning monuments of superstition is that of the special permission given for all monuments in stone or glass of private persons to be left untouched, whilst all referring to anything sacred are to be utterly destroyed.

These Acts were not brought forward, as might be supposed, during the reign of Edward VI or Elizabeth, when reaction against Catholicism was at its height, and when Ridley and his brother prelates were busily occupied breaking statues and demolishing altars, and committing other acts of iconoclasm, but many years later, at a time of comparative calm.¹

The Lords and Commons assembled in Parliament, the better to accomplish the Blessed Reformation so happily began, and to remove all offences, and things illegal in the worship of God, do ordaine that all representations of any of the persons of the Trinity, or of any Angell, or Saint, in or about any Cathedrall, Collegiate, or Parish Church, or Chappell, or in any open place within this Kingdome, shall be taken away, defaced,

¹ 'Two Ordinances of the Lords and Commons assembled in Parliament for the speedy demolishing of all *Organs* and *Images*, and all manner of superstitious *monuments*, in all Cathedrall Parish Churches and Chappells throughout the Kingdom of *England* and Dominion of *Wales*, the better to accomplish the blessed Reformation, so happily began, and to remove all offences, and things illegal in the worship of God. Die Jovis 9 Maii, 1644. Ordered by the Lords in Parliament assembled that these Ordinances shall be forthwith printed and published. J. Brown, Cler. Parliamentorum. London: Printed for John Wright in the Old Bailey, May 11, 1644.'

and utterly demolished : and that no such, shall hereafter be set up ; and that the Chancell-grounds of every such church or chappell raised for any altar, or communion table to stand thereon, shall be layd down, and levelled : and that no Copes, Surplisses, superstitious Vestments, Roods or Rood lofts, or Holy Water fonts, shall be, or be anymore used in any church or chappell within this Realme : and that no crosse, crucifix, picture, or representation of any of the persons of the Trinity, or of any Angel or Saint, shall be, or continue upon any plate, or other thing used, or to be used in or about the worship of God ; and that all organs and the frames of cases wherein they stand in all churches and chappells aforesaid, shall be taken away and utterly defaced, and none other hereafter set up in their place : And that all Copes, Surplisses, superstitious Vestments, Roods and Fonts aforesaid, be likewise utterly defaced ; Whereunto all persons within this Kingdome whom it may concerne are hereby required at their perill, to yield due obedience.

Provided that this Ordinance, or anything therein contained, shall not extend to any Image, picture, or coat of armes, in glasse, stone, or otherwise, in any church, chappell, churchyard, or place of publique prayer as aforesaid, set up or graven only for a monument of any King, Prince, or Nobleman, or other dead person which hath not been commonly reputed, or taken for a saint : and that all such images, pictures, and coats of armes, may stand and continue in like manner and forme, as if this ordinance had never been made : and the severall churchwardens or overseers of the poore of the said severall churches and chappells respectively, and the next adjoyning Justice of the Peace, or Deputy Lieutenant, are hereby required to see the due performance hereof. And that the repairing of the walles, windows, grounds, and other places, which shall be broken, or injured by any the means aforesaid, shall be done and performed by such person, or persons, as are for the same end and purpose nominated and appointed by a former ordinance of Parliament of the eight and twentieth of August, 1643, on the Demolition of Monuments of superstition or idolatry.

Die Lunae 28 Augusti : 1643.

AN ORDINANCE OF THE LORDS AND COMMONS ASSEMBLED IN PARLIAMENT, FOR THE UTTER DEMOLISHING, REMOVING AND TAKING AWAY OF ALL MONUMENTS OF SUPERSTITION AND IDOLATRY.

The Lords and Commons in Parliament, taking into consideration how well pleasing it is to God, and conducive to the Blessed Reformation in his worship so much desired by both

Houses of Parliament, that all monuments of superstition or Idolatry should be removed and demolished, doe ordain that in all, and every the churches and chappells, as well Cathedrall and Collegiate, as other churches and chappells, and other usual places of publick prayer, authorised by law within this Realme of England and Dominion of Wales, all altars, and tables of stone, shall before the 1st day of November, in the yeere of our Lord God, 1643, be utterly taken away, and demolished: and also all Communion Tables removed from the East end of every such Church, Chappell, or place of publique prayer, and chancell of the same, and shall be placed in some other fit and convenient place or places of the body of the said church, Chappell, or other such place of publick prayer: and that all Rayls whatsoever, which have been erected neere to, before, or about any altar or Communion Table, in any of the said churches or chappells, or other such place of publick prayer as aforesaid, shall before the said day be likewise taken away: and the chancell-ground of every such church or chappell, or other place of publick prayer, which hath been within 20 yeeres last past, raised for any altar or Communion Table to stand upon, shall before the said day, be laid down, or levelled as the same was, before the said 20 yeeres last past: and that all Tapers, Candlesticks and basons, shall before the said day be removed and taken away from the Communion Table, in any such church, chappell, or other place of publick prayer: and neither the same nor any such like shall be used about the same or at any time after the said day: and that all crucifixes, crosses, and all Images or pictures of any one or more persons of the Trinity, or of the Virgin Mary, and all other images and pictures of Saints, or superstitious inscriptions, in or upon all and every the said church or chappells or other places of publick prayer, churchyards, or other places to any the said Churches and Chappells, or other place of publick prayer belonging, or in any other open place, shall before the said 1st day of November, be taken away and defaced, and none of the like hereafter permitted in any such Church or Chappell or other places as aforesaid.

And be it further ordained, that all and every such removall of the said altars, Tables of stone, Communion Tables, Tapers, Candlesticks, and Basons, crucifixes, and crosses, Images and Pictures, aforesaid, taking away of the said Rayls, levelling of the said grounds, shall be done and performed, and the walls, windows, grounds, and other places which shall be broken, impaired, or altered, by any the means aforesaid, shall be made up and repaired in good and sufficient manner, in all and every of the said Parish-churches or Chappells, or usuall places of

public prayer, belonging to any Parish, by the Church-warden or Church-wardens of such Parish for the time being respectively : and in any Cathedrall or Collegiate Church or Chappell, by the Dean or Sub-Dean, or other chiefe officer, of every such Church or Chappell for the time being : and in the Universities by the severall Heads and governors of every College or Hall respectively : and in the severall Innes of Court, by the Benchers, and Readers of every of the same respectively, all the cost and charges of all and every such person or persons, Body Politick, or corporate, or Parishioners of every Parish respectively, to whom the charge of the repaire of any such Church, Chappell, Chancell, or place of publick prayer, or other part of such Church or Chappell, or place of publick prayer, doth or shall belong : and in case default be made in any of the Premisses, by any of the person or persons thereunto appointed by the Ordinance from and after the said 1st day of November which shall be the yeere of our Lord God, 1643 :

That then every such person or persons, so making default, shall for every such neglect or default, by the space of 20 days, forfeit and lose 40 shillings, to the use of the poore of such Parish, whose church is or shall be neerest to the Church, or Chappell, or other place of publick prayer, where such default shall be made, and if default shall be made after the 1st day of December which shall be in the said yeere 1643. Then any one Justice of the Peace of the County, City, or Town, where such default shall be made, upon information thereof to him to be given, shall cause or procure the premisses to be performed according to the Tenor of this Ordinance, at the cost and charges of such person or persons, bodies Politick, or corporate, or Inhabitants in every Parish who are appointed by this Ordinance to bear the same.

Provided that this Ordinance or anything therein contained, shall not extend to any Image, Picture, or coat of Armes, in glasse, stone, or otherwise, in any Church, Chappell, Churchyard, or place of publick prayer as aforesaid, set up or graven only for a monument of any King, Prince, or Nobleman, or other dead person which hath not been commonly reputed or taken for a Saint : But that such Images, pictures, and coats of Armes, may stand and continue in like manner and forme, as if this Ordinance had never been made.

J. BROWN,
Cler. Parliamentorum.

FINIS.

The change that has taken place in the building and decoration of churches in England within the last sixty or

seventy years, is, as we have previously stated, one of the most remarkable things in the history of Great Britain, whilst the phraseology made use of by Anglican bishops of the present day is almost the antithesis of that used by their predecessors in the reign of Elizabeth and James, and the Kings of the House of Hanover. The Church of England, after the Laudian epoch, reverted to its former Protestantism, and became saturated with a school of sceptical philosophy that reduced Christianity to the science of happiness and profound respectability in this life, without much thought for the future. At that epoch there was no idea of a living visible Church, with authority to teach and an episcopate the depository of an apostolical succession. From Sunday to Sunday the churches remained closed and unused. Ascension Day was disregarded, and though services were held in many churches on Good Friday, the day was regarded not as a day of prayer and fasting, but rather as a bank holiday. The churches themselves were in keeping with the cold form of worship then in vogue; the walls were bare and whitewashed with no attempt at ornamentation, no pictures or statues, and seldom even stained-glass windows, whilst a humble table with a shabby red cloth took the place of the original altar, without cross or candles. The pulpit, as in Presbyterian and Baptist churches, occupied the prominent position, and the sermon was the *pièce de résistance* of every function. In a word, the churches all over the country, as late as the beginning of the nineteenth century, were rather preaching halls than churches arranged for prayer and sacrifice as of old.

The late celebrated Pugin, in his *Book of Contrasts*, shows in a series of pictures the difference between the type of church prevalent up to the commencement of the Tractarian movement and those that existed previous to the Reformation. At a much later date a pamphlet on similar lines, entitled *The Deformation and the Reformation*, was brought out by a Ritualistic firm at Oxford, and had a great sale. Time has indeed wrought a wondrous change both in external architecture and in internal decoration, and all in the direction of belief in Catholic doctrines.

On entering a church at the present day, one is immediately struck by the prominence given to the altar and to the decoration of the chancel. The High Church party being now the dominant factor in the Established Church, the great majority of churches are no longer preaching halls, and in many churches of the more advanced section all the internal arrangements resemble those before the reign of Henry VIII. Altars raised many feet above the nave by a series of steps, handsome reredoses elaborately carved in marble or stone, frequently containing a crucifix and figures of the saints, rood-lofts, candlesticks, flowers, tabernacles, or what appears like them on the altar; the walls of the church decorated with Stations of the Cross and other pictures; statues of our Lady and the saints, with lights burning before them; holy water stoups at the doors; confessionals and side altars. The services of the church have been multiplied to an extent that must bewilder a former worshipper, whilst the notices at the church doors speak of High and Low Mass, Vespers and Compline, and mention hours for Confession. The ceremonies of Holy Week and Good Friday, even to the Adoration of the Cross, are performed just as they are and have always been in Catholic churches.

Whence this extraordinary difference? We may assert that one of the principal causes that has produced it may be attributed to the Camden Society, which was founded in Cambridge in the year 1839. The Society started with the idea of encouraging and developing a more Christian style of architecture in the building and decoration of churches. It declaimed against buildings of the Protestant type then existing, and taught people to return to the old pre-Reformation ideas of a church. The leaders of the Low Church party, who were then all powerful, violently opposed it, and Dean Close, in 1844, preached a sermon against the Society, in which he used the remarkable words, 'The restoration of churches is the restoration of Popery'; and proceeded to explain the dangers he foresaw from the teaching at Oxford, which he called 'Romanism in doctrine,' and the teaching at Cambridge, which he designated as 'Romanism in art.'

The Tractarian movement, however, both from the doctrinal and æsthetic point of view, made constant progress, until at last the bishops began to be afraid. In Cardinal Manning's book, entitled *England and Christendom*, he quotes some words of the Bishop of London in a charge to his clergy, in 1866, which are evidence of this :—

There are amongst us churches in which the ornaments about the Communion Table, the Vestments, the attitudes and conduct of the clergy, make it difficult for any stranger to know whether he is in an Anglican or a Roman Catholic place of worship.

The Tractarian, or rather the Ritualistic, movement has made enormous progress since that charge was delivered, so that the greater number of churches are now quite transformed, and many Anglicans of the present and rising generation can scarcely believe it possible that such drastic legislation as that mentioned in this paper could ever have been sanctioned or approved of by their predecessors. The process of development may well, indeed, be said to be more remarkable in the Anglican than any other religious body in the universe.

H. BELLINGHAM.

‘THE PHILOSOPHY OF ENERGY’

DR. McDONALD has done me the honour¹ of noticing a section devoted to ‘The Philosophy of Energy’² in my recent series of articles on ‘“The New Knowledge” and its Limitations.’ I will endeavour, in reply, not indeed to discuss at any length the interesting and difficult problems he raises, but merely to explain some points he has selected for comment, so far as these may seem to need further explanation. I will follow his own order in dealing with them.

(1) I should be sorry to represent physical scientists as holding what they do not hold ; but I fear it *was* their tendency some years ago to reduce all the physical energies of matter to ‘merely different “modes” or “phases” of local motion.’ I think, however, that a reaction from that pure atomic conception has set in more recently : the need of *dynamic* factors, *forces*, for the explanation of phenomena is being felt and recognized : scientists now postulate—besides ether, atoms, positive and negative electrons, etc.—forces such as those of magnetism, repulsion and attraction, which they do not profess to be able to analyze ultimately into either spatial motions or material particles, or both. *Atomic Dynamism* would describe their attitude rather than *Atomism*. Their theories are indeed open to a variety of interpretations : and I should not attempt the hazardous task of summarizing them as Dr. McDonald does. Nor do I, indeed, recognize in his summary the little I have learned about physical theories, though I have reason to know that his acquaintance with the latter is much more extensive than mine. He says³ that modern scientists postulate

three distinct realities, not two (as⁵ is often stated) . . . : (a) an underlying substance, to be conceived as uniform, till it has

¹ I. E. RECORD, January, pp. 70-76.

² Ibid., December, 1909, pp. 579 sqq.

³ Ibid., January, p. 71.

received difference of structure ; (b) structure, of as many different forms or shapes as there are varieties of matter and its active qualities ; and (c) motion, whereby the form or shape (mode) of the structure is changed.

I am not here concerned as to whether this represents what underlies the present-day teaching of scientists generally ; nor is it my concern to discuss the summary on its merits. But as it gives the standpoint from which Dr. McDonald has questioned some of my remarks on ‘The Philosophy of Energy,’ it calls for a few observations which may possibly prevent or dispel misunderstanding.

And, firstly, I think we do not attach the same meaning to the term ‘motion,’ or at least to ‘local motion.’ The latter I conceive as not in any sense dynamic, not a force, not a cause, but an effect simply : a continuous, uninterrupted series of successive positions of a moving body in space. But since a moving body is a *cause*, can do work, has energy, this dynamic reality in the moving body has been included by some scientists and philosophers in their concept of motion : they conceive motion not only as a *kinetic* but as a *dynamic* reality, as a ‘force-motion.’¹ Of course if motion be conceived in this latter sense—as it is, apparently, in the quotation above—many things will be true of it that are not true of motion in what I consider to be the simpler and more ordinary sense which I have attached to the word.

Then in regard to ‘structure’—a term which I have not met very commonly among the scientists—it conveys naturally the idea of arrangement of parts. So does the traditional term ‘form,’ which I prefer to retain until I see reason to change it. Both terms alike have the doubtful advantage of appealing to the imagination. But we have been taught in the School—and rightly, as I think—to distinguish between the *accidental* forms or accidents which the senses detect in the material substance and the

¹ Cf. Nys, *Cosmologie* (Louvain, 1903), p. 526, n. 2 ; Hallez, *L'Analyse métaphysique du mouvement* (*Revue néo-scolastique*, April, 1895, pp. 130, sqq.)

substantial form which intellect alone detects as a constituent of the latter. I gather that Dr. McDonald regards some structures at least as substantial, as grounding substantial distinctions between material things: 'it is to difference of structure that differences of kind, in substance, quality, and energy are due';¹ unless indeed he regards substantial differences in material things as differences in arrangement of parts—differences supervening on an already fully constituted, actually existing uniform substance. Such differences would not, I think, be admitted in the School as substantial; but apart from that, what would they be caused by? Modes of structure are not conceived by Dr. McDonald as themselves dynamic entities. They are, he tells us, changed by [force-]motion; but I suppose they existed with and in matter from the beginning, being concreated in matter: which was, therefore, never uniform or homogeneous. In other words, accidental and substantial changes are wrought by the energies that are rooted in, and spring from, the various 'forms' or kinds of matter. So, too, the scholastics taught. Forms were, however, conceived by the scholastics not merely as static constitutive types but as dynamic principles, as the (remote) roots whence the specific energies of bodies spring.

I am well aware of the regrettable manner in which such terms as 'properties,' 'qualities,' 'energies,' 'forces,' 'active and passive powers,' 'sense-qualities,'² etc., of matter have come to be interchanged. The ambiguous use of terms is a fact we have to face in every science. In the circumstances we must only do the best we can to get at the meaning of others and to express our own meaning—giving verbal definitions where necessary. Agreement about verbal definitions can alone prevent verbal disputes. Without committing myself to any doctrine I am at liberty, for instance, to say that by *Energy* I understand a body's power or capacity to do physical work, to produce physical phenomena or changes of whatsoever kind in material things; that I distinguish the energy a moving body has

¹ I. E. RECORD, Jan.

² Cf. Maher, *Psychology* (4th Edit.), p. 28, n. 2.

on account of its motion from every other sort of energy calling the former *kinetic* and the latter *potential*. I can then go on to affirm or to deny that kinetic energy is identical with the local motion of a body ; to affirm or to deny that there are various mutually irreducible forms of potential energy ; to affirm or to deny that all the various *actual* energies or actualizations of potential energy are kinetic energy ; to affirm or to deny that all are really in ultimate analysis local motion ; and so on. If I understand Dr. McDonald aright, he identifies kinetic energy with local motion, then with 'actual, as distinguished from potential, energy' ; the different kinds or varieties of actual energy he holds to be due to the different forms or modes of structure of the matter in which they subsist ; and these forms or modes of structure are in turn dependent on, and can be changed by, the various varieties of kinetic energy or motion.

2. Scientists are not yet able to answer the simple question : Is matter continuous or does it consist ultimately of particles separated by vacant spaces ? Motion presents difficulties in either hypothesis. In the latter hypothesis motion cannot pass unsupported through vacant space from one substance to another : no accident, even quantity, can naturally exist except by inhering in a substance. And a mere modal accident, such as I conceive motion to be, could not exist even by a miracle except by so inhering. That is what I mean by saying that I cannot conceive motion to *pass* or *be transferred* from one body to another. And I may add that even when a moving body sets another body in motion by impact, I do not regard the motion of the latter as numerically identical with that of the former. In so far as I can predicate anything at all about accidents, abstracting from the substances which are their subjects—for all real predication about *accidents* must ultimately be referred to the *substances* in which these naturally inhere—I conceive the latter as individuated by the individual substances which are their subjects. In the processes of Nature they are educed from and lapse back into the potentiality of those substances. I am far from claiming

that this is a lucid explanation which dispels the mystery from such processes ; but I have not yet encountered any better one ; and it certainly does not involve ' creation ' and ' annihilation.' It does involve this, however, that the reality of things is neither exclusively *static* nor exclusively *kinetic* but also *dynamic* : that created reality is not all mere *being* nor all mere *becoming*, but involves a *real principle* of becoming : that it is *causal, dynamic, efficient, active*. This is a mere statement of the fact of efficient causality. The *quomodo* of the fact is quite another thing. Endless are the ' explanations ' that have been offered by thinkers in all ages in answer to this *quomodo* ; nor do I ever hope to meet the ' explanation ' which will dispel, instead of merely pushing back a little, the mystery of the fact here to be explained. We may pick and choose among the theories ; and the one that will appear most satisfactory—or, rather, least unsatisfactory—to one man's mind will not appeal so strongly to another's. The effect or change that is being wrought in the *patiens* is *really dependent* on the *agens*. That at least is involved in efficient causality ; and that alone is involved in the perfect ideal of efficient causality, the creative causality of God : nothing *passes* there. Does anything pass in the efficient causality of creatures, of material agents, from *agens* to *patiens* ? The word ' pass ' appeals to the imagination, but imagination-images do not explain things. Perhaps God so created or could so create and relate things that real changes could take place in these things with a real dependence on the latter, so that this actual dependence of effect on cause, with the correlative power or influence of cause over effect, would constitute the causal link between them. While I cannot see that to be impossible, I cannot *positively* picture to myself the *quomodo* of its possibility. But neither can I, in any theory of causality, either imagine or even conceive *positively* the *quomodo* of the influence of cause on effect or of the dependence of effect on cause : of the reality of changes in things, of the actualization *de novo* of potential modes of being, involved in real change, of the efficiency of things in so actualizing potential being, I am

convinced : but I have no *positive conception* of how the causality is exercised.

3. The senses testify merely to a sequence of energies—or rather of the phenomena that result from these energies, understanding the latter as the powers or capabilities of producing these phenomena. This sequence is the fact to be explained. The fact is one thing ; the mode of it another. Intellect apprehends in this sequence a *consequence*, and interprets it as involving *causality*. If I speak of this sequence as a 'substitution' it is because the latter term implies no explanation of the fact of sense-perception, whereas 'transformation' and 'transference' express concepts which I cannot apply to local motion as I conceive the latter. I have no doubt whatever that there is a real, ontological connexion between the sequence of energies whether physical or merely mechanical, and the quantitative equivalence of these energies—so far as this latter is an established fact. But the logical or intellectual interpretation of this connexion as a transference of numerically the same motion, is not the only possible one—if indeed it is a possible interpretation at all. The disappearance of an accident is not annihilation ; and even if it were it would take place in the 'modal changes' of 'the accidents that are commonly supposed to retain their identity ;'¹ for these 'modal changes' are realities too, which presumably appear and disappear. But the scholastic doctrine of Change—whether substantial or accidental—as involving not continuous creation and annihilation, but continuous eduction of forms from the potentiality of matter and reduction thereto, was never, I think, held as a corollary from any observed quantitative conservation or equivalence of phenomena throughout physical and mechanical processes. The scholastics believed, and rightly, that God did not create things static and inert, but dynamic and active ; that He gave them not merely *to exist* but also *to become* ; and not merely to become but to become *dependently on themselves* (and, of course, on

¹ I. E. RECORD, Jan., p. 74.

Himself) ; so that the new reality involved in their becoming, progress, evolution, is ever due to the causality, the dynamic nature with which He endowed them ; and so that, this reality being latent and potential in them, its constant eduction to actuality or reduction to potentiality is a different process from creation or annihilation. The scholastics held that material things are efficient causes, and propounded their theories as to the *quomodo* of this causality, independently of the quantitative conservation and equivalence of energies.

4. I think there are different kinds of potential energy in the Material Universe—qualitatively different kinds of active powers. Mechanical force—in a pressed spring or a bent bow—I conceive to be one sort. ‘Energy of position’ is not a happy expression ; for the concept of ‘position’ involves nothing dynamic. But I suppose the expression signifies the remote capacity a body has, in virtue of its position, to have energy educed in it. It is only in this sense that the bullet in the rifle can be said to have potential energy. It is the powder that has the real potential energy in virtue of its chemical constitution. Dr. McDonald is sceptical about mechanical force ‘as a power of generating activity or motion *de novo*, from within the agent, given certain conditions.’¹ (In passing, I may recall again the fact that the generation of new realities has to be admitted in any theory—for even modes of accidents are realities.) Well, I postulate mechanical force *explicitly*—in a moving body, for example—and for a very simple reason : because I cannot conceive an effect happening without a cause. The motion I conceive as an effect : no *dynamic* factor enters into my concept of it. Those who conceive local motion as a dynamic no less than a kinetic entity, combine two concepts in one. But they, no less than I, in obedience to the Principle of Causality, are postulating—though they only *implicitly*—a dynamic factor, a *force* in the objective physical process.

5. The objective validity of some of these concepts

¹ I. E. RECORD, Jan., p. 74.

might be conceivably denied on the well-known ground, *Entia non sunt multiplicanda praeter necessitatem*. But I regard the concept of force as *necessary* to put an intelligible interpretation for myself upon the phenomena. It is easy to understand why its objective validity would be questioned sooner than the validity of the concept of motion : because the former is a concept of a higher order of intellectual abstraction than the latter and has no such concrete basis in the imagination as the latter has. A similar remark applies to the category of *quality* as compared with that of *quantity*, and perhaps to *form* as compared with *structure*. But anyhow, for the explanation even of material phenomena, intellect sees the need of postulating entities of which the imagination forms, and can form, no proper pictures : principles of *being* and of *becoming*, which, though not properly picturable in imagination, are none the less real inasmuch as the intellect cannot, without conceiving them, satisfy its craving to understand phenomena ; the underlying assumption here being that whatever is intellectually indispensable—that is, objectively—for the understanding or explanation of a real phenomenon is itself real. What are ultimates for imagination are not ultimates for intellect. And that is why no theory (of sense-phenomena) whose factors are themselves concrete, positively imaginable entities—such as material particles, whether they be called atoms or electrons ; and an extended ether, whether rigid or fluid, continuous or porous or granular ; and spatial motion, whether molar, undulatory, or gyratory—can never offer an *intellectually ultimate* explanation of the world around us. For all these factors in turn, intellect demands a further explanation : it is ever waiting on the imagination with its importunate *how ?* and *why ?* and *wherefore ?* And while it is laudable for us to wring from things their secrets in our endeavours to answer such questions, we must, I suppose, always reach a point at which our only answer to our questions can be : Because God has made things so.

But it is easy to show the inadequacy of existing attempts to make things imaginable, or even intelligible if not imaginable ; to show that these attempts do not dispel

the ultimate mystery of things. I regret that I have no better explanations of these enigmas to offer Dr. McDonald than those with which he is already far more conversant than I am : even though I am, perhaps, no less keenly alive to their common—and possibly inevitable—shortcomings than he is.

P. COFFEY.

NATIONALITY AND RELIGION

‘**W**HAT is a Nation?’ Mr. Birrell asks, in one of those charming essays which are the best mental tonic a man can take—

What is a Nation, socially and politically, and as a unit to be dealt with by practical politicians? It is not a great many things. It is not blood, it is not birth, it is not breeding. A man may have been born at Surat and educated at Lausanne, one of his four great grandfathers may have been a Dutchman, one of his four great grandmothers a French refugee, and yet he himself may remain from his cradle in Surat to his grave at Singapore a true-born Englishman, with all an Englishman’s fine contempt for mixed races and struggling nationalities.

Mr. Birrell adds: ‘No foreigner needs to ask the nationality of the man who treads on his corns, smiles at his religion, and does not want to know anything about his aspirations.’ Having dealt with the marks of English nationality, Mr. Birrell passes to Scotland and Ireland:—

But what about Scotland and Ireland? Are they nations? If they are not, it is not because their separate characteristics have been absorbed by John Bullism. Scotland and Ireland are no more England than Holland or Belgium. It may be doubted whether, if the three countries had never been politically united, their existing unlikeness would have been any greater than it is. It is a most accentuated unlikeness.

Having dealt with Scotland, he finally turns to Ireland, and says:—

The notes of Irish nationality have been, by conquest and ill-usage, driven deeper in. Her laws were taken from her, and her religion brutally proscribed. In the great matter of national education she has not been allowed her natural and proper development. Her children have been driven abroad to foreign seminaries to get the religious education Protestant

England denied them at home. Her nationality has thus been checked and mutilated, but that it exists in spirit and in fact can hardly be questioned by any impartial traveller.¹

In 1882 Ernest Renan published a pamphlet entitled *Qu'est ce q'une nation*. In this pamphlet he enumerates the various factors which go to make a nation: race, language, religion, history. But he regards history as the most important of all. And he is right. It is, so to say, the consolidation of the people by a common history which really makes a nation. Pride in the same triumphs, sorrow for the same calamities, hope for the same ends—these things, crystallized by historical association, bind the people together and make them one. Unity is the essence of nationhood. It was, I think, Macaulay who once pointed out how completely England and Ireland were separated by history. There is not, indeed, so far as I know, one single event during the past three hundred years (I go no farther back) which Englishmen and Irishmen regard with the same feelings. The Protestant Reformation, the Revolution, and all the wars and movements which have taken place for three centuries, show England upon one side and Ireland upon the other. The chasm of historical separation is immense. Three-fourths of the present population of Ireland are bound together, not so much by race and by religion as by the historical associations which throw a halo of pride and glory over racial and religious struggles. Religion is a bond of union because the people fought shoulder to shoulder to preserve it from the ravages of the foreigner, and the most brilliant pages in Irish history are devoted to the story of the triumph of the popular faith over the persecutions of the enemies of the nation. Race is a bond of union, because the struggle to preserve the Celtic inhabitants of the island from destruction by the Saxon was not less strenuous than the struggle to preserve the national religion itself. Unhappily, there is still one part of the island—the north-east corner of Ulster—which has not a common history with the rest. The descendants of the British settlers in

¹ *Res Judicata*—Paper on Nationality.

Ulster still refuse to join hands with the masses of the people of the country in which they live.

This is a matter for sorrow rather than anger; and when we remember that these Ulster men did unite with the nation in the struggle for Free Trade and Legislative Independence in the eighteenth century, and even became United Irishmen, it is impossible not to cherish the hope that the day is not far distant when they will become Irish in opinion, as they are already Irish in feeling.

But my object in writing this paper is not so much to deal with the subject of nationality as to consider its relation to religion, and to show how both have effected religious and national development. Gibbon has said (I do not quote the exact words, I give the substance) that religion is all powerful to direct the current of national feeling, but powerless to resist it. This, I think, is true.

No one, for instance, will deny that nationality had a great deal to do—in fact had almost everything to do—with the formation of the Protestant religion in England. England was lost to the Faith because English Catholics did not always fully realize the depth of national feeling. Lecky has said in effect that hatred of the foreigner is the predominant passion of Englishmen. Leading English Catholics did not, on vital occasions, bear this fact sufficiently in mind while the struggle whether England was to remain Catholic or become Protestant still lasted.

Macaulay calls the Reformation in England a 'political job.' He describes the jobbers in characteristic fashion. The work, he says, was begun 'by Henry, the murderer of his wives, was continued by Somerset, the murderer of his brother, and completed by Elizabeth, the murderer of her guest.' Elsewhere he adds—and the statement goes to the root of the matter :—

The history of the Reformation in England is full of strange problems. The most prominent and extraordinary phenomenon which it presents to us is the gigantic strength of the government, contrasted with the feebleness of the religious parties.

During the twelve or thirteen years which followed the death of Henry VIII the religion of the State was thrice changed. Protestantism was established by Edward ; the Catholic Church was restored by Mary ; Protestantism was again established by Elizabeth. The faith of the nation seemed to depend on the personal inclinations of the sovereign.

Nor was this all. An established Church was then, as a matter of course, a persecuting Church. Edward persecuted Catholics. Mary persecuted Protestants. Elizabeth persecuted Catholics again. The fathers of those three sovereigns had enjoyed the pleasure of persecuting both sects at once, and had sent to death, on the same hurdle, the heretic who denied the Real Presence, and the traitor who denied the royal supremacy.

Macaulay truly states the case in this paragraph. The Reformation in England was in the main a question of 'government.' Henry VIII started the work more or less successfully because he was a national hero. Of course he did not introduce doctrinal changes. Macaulay says he remained 'an orthodox Catholic' to the end—so far indeed as he remained anything. 'The Catholic doctrines and rites,' says Macaulay, 'were to be retained in the Church of England. But the King was to exercise the control which had formerly belonged to the Roman Pontiff.' In other words, Henry remained a Catholic, and insisted on the English people remaining Catholics ; but he made himself his own Pope. He burned with equal impartiality the man who disbelieved in Transubstantiation and the man who denied his 'supremacy.' The Protector Somerset improved on Henry's work, and approached the subject of doctrinal changes in the reign of Edward VI.

But Somerset was not wise. The English people were not prepared to become Protestants in the reign of Edward VI. They had acquiesced in the overthrow of Papal authority because a king who always kept in touch with national feeling was opposed to it (for his own selfish interests), and because the question of the foreigner—they were told the Pope was a foreigner—had been skilfully introduced. But they were not prepared for other changes. The Protector Somerset introduced other changes, but he

scarcely served the cause of Protestantism in so doing. Gardiner says :—

Somerset had the images which Henry had left, pulled down in the churches. In less than two years after Henry's death Parliament ordered a new Prayer-book in the English language to be read in all the churches, and gave permission to clergymen to marry, which had not been allowed before. All these changes shocked many people, and there was a rebellion in Devonshire and Cornwall, which was only put down with great difficulty.

Gardiner adds :—

Somerset was building for himself a great house in the Strand in London, which was called Somerset House from his name. In order to make room for it he pulled down a church and blew up a chapel with gunpowder. At the same time he dug up part of a churchyard, and carried away the bodies of the dead to make room for houses and shops.

Somerset shocked the religious feelings of the people, and in so doing did not serve the cause of the new religion, but Mary shocked the national feeling and in so acting injured the cause of the old.

Indeed, perhaps the first impetus was more or less given to the Reformation, strange as this statement may seem, by the unfortunate Catholic Queen. If Mary had been advised by zealous reformers bent on establishing the new religion she could not have helped the work more effectually. Her marriage with Philip II was regarded as a national outrage. Of all the foreign powers in the world Spain was the most detested in England, and Philip II was in every respect well qualified to increase this detestation. It would have been better for the Catholic religion if Mary never had married, despite the fact that in that event Elizabeth would be the next sovereign, than that Mary should have married the Spanish prince. Mary did not realize the strength of national feeling, which is extraordinary, for she was not without it herself. I once heard an intense Protestant say that he could forgive Mary many things on account of what she said about the loss of Calais, referring to her statement that the word would be found engraved on her

heart. The remark of my friend—an Englishman—is characteristic too. He abhors the Catholic religion and everything about it, and of course views Mary's reign with detestation, yet one touch of nationality makes him, an English Puritan, and Mary, an English Catholic, akin. That the French should have snatched Calais out of the hands of the English, to which, of course, the latter had no right whatever, was a blow struck at the national pride. Mary felt it, and my friend in the twentieth century is disposed to take a more lenient view of her character because she did. I was once present at a discussion, by a mixed company, as to the first event which strengthened Protestantism in England. I said I believed that the coming of the Spanish Armada was the turning point in the struggle. And this view was generally accepted. The attempt of a foreign Catholic power to force the Catholic religion on the English people roused the national feeling, and Protestantism became identified with the national cause. If Somerset had remained Protector long enough he might have succeeded in making Protestantism odious to the English people. Fortunately for the new faith he was executed in the nick of time, and Mary and Philip between them, by doing violence to the national feeling, succeeded in damaging the Catholic cause.

In the reign of Elizabeth England might still have been kept Catholic if the cause of Catholicism had been identified with, rather than divorced from, the sentiment of nationality. What Macaulay says in reference to the position of religion in England in the reign of Elizabeth, and during the time of the Tudors generally, is very important, both with regard to the chances which existed of keeping the country Catholic and of the extent to which nationality entered into the controversy. Macaulay says :—

Dr. Lingard is of opinion that the Catholics were one-half of the nation in the middle of the reign of Elizabeth. Rushton says that, when Elizabeth came to the throne, the Catholics were two-thirds of the nation, and the Protestants only one-third. The most judicious and impartial of English historians, Mr. Hallam, is, on the contrary, of opinion that two-thirds

were Protestants, and only one-third Catholics. To us, we must confess, it seems incredible that, if the Protestants were really two to one, they should have borne the government of Mary, or that, if the Catholics were really two to one, they should have borne the government of Elizabeth. We are at a loss to conceive how a sovereign who has no standing army, and whose power rests solely on the loyalty of his subjects, can continue for years to persecute a religion to which the majority of his subjects are sincerely attached. In fact, the Protestants did rise up against one sister, and the Catholics against the other. Those risings clearly showed how small and feeble both the parties were. Both in the one case and in the other, the nation ranged itself on the side of the government, and the insurgents were speedily put down and punished. The Kentish gentlemen who took up arms for the reformed doctrines against Mary, and the great Northern earls who displayed the banner of the Five Wounds against Elizabeth, were alike considered by the great body of their countrymen as wicked disturbers of the public peace.

The account which Cardinal Bentivoglio gave of the state of religion in England well deserves consideration. The zealous Catholics he reckoned at one-thirtieth part of the nation. The people who would without the least scruple become Catholics, if the Catholic religion were established, he estimated at four-fifths of the nation. We believe this account to have been very near the truth. We believe that the people whose minds were made up on either side, who were inclined to make any sacrifice or run any risk for either religion, were very few. Each side had a few enterprising champions, and a few stout-hearted martyrs; but the nation, undetermined in its opinions and feelings, resigned itself implicitly to the guidance of the government, and lent to the sovereign for the time being an equally ready aid against either of the extreme parties.

We are very far from saying that the English of that generation were irreligious. They held firmly those doctrines which are common to the Catholic and to the Protestant theology. But they had no fixed opinion as to the matter in dispute between the Churches. They were in a situation resembling that of those Borderers whom Sir Walter Scott has described with so much spirit :—

‘ Who sought the beeves that made their broth
In England and in Scotland both.’

They were sometimes Protestants, sometimes Catholics; sometimes half Protestants half Catholics.

This is an important statement. It explains the whole case. National sentiment was stronger than religious sentiment in England, and as the struggle between the rival sects went on, it so happened that Protestantism became more identified with the national feeling. Protestantism made progress in the reign of Elizabeth because the Queen kept herself in touch with the national feeling, and presented a hostile front to foreigners. The Tudors were despots, like the Stuarts, but with a great difference: the despotism of the one was based on national opinion, the despotism of the other was not.

The Stuarts—Charles I and Charles II—were suspected of Catholic leanings, and they were identified with foreigners. Charles I married Henrietta Maria of France. The match was unpopular. Before consenting to it the King of France insisted that the English Catholics should be given freedom of worship. Both James I and Charles promised that this should be done, but they told the Parliament practically that it should not be done, and were, in fact, false all round. Archbishop Laud, the friend of Charles I, was suspected of Catholic leanings, and altogether throughout the reign of the first Charles, Catholicism was more or less identified with the influence of the foreigners. In the Civil War Cromwell soon became the national hero, and under the Protectorate England stood as a Protestant nation against the world.

Yet there was a good deal that was unpleasant in the Protestantism of the Puritans, and a reaction was likely to set in if Charles II had not again done violence to the national feeling. He identified himself with the foreigners and he was known to have Catholic leanings. He was the pensioner of the King of France; and when the guns of the Dutch fleet were heard at the mouth of the Thames Englishmen remembered that no such disgrace was possible under the uncompromising Protestant sway of the Protector. The national pride was gratified by the Protestant leaders, and to this fact, more than to any other, may be ascribed the establishment of the Protestant religion in England. It is unnecessary to speak of James II. He gave the *coup de*

grace to English Catholicism, because, like others, he did not appreciate the strength of the national sentiment. He was the ally of a foreign Catholic State, and he did not hesitate to use French arms in his conflict with the English people. At the time of the Revolution Catholicism and foreign influence were practically regarded as synonymous terms, and the whole strength of the nation was used to keep both out. The Protestant religion became wholly identified with the national idea.

Englishmen quite recognized this fact, and in dealing with their own country thoroughly realized the important part which nationality played in the establishment of the Protestant religion. But in looking at Catholic countries Englishmen have much difficulty in recognizing the force of national opinion and feeling. Every Englishman understands how the invasion of the Spanish Armada affected the religious views of the English people by alarming the national sentiment. Englishmen were not disposed to accept any religion which the foreigner wished to force on them.

But Englishmen do not see to this day that in Ireland there was, so to say, the counterpart of the Armada, and that Englishmen appeared to the Irish as the Spaniards appeared to the English. The Irish were not going to accept a religion which the hated foreigner tried to force upon them (if there were no other reasons for objecting to it). Dr. Cooke, the well-known Ulster Protestant clergyman, used to call the Catholic Church in Ireland the 'Italian' Church, to stigmatize it, I suppose, as a foreign institution. Apropos of this subject, it is curious to note the nationality of the Archbishops of Armagh from 1560 to, say, 1862. In the 'Italian' Church there were twenty-one archbishops during that time. In what is sometimes called the 'Irish' Church (that is to say, the English Protestant Episcopal Church in Ireland) there were twenty. Of the twenty-one archbishops of the 'Italian' Church every one was an Irishman. Of the twenty archbishops of the 'Irish' Church thirteen were English, one was a Scotchman, and six were Irish. Turning to the Archbishops of Dublin from 1600 to 1852,

there were sixteen belonging to the 'Italian' Church, of whom fifteen were Irish and one was a foreigner, Matthew d'Oviedo. There were belonging to the 'Irish' Church from 1558 to 1864 twenty-two archbishops. Of these twelve were English, one was Welsh, one Scotch, and eight Irish.

In the long struggle of three hundred years Protestantism was, of course, on the side of the foreigner. Catholicism was identified with the national feeling and aspirations. Englishmen always assert the objection of the Irish to Protestantism as a religious sentiment only. They forgot that it was a national feeling as well.

I wish [said John Bright] honourable gentlemen could for a moment imagine themselves Irish Catholics, with this Protestant Church and this Protestant State ruling them as the Irish Catholics have been ruled, and you will at once see that the system we have adopted would have been enough to make Catholicism not only a faith, but a patriotism—and that every Irishman who abandoned Catholicism and became a Protestant abandoned not only his Church, but committed himself to a party who were the greatest enemies to the peace and tranquillity of his country.

In Ireland Catholicism was rooted in the soil by the foreign Church and State, which persecuted and plundered the people.

Englishmen will tell you that they hate the Pope because he is a foreigner, but they cannot realize that Protestantism has come to Ireland in a foreign garb. In fact the words Protestant and foreigner were regarded as synonymous terms. The evidence of Dr. MacNevin on this subject before the Secret Committee of the Irish House of Lords is interesting. Being asked by the Protestant Archbishop of Cashel to account 'for the massacres committed upon Protestants by the Papists in the County Wexford,' he answered :—

My Lord, I am far from being an apologist of massacres, however provoked ; but if I am rightly informed as to the conduct of the magistrates of the county, the massacres you allude to were acts of retaliation upon enemies, much more than fanaticism ; moreover, it has been the misfortune of this country

scarcely ever to have known the English natives or settlers otherwise than enemies, and in his language the Irish peasant has but one name for Protestant and Englishman, and confounds them. He calls them both by the name of *Sassanagh*; his conversation therefore is *less against a religionist* than against a *foe*. His prejudice is the effect of the ignorance he is kept in, and the treatment he receives. How can one be surprised at it, when so much pains are taken to brutalize him?

LORD CLARE: I agree with Dr. MacNevin. The Irish peasant considers the two words as synonymous; he calls Protestant and Englishman indifferently *Sassanagh*.

Some one has asserted that Protestantism never had a chance in Ireland. In a sense it is true, for Protestantism has habitually been associated with the infamous rule of the foreigner. On the other hand, when the influence exercised by the Irish priests in politics is condemned, people forget that that influence has been earned by their constant devotion to the cause of the people. To sum up, the history of the whole world shows that the sentiment of nationality is one of the strongest which moves mankind. Lecky truly says:—

The sentiment of nationality is one of the strongest and most respectable by which human beings are actuated. No other has produced a greater amount of heroism, and self-sacrifice, and no other, when it has been seriously outraged, leaves behind it such dangerous discontent.

R. BARRY O'BRIEN.

CATHOLIC IDEALS IN EDUCATION¹

A NEW era has dawned for the Catholics of Ireland. The dark night of persecution and struggle has passed. North, south, east, and west, a new spirit is abroad. We are seeking everywhere to avail ourselves of the educational privileges of which we have been deprived for centuries. While we rejoice that a change has come over the face of the land, and that bright prospects open up for the coming generation, it would be a mistake to suppose that all danger has passed away. It would be a mistake to suppose that our religion and faith are now at last secure. On the contrary, the reading of the history of the Church leaves our hopes not unmixed with fear. You may have remarked that it was not the age of peace, but of persecution that was most fruitful in the growth of the Church of Christ. While the blood of the martyrs was the seed of Christians, a lengthened peace and prosperity was ever a source of grave danger. Have we not seen that, when the Church had enjoyed a comparative respite from persecution for a while, and to the eyes of the world seemed to grow in strength, the renewed outbreak of persecution revealed how many were ready to offer the few grains of incense, whether to gain the fickle favour of a debauched emperor, or to shirk the terrors of the rack and dungeon? The age of peace and security had softened their heroism. And we, too, who are the children of a race that has long suffered for conscience' sake, should not forget the lesson that history teaches. We must not cherish the idea that a respite from external wrong is any guarantee for the security of religion. If in time of peace we can weigh and count our gains, we have no means of estimating the secret leakage that goes on—the hidden loss of souls and ruin of temporal happiness brought about by the neglect of those

¹ Opening Address to the Catholic Students of the Queen's University of Belfast.

principles that should steady the individual in the pursuit of the Christian ideal of human existence : a life of charity here upon earth, and the everlasting happiness beyond the grave.

What these principles are I wish to put before you in brief in this paper ; in other words, to summarize for you the Catholic Ideals in Education.

Many of you, I dare say, have ere now spent a pleasant day in the beautiful vale of Glenariffe. This, as you know, is the central feature of the far-famed Glens of Antrim. The country around is bleak and desolate. On entering the wooded valley you are at once surprised and charmed with the pleasing variety. A narrow pathway threads down the side of the glen. As you pass along, one scene more picturesque than the other opens up to view. Some years ago it was very dangerous to pass along this valley ; for the pathway was narrow and slippery, and there was then no little handrail to protect you and keep you safe. You had to venture into many dangerous places to exhaust to the full the beauty of the scene. But now a little handrail by your side protects you, and brings you safely over the places of danger. Thus you can look around, advance, pause, drink in the varied beauty of each scene, and no fear of falling to the depths beneath. Need I remind you that you have long ago left the barren and desolate world of ignorance ? Whether you will it or no, you are advancing along the slippery pathway of knowledge. At each turn your vision widens, and new beauties unfold themselves before your eyes. But forget not you have entered upon a world of dangers. Will you neglect the little handrail by your side ? That handrail is, needless to say, religion. It is all-powerful to bring you over dangers hidden in your way. Relying on the help and guidance of your holy religion you may advance safely and without fear.

The Catholic Church, as a tender mother, ever watchful for the welfare of her children, with an experience of nearly two thousand years, knows well the dangers that threaten the youth committed to her care. She remembers the special tenderness of the Divine Master for the little

ones of the flock. She cannot neglect His injunction : ' Suffer little children to come unto Me.' Hence she takes up a determined stand in the matter of Education. She declares to the world that

the modern enemies of religion and human society, with a most diabolical spirit, direct all their artifices to pervert the minds and hearts of the young from their earliest years. Wherefore they leave nothing untried, they shrink from no attempt to withdraw schools and every other institution destined for the education of youth from the authority of the Church and the vigilance of her holy pastors.

These words were spoken by Pius IX, on December 8, 1849. Sixty years have gone since then. The world has continued to clamour against the Church and her bigotry in the cause of Education. Statesmen, in the meantime, have been trying the experiment of secular education, with the result that from every part of the civilized world the cry comes ringing loud and clear that purely secular education is a failure. They are surprised to find that the few principles of natural goodness they allow to remain—the few principles, I should say, they steal unconsciously from Christian morality—form no breakwater against the surge of human passions. Hear the testimony of America concerning her own Public School system. The Rev. Dr. Abbot, a non-Catholic writer, in the *Christian Union*, in January, 1893, says :—

We have insisted that the Roman Catholic critics are largely right in saying that our present public school system is irreligious, and that an irreligious school system is fatally defective. We have maintained that life cannot be done up in two separate parcels, one labelled secular and the other religious, and dealt out at different shops ; that education is worthless, if not worse than worthless, if it does not involve the impartation of the religious life ; that the development of faith, love, reverence, conscience, must be carried on with the development of perception, imagination, intellect ; that to develop the latter and leave the former dwarfed and stunted is a process not deserving of the name of education, and will neither fit the pupils for life nor secure prosperity, nor even safety, for the Republic.

The following quotation from the *North American Review*, of January, 1898, speaks for itself :—

The Catholic Church has insisted that it is its duty to educate its children in such a way as to fix religious truths in the youthful mind. For this it has been assailed by the non-Catholic population, and Catholics have been even charged with being enemies of the people and the flag. Any careful observer in the city of New York can see that the only people as a class who are teaching the children in the best way that will secure the future of the best civilization are the Catholics ; and although a Protestant of the firmest kind, I believe the time has come to recognize this fact, and for us to lay aside prejudices and patriotically meet this question.

The following is from the *Brooklyn Eagle*, June, 1902 :—

We have multitudes of youths and grown-up men and women who have no more intelligent sense of what is right and wrong than had so many Greeks in the time of Alcibiades. The great Roman Catholic Church is unquestionably right in the contention that the whole system as it now stands is morally a negation.

Nor must the testimony of the Catholic side be omitted. It is this : The Catholic Church of America, wherever at all possible, provides at her own expense a system of Education based on Catholic principles for the benefit of her own children, and tries to save, as far as in her lies, the Catholic children from the secular education gratuitously given by the Public School system. No wonder, then, that the Archbishop of Boston, at the recent Catholic Congress of America, surveying the field of Education, exclaimed : ' Is not all the meaning of science man's fuller happiness ? And if the key to eternal happiness is lost, what boots it to be possessed of free entry to every palace in every kingdom of the wide world ? ' If the results of secular education in America are disheartening, the results in France are doubly so. Luther's estimate of the value of education was expressed in words that are clear, concise, and forcible : ' Schools,' he said, ' are an invention of the devil.' He spoke just a century or more too soon. If he could have foreseen what kind of schools would be set up by those apostles of free thought that he himself sent forth

to scatter the seeds of his gospel through modern Europe, he might have asserted, without any qualms of conscience as to the truth of his words, 'Those schools are an invention of the devil.' France has borne bitter fruit. The world knows the sad tale of her infidelity. When the Government swept God and religion out of the schools, they swept away at the same time the consciences of men. The youth were quick to shake themselves free from all the shackles of religious restraint. They soon rid themselves of the embarrassing necessity of any strict code of morality. They had no longer—so they tried to persuade themselves—any God to serve, any heaven to live for, any hell to fear. And they are, as the world sees them to-day, blown hither and thither by every wind of doctrine, grasping at every shadow of present happiness, without principles, without moral guidance, except in so far as the vestige of Catholicity that remains serves as a beacon-light to guide them. It would be tedious to pursue the testimony that comes from Australia and other lands where a secular system of education has been established. In this connexion the eloquent words that I heard in the *Aula Maxima* of Maynooth some six or seven years ago come before my mind :—

Travellers who have ventured to climb the steep ascent and dread escarpments of Vesuvius tell us of the feeling of utter solitude and desolation they experience when they have reached half-way up the mountain. They walk ankle-deep in hot ashes; the half-cooled streams of lava, ridged and smooth, are here and there on every side; the air is dark and sulphurous, and difficult to breathe; the guides are timid and uncertain about proceeding further. All around is horror upon horror; and their hearts are chilled with a sense of loneliness and fear. Yet, looking upward and onward, there is something more terrible. The cloud that ever hangs above the crater is lurid from the sulphurous fires beneath, and now and again the mountain is shaken by the deep reverberations of the terrible forces that are trying to free themselves there beneath the surface, and high into the air is flung a burning shower of ashes and scorix and red-hot stones, and new streams of molten lava are poured down the mountain side. Here is desolation; but there is death. The frightened travellers dare not look upwards; they look around them and behind them, and ask many questions of their guides as to how best they may

retrace their steps. Such is the attitude of the intellectual world of to-day. All around it is desolation—the desolation of abandoned spirits on the lonely heights. It dares not look forward. There is but death. Its guides—the prophets of agnosticism—are dumb. All it can do is to stop and look back, and try to see if haply the past can be any guide to the future.

Thus did Canon Sheehan picture to us the world of thought outside the Catholic Church.

In view of all this we need not wonder that the Catholic Church makes her ground clear and definite. She will approve of no system of education that excludes religious teaching, or the authority of her pastors. She looks upon the separation of religious and secular education as tantamount to a division of soul and body. Her position is plain and logical. She insists that education must not only be a mental training, but must implant principles of life and conduct. It must influence the whole man, intellectual, physical, and moral. She does not claim that education, as such, is her own special province. She does not forget that she came with a distinct mission to men, namely, to deliver to them the Divine truths that will lead them to salvation. But in carrying out this object, she finds that education, enlightenment, and culture are her great auxiliaries. Hence she is anxious to advance education as far as lies within her sphere. Though an ignorant man may be a truly religious man and save his soul, yet the Church looks for something more. She desires that every individual should be raised as far as possible from a state of ignorance. The truths of faith do not thrive upon ignorance. Hence the Church has ever made it her object to raise the masses of mankind to a higher civilization. She wishes all her children to combine the greatest amount of learning with the highest degree of sanctity. In a word, her grand aim is, as an American bishop puts it, to have ‘scholars who are saints and saints who are scholars.’ This same thought is expressed by Cardinal Newman thus :—

Just as a commander wishes to have tall and well-formed vigorous soldiers, not from any abstract devotion to the military

standard of height or age, but for the purposes of war, and no one thinks it anything but natural and praiseworthy in him to be contemplating, not abstract qualities, but his own living and breathing men ; so in like manner, when the Church founds a University, she is not cherishing talent, genius, or knowledge for their own sake, but for the sake of her children, with a view to their spiritual welfare and their religious influence and usefulness, with the object of training them to fill their respective posts in life better, and of making them more intelligent, capable, and active members of society.

It is time for me to draw this paper to a close. I have only suggested a few stray thoughts from the mass of literature that has grown around this important subject. The time at my disposal to-day does not permit more. One thing I hope these few words will have brought before your minds : How shallow is the catch-cry of those who periodically proclaim the Church the enemy of knowledge. You know in your heart that the Church has nothing to fear from the advance of science ; that she is the mother of true science ; that she embraces every science worthy of the name. She would insist on every one of her children drinking deeper from the fount of knowledge, and entering with greater ardour into every field of research. She has held the lamp of learning aloft throughout the centuries. She honours the great names in every age that have lent their lustre to the scientific world. But because, forsooth, she does not veer round at every petty theory, at every supposed scientific discovery, she is proclaimed old-timed, antiquated, unprogressive. Men shake their heads and proclaim her a bigot, because she will not let reason run riot in spite of the revelation of God. You know better, I hope, than to be deceived by such empty catch-cries. Inside the Church you have order, harmony, beauty, truth, and goodness ; outside the Church you have only chaos and unbridled license. Hence it is that we rejoice that new opportunities are opened up to you for advancement in education. Our rejoicing, however, must be tempered with the feeling that what we have got is far below our reasonable expectations. Our friends across the Channel could not be made to see that an atmosphere, where it

would be ungentlemanly to introduce the very elements of religious belief, is not the ideal place for the education of our Catholic youth. You are in an atmosphere that ignores spiritual truths. Your advancement in knowledge, by Act of Parliament, must be confined to what is mundane. The ordinary accepted facts about God and His relations with man may not be mentioned in the University halls. Coming as you do from Catholic homes and Catholic colleges, you would, I know, be willing to face 'the dungeon, fire, and sword' in defence of any truth of your holy religion. This is an encouraging thought. But you must strengthen yourselves by prayer and the use of the Sacraments against the more insidious danger in this age—the all-pervading spirit of indifference to all religious belief. Hence I thought it right in the beginning to sound a note of warning. I thought it right to put each of you on your guard ; to ask you, if asking were necessary, to cling to that which will be your safeguard through all branches of learning. Aim during your University course at advancing towards that noble ideal which the Church commissions me to put before you : scholars who are saints and saints who are scholars—and all will be well for Catholic students in the Queen's University of Belfast.

JAMES P. CLENAGHAN.

Notes and Queries

CANON LAW

THE CONTINUANCE OR CESSATION OF SUBDELEGATED FACULTIES

REV. DEAR SIR,—In the January number of the I. E. RECORD, in answer to a question regarding the continuance of delegated faculties after the death of the delegating superior, I find it stated that the principles given govern the delegation of *ordinary* jurisdiction. Are the rules, then, different when the superior subdelegates faculties specially delegated to himself? In particular, I want to know whether general faculties I enjoy at present of dispensing in matrimonial impediments—faculties delegated by my Bishop who has them specially from the Pope—would be affected by the death of either superior. An answer will oblige.

B. W.

The rules for the continuance of subdelegated faculties are slightly different from those given in answer to the previous question to which our correspondent refers. It may be as well to state them in full, and, on the strength of them, determine the special question he proposes. We will refer to the three persons concerned as the 'subdelegated,' the 'subdelegator,' and the 'delegator,' respectively. For the meaning of technical terms of which no explanation is here given our correspondent may consult the reply he refers to.

When the favour granted has reference to judicial matters, or is a *gratia facienda*, two cases may be distinguished.

1°. If it is from Canon Law, as distinct from a special concession, that the subdelegator has power to subdelegate, he may, for our purpose, be regarded as possessed of ordinary jurisdiction. The principles stated at length in the previous number will then apply: in other words, the subdelegated

faculties will not be affected by the delegator's death, and will continue even after the subdelegator's death if any steps have been taken at the time by the person on whom they were conferred.

It may be useful to recall that a person is entitled by Canon Law to subdelegate his faculties when he is himself delegated *ad universalitatem causarum*—as is true, for example, of administrators—or when he is specially delegated by the Pope. The latter part of the statement is, however, to be understood as modified by the further regulation that faculties of the kind may not be passed on to another when the Pope has granted them to a particular person for very special reasons (*ratione industriae personae*), or when the latter is merely commissioned to carry into execution what has already been decided by the Pontiff (*ad nudum ministerium delegatus*). Of course, these general regulations of Canon Law may, in any particular case, be modified by the special terms of the Rescript.

2°. If the subdelegator has power to subdelegate merely by virtue of special powers granted for that purpose, then, once the faculties are subdelegated, he may, for our purpose, be regarded as non-existent, and his death will leave the faculties untouched. The subdelegated person acts rather by the authority of the original delegator. Whether his faculties continue on the death of the latter will depend, as before, on whether any steps have actually been taken at the time of the death.

When the faculties granted have reference to extra-judicial matters and are *gratiae factae*, they will remain unaffected by the death of the delegator or of the subdelegator or of both. For whether the person subdelegated is, according to the principles just laid down, to be regarded as acting by the authority of the delegator or by that of the subdelegator, the ordinary rules affecting voluntary jurisdiction and *gratiae factae* govern the case.

To sum up the principles governing all the cases :—

(1) If the jurisdiction is voluntary and a *gratia facta*, it always remains.

(2) If judicial or a *gratia facienda*, it remains if steps

have been taken at the time of the 'superior's' death; otherwise it ceases.

(3) The 'superior' for the purpose, in the case of sub-delegated faculties, is sometimes the delegator, sometimes the subdelegator.¹

The solution of our correspondent's difficulty is, therefore, clear. The faculties he enjoys are manifestly non-judicial and *gratiae factae*. They will, therefore, continue even though both superiors die, provided, of course, there be no other reason for their cessation. If, in rare instances, faculties of the kind should turn out to be judicial or *gratiae faciendae*, they may be affected by the death of the Bishop but not by that of the Pope: since a Bishop delegated by His Holiness is entitled by Canon Law to sub-delegate his faculties, and may, therefore, as we have said, be regarded, as far as this question is concerned, as possessed of ordinary jurisdiction.

IRISH PRIESTS VISITING AMERICA

REV. DEAR SIR,—Is it true that priests of this country may no longer go to America without the special permission of the Bishop of the place they intend visiting? And, if there be a regulation of the kind, does it extend to a priest who merely goes there for a few weeks' holidays?

PERPLEXED.

There certainly is a regulation of the kind, and, as far as we can see, the letter of the law extends even to the case mentioned.

To put an end to certain abuses that had grown up, chiefly in connexion with the emigration of Italian priests to America, the Congregation of the Council passed, on the 27th July, 1890, by special order of the late Pope, a law comprising, among others, the following regulations:—

1^o. The Bishops and Ordinaries of Italy were prohibited from granting their secular clergy discessorial letters for emigration to America.

¹ See the treatises on Canon Law *passim*.

2°. An exception was, however, made in the case of priests of sound learning and approved virtue, who could allege a just cause for emigrating and whose past life was a sufficient guarantee that they would edify the people they went among and would engage in no pursuits unworthy of their state. In this case, the Italian Bishop was to communicate with the American Ordinary, and, having obtained from the latter a formal promise to receive the priest and employ him in some ecclesiastical work, was to refer the matter to the Congregation. If the latter gave its consent, the Bishop might grant the letters, writing at the same time to the American Bishop and giving him sufficient data to identify the priest on his arrival. The priest was not to migrate to another American diocese without a further permission from the Council.

3°. If the priest did not wish to emigrate but merely, for some special reason, to go to America for a time, the Italian Ordinary was to grant him a written permission, extending at the longest to twelve months, stating the reasons for his departure, and prescribing the penalty of suspension in case he failed to return within the specified time or get a further permission in the meantime.

This third provision was interpreted rather freely. It came to be known also that too many priests were emigrating from other parts of Europe. The Congregation, therefore, deemed it necessary to make further and ampler provision for the newer state of things, and passed a law to the following effect :—

1. In the case of Italian clerics the regulations given under Nos. 1 and 2 above were approved and reaffirmed. The powers left to the Bishop under No. 3 were restricted to cases of 'strict and urgent necessity,' as, for example, when anyone was gravely ill in America and Christian charity required the Italian priest to pay a visit, there being no time to have recourse to the Holy See. In the document granting permission the reason for the priest's absence was to be clearly stated; the time was to be restricted to six months, and the Sacred Congregation was to be informed of the matter.

2. To European clerics outside of Italy no discessorial letters were to be granted by the Ordinary, unless the consent of the Bishop of the place to which the priest intended to go was first obtained. An exception was again made when there was 'strict and urgent necessity': in which case the Bishop might, as before, grant permission for six months, mentioning the reason for the priest's absence and letting the American Bishop know what had been done.

There were other regulations comprised in the Decree, but they do not affect the question before us. The law was confirmed by the present Pope on the 17th September, 1903; and on the 7th September of last year again published by his express order. The full text will be found in the last December number of the I. E. RECORD.

As the law, therefore, stands at present, there seems to be no doubt that both questions of our correspondent are to be answered in the affirmative. On *a priori* grounds it might be urged that the regulations for European priests in general could not reasonably be supposed to cover the case of a cleric who merely visits America without any intention of remaining for a long period or of assuming ecclesiastical duties in that country. When we notice, however, that the occasional retention by the Bishops of power to grant permission for a six months' absence is regarded as an exception, that the 'strict and urgent necessity' which justifies him in granting such permission has been mentioned in the preceding paragraph in connexion with Italian priests who have no intention of remaining in America, and that, finally, the same 'strict and urgent necessity' has been described as implying something more serious than what generally induces priests to take a 'few weeks' holidays,' we find it hard to deny that even the special case that evidently perplexes our correspondent must be regarded as covered by the letter of the recent legislation.

In the Decree of 1903 there is no mention of a penalty or censure.

M. J. O'DONNELL.

LITURGY

GENUFLECTIONS BY SACRED MINISTERS AT SOLEMN
MASS

REV. DEAR SIR,—It has been stated to me that the directions given in Dr. O'Loan's very excellent book on *The Ceremonies of some Ecclesiastical Functions* regarding the genuflections to be made by the Sacred Ministers in a Solemn Mass have to be modified in conformity with recent Decrees of the Congregation of Rites. If this is so, may I ask what are the precise changes introduced, or, to put it briefly, what is the new and approved method of performing the ceremonies in regard to this particular matter of genuflection?—Yours truly,

NEO-SACERDOS.

The Decree to which reference is made in this query was published in June, 1899. Consequently its provisions could not have been embodied in the work mentioned, which was published some years previously. As the terms of the Decree are very clear and explicit, it seems best to give the text once more in full, though it has already been published in the pages of the I. E. RECORD. The questions asked were :—

Quaenam a Diacono et Subdiacono tendenae sunt normae pro genuflectionibus peragendis in altari : (1) Dum ab uno latere in aliud transeunt ; (2) Dum ab uno latere pergunt in medium ; (3) Dum e medio ascendunt ad Altare aut vice versa.

To which the following replies were respectively given :—

Ad 1°. Diaconus et Subdiaconus, Sacramento non extante super Altare, semper genuflectunt et tantum in medio ; Sacramento vero extante super Altari, semper et tantum genuflectere debent in utroque latere.

Ad 2° et 3°. Diaconus et Subdiaconus, Sacramento extante super Altari, semper et tantum genuflectunt in loco e quo recedunt ; excepto Subdiacono, qui reversus ab incensatione Sacramenti ad elevationem in Missa solemni de Requie, genuflectere debet in medio tantum : Sacramento non extante super Altari, nunquam genuflectunt, praeter Subdiaconum, quando accepta patena, vadit post celebrantem ante medium Altaris, et facta genuflectione ibi stat.¹

¹ N. 4027, nov. col.

The words of the Decree scarcely need comment. In going from one side of the Altar to the other, during the time that the Blessed Sacrament is present on the Altar—that is, from the Consecration to the celebrant's Communion—the sacred ministers genuflect both at the place they leave and at the place they arrive, while they genuflect at the centre only from the beginning of Mass up to the Elevation and from the Consumption of the Sacred Species to the end. When moving from one side of the Altar to a central position behind the celebrant, or *vice versa*, the Deacon and Subdeacon genuflect only at the place they leave, when the Blessed Sacrament is present—with the exception of the case where the Subdeacon in a Solemn Requiem Mass genuflects on arriving at the centre after having incensed at the Elevation; but they make no genuflection when the Blessed Sacrament is not on the Altar, with the sole exception again of the case where the Subdeacon genuflects on arriving with the paten at his position *in plano* behind the celebrant. It may also be observed that on their arrival at the Altar to commence Mass, and before their departure therefrom at the end, the Sacred Ministers should genuflect even though the Blessed Sacrament is not reserved in the Tabernacle, while the celebrant in the hypothesis merely makes a profound reverence to the Cross.

TORCH-BEARERS AT SOLEMN MASS

REV. DEAR SIR,—Kindly say at what time the acolytes who bear torches at a Solemn Mass should retire, when there is a Procession immediately after the Holy Sacrifice.

SACERDOS, JUNIOR.

As a general rule the torch-bearers should leave the sanctuary for the sacristy after the Elevation of the Precious Blood. This is the direction given in the *Ceremoniale Episcoporum*. But when Communion is given at a High Mass, then the same authority directs the acolytes with the torches to remain until after its distribution,¹ the reason being, evidently, that it is congruous that the

¹ L. ii., n. 116.

lights should add to the solemnity of the ceremony. The Rubrics of the Missal prescribe that the torch-bearers should also remain till the priest's Communion on those occasions when the Choir continues kneeling up to the *Pax Domini*, as, for instance, in Masses for the Dead and in certain other Masses *de tempore* which are said on fast days. With regard to Processions, there is no rule requiring the acolytes to remain beyond the usual time unless it is a Procession of the Blessed Sacrament. In this case they should remain, as in Masses celebrated *coram Sanctissimo*, until the priest has consumed the Sacred Species.

SIZE OF CORPORALS AND PURIFICATORS

REV. DEAR SIR,—Is there any regulation size for corporals and purificators? Or is there a maximum and minimum size according to the altar where Mass is celebrated? Is it allowed to use those very small purificators in vogue in many churches? In Convent Chapels, when the table of the Altar is very narrow, is it allowed to use a small corporal made expressly to fit the Altar, or is it better to use a large one folding it up at the back?

The ordinary handbooks tell us that in size the corporal should be about twenty inches square. These would represent the normal dimensions. They will be found to cover the ordinary portable altar and also to correspond fairly with the usual space on the table of a fixed altar between the tabernacle and the outer edge, allowing for a half inch or so at either side. This direction, however, is not of strict obligation, and the size may be altered to suit narrower altars. In circumstances similar to those described it would seem more desirable to have a small corporal to suit the limited area of the altar than to adopt the more awkward arrangement of folding a larger one in the manner suggested. The purificator should be about fourteen inches square.¹ The use of very small purificators should not be allowed, since on many occasions not only has the chalice to be carefully wiped but other sacred vessels have to be purified and sedulously dried. To do this properly a fairly large piece of linen will be required.

¹ Cf. *Sacristan's Manual*, by Dale, p. 10.

THE ROSARY.—STATIONS OF THE CROSS

REV. DEAR SIR,—Being anxious to know clearly what things are required to gain the indulgences of the Rosary, will you kindly answer the following and add any other information which you think useful or necessary:—

1. When saying the Rosary may we take any of the three divisions, Joyful, Sorrowful, or Glorious Mysteries?

2. Must we meditate on the subject of the Mystery corresponding to the Decade we are at. Thus, at the first decade of Sorrowful Mysteries must we be thinking of the Agony in the Garden?

3. When several persons are saying the Rosary together, and only one of them has an indulgenced beads, if this person gives out the Rosary, (a) will the others share in all the indulgences attached to this person's beads; (b) must this person lead at all the decades?

When making the Way of the Cross what things are essential in order to gain the Indulgences attached to the devotion?

1. Is it necessary to meditate on the event represented by the Station we are at? Thus, when at the Third, must we think of our Lord's fall under the Cross?

2. Must the Stations be made in order from the First to the Fourteenth?

3. Is it necessary to kneel down at each Station?

4. Some authorities say that an act of reverence must be made at each Station: will an inclination of the head be sufficient?

5. Must some vocal prayers be said at each Station?

6. If a person has not time to make *all* the Stations can he gain the indulgences attached to the Stations he makes?

As these questions on the Rosary and Stations of the Cross were received after the middle of the month, there is only time to answer them in the briefest possible manner, if we would have them in the February issue of the I. E. RECORD. In regard to the Rosary there is question, presumably, of the Dominican Indulgences and the method of recital to gain these. The conditions are the following: 1°. The 'beads' must be blessed by a Dominican Father, or some other priest duly authorized. 2°. The 'beads' or rosary must be held in the hand during recital; but when two or more recite in common it is sufficient if only one person holds the rosary. It does not seem necessary that

the person holding the rosary should 'lead' or 'give out' the prayers, but he must manifestly direct the recital in some way by counting the number of 'Aves' and indicating the conclusion of each decade. All the others associated during the recital with the person possessing an indulgenced 'beads' gain the indulgences as far as this condition goes. 3°. Those capable must meditate during recital on the Mysteries of our Saviour's birth, passion death, resurrection, etc. That this requirement may be certainly fulfilled it is enough that each one, according to his capacity, should make during each decade a reflection on some one of the Mysteries. But it is not required evidently that the usual order should be observed, nor that any particular set of Mysteries should be selected for special days. It used to be required to observe at least a *moral* unity between the decades of each set to gain the indulgences,¹ but quite recently a special concession was granted to the General of the Dominicans by which an interruption may occur without detriment to these privileges.

With regard to the valid performance of the Stations of the Cross all that is essential is (1) that each of the fourteen Stations be actually visited, so far as this is possible, taking into account the number of persons engaged and the space available; (2) that at each Station one meditates, in a general way at least, on some phase of our Lord's Sacred Passion²; and (3) that the fourteen Stations be performed without a *moral* interruption. A person might, for instance, commence the Stations before, and conclude them after Mass. Here there is a moral unity. No vocal prayers, therefore, no reverences, and no particular order is required for the *validity* of the indulgences. These things, however, are most desirable and praiseworthy, and in doing the Stations some method—such as that of St. Leonard or St. Liguori—ought to be observed, for the sake of securing the proper decorum due to the exercise and the certainty that the necessary conditions are fulfilled.

P. MORRISROE.

¹ Cf. Decr. Conf. Ind. 12 Feb., 1877.

² Special meditation for each Station is not necessary.

DOCUMENTS

LETTER OF HIS HOLINESS POPE PIUS X TO THE CARDINAL
ARCHBISHOP OF SALZBURG ON THE FOUNDATION OF
A CATHOLIC UNIVERSITY

AD V. E. IOANNEM CARD. KATSCHTHALER, ARCHIEPISCOPUM SALIS-
BURGENSEM, DE CATHOLICA STUDIORUM UNIVERSITATE
SALISBURGI CONDENDA

Dilecte Fili Noster, salutem et apostolicam benedictionem.—
Praestantium virorum coetum iis comparandis quae ad liberam
eamque catholicam studiorum Universitatem Salisburgi con-
dendam sunt necessaria, suscepto muneri explendo opem omnem
atque operam dedisse, et suae navitatis fructus cepisse non
exiguos, nuncium optatissimum accepimus, et gratulamur.
Errorum quippe colluvies, qua ob effrenem ubique docendi
scribendique licentiam adolescentium mens inficitur eorumque
animus ad nefas omne pertrahitur, atque inde ingravescentia in
dies tempora, humanaeque consociationis futurae sortes, quae
labentibus annis in maius usque discrimen vocantur, instituendi
athenaei utilitatem atque adeo necessitatem adocent, eidemque
studia Nostra ac patrocinia conciliant.

Equidem nescii haud sumus, egregium hoc facinus a comitiis
Salisburgensis Ducatus decretum, communibus tuorum fidelium
votis expetitur, et a Leone XIII f. m., datis ad Archiepiscopos
antecessores tuos binis pontificiis litteris, summopere com-
mendatum, ob obstacula, sane nec pauca neque levia, amovenda,
atque ob eam pecuniae vim corrogandam, quae tanto operi per-
ficiendo par sit, tot undique premi difficultatibus, quibus super-
andis et multa die opus sit ac tenaci propositi voluntate.
Providentissimus Deus, *qui coepit in vobis opus bonum*,
ipse profecto *perficiet*. Sed ne divinae gratiae auxiliis desit
humanarum virium conspiratio, te, dilecte Filii Noster, adniti
oportet, ut quotquot sunt tuae ditionis fideles conceptum
animo consilium impensius foveant, et quantocius exsequi
curent.

Interim, dum nobile inceptum a Decessore Nostro iterum
iterumque probatum et Nos probamus et commendamus quam
maxime, idem apostolica augemus benedictione, quam, alacri-
tatis solatiique argumentum, patere volumus tibi, dilecte Filii

Noster, optime merito coetui instituendae studiorum Universitati praeposito, necnon reliquo clero ac populo tuae tradito vigilantiae.

Datum Romae apud S. Petrum, die X Octobris MCMIX, Pontificatus Nostri anno septimo.

PIUS PP. X.

THE CONGREGATION OF THE THEATINES

MOTU PROPRIO

DE INSTAURATIONE CONGREGATIONIS CLERICORUM REGULARIUM VULGO THEATINORUM

Auspicato, per dilectum Filium Nostrum Iosephum S. R. E. Cardinalem Vives, Instituti Filiorum sacrae Familiae Protectorem, parata unione et incorporatione eiusdem Instituti congregationi Clericorum regularium, vulgo Theatinorum, solemniter declaramus, decernimus et dicimus, dilectos filios Nostros Bonaventuram Mollol eiusque Consultores generales universosque eiusdem Instituti sodales, ab hac die, Octavae solemnitatis Immaculatae Conceptionis beatae Mariae virginis sacra, esse veros legitimosque filios S. Patris Caietani, veros legitimosque alumnos congregationis Clericorum regularium, vulgo Theatinorum, cum omnibus iuribus et privilegiis, eisdem Clericis regularibus a S. Sede concessis et concedendis.

Volumus autem, ut praedictus dilectus filius Bonaventura Mollol eiusque subditi cum tota Clericorum regularium congregatione, filiali affectu, cultus sacrae Familiae et scapularis coerulei Immaculatae Conceptionis assidui promotores et perpetui zelatores ubique terrarum exsistant, servatis de iure servandis.

Praefatum autem Cardinalem, hactenus Instituti sacrae Familiae Protectorem, universae Clericorum regularium congregationi praeesse mandamus, facta eidem potestate, ut auctoritate Nostra, instaurationi et reformationi eiusdem congregationis ad nutum Nostrum, etiam in futurum providere possit, cum opportunis et necessariis facultatibus. Contrariis quibuscumque, etiam specialissima mentione dignis, non obstantibus.

Datum Romae apud S. Petrum, die XV Decembris, Octava solemnitatis Immaculatae Conceptionis B.M.V., anno MCMIX, Pontificatus Nostri septimo.

PIUS PP. X

POWER TO CONFER DEGREES IN THEOLOGY GRANTED
TO SEMINARY OF PISA

LITTERAE APOSTOLICAE

INSTAURATUR PISIS, IN SEMINARIO DIOECESANO, THEOLOGICA
FACULTAS, ET ARCHIEPISCOPO PRO TEMPORE IUS TRADITUR
CONFERENDI DOCTORALES LAUREAS ET ACADEMICOS GRADUS
IN SACRA THEOLOGIA

PIUS PP. X.

Ad perpetuam rei memoriam.—Magistra vitae ac nuncia veritatis historia luculente demonstrat, post Romani Imperii eversionem ac multiplices foedasque ingruentium barbarorum migrationes, quum quasi ferrea aetas mundo superincumberet, et diuturna bella, caedes, incendia, tumultus longe lateque Europae fines vastarent; ecclesiasticos dumtaxat viros ferme obsoleta scientiarum ac liberalium disciplinarum studia tam vigili cura servasse, ut veteris sapientiae atque artium novarum documenta, in coenobia monachorum potissimum, sacrasque Deo aedes, quasi in securitatis asylum confugisse visa fuerint. Quin etiam neminem latet, teterrima illa tempestate, Romanos Pontifices Decessores Nostros in id potissimum curas cogitationesque suas paterno studio posuisse, nimirum ut barbaras gentes Evangelii lumen illustraret, populosque omni cultura rudes, eosdemque vi atque armis feros, divinae non minus quam humanae legis maiestas compesceret. Quare iidem Nostri Decessores primum monasticas scholas provexerunt, dein labentibus annis generalia studia propriis legibus ac sanctionibus firmanda curarunt; quibus e studiis brevi emanarunt universitates, quarum celeberrimae, tum in Italia cum in aliis nationibus Romano Pontifice auctore atque auspice erectae, catholicam fidem rerum maximarum altricem esse praedicant. Has inter Pisanam studiorum universitatem iure meritoque accenseri posse arbitramur. Etenim Pisis in urbe frequentia civium, com meatuum flore, ac terra marique gestarum rerum gloria, id temporis, maxime insigni, iam inde ab undecimo saeculo, sapientes doctores et scholae exstiterunt, in quibus iuvenes ad iustitiam eruditi etiam et sacra munera rite obeunda parabantur. Exstant adhuc templa, in quibus harum scholarum alumni doctoralibus laureis, adstante sacrorum Antistite, solemnī pompa donabantur. Dein generale studium est conditum, et suffragantibus reipublicae rectoribus, ac civibus universis, per legatos ad Pontificiam Sedem tum Avenione exstantem, iterata vice missos, flagitatum est, ut in Pisana urbe, studiorum universitas, apostolica auctoritate institueretur. Clemens autem sextus, re-

colendae memoriae, Decessor Noster, datis sub plumbo litteris, apud Villam novam, dioecesis Avenionensis, tertio nonas septembres anno MCCCXXXIII, ut civitas, quam divina bonitas tot gratiarum dotibus insigniverat, scientiarum etiam fieret foecunda muneribus, et *quasi doctrinae fons irriguus*, viros excitaret, religionis laude simul atque eruditionis copia spectatos, exhibitae petitioni benigne annuendum censuit. Edixit itaque, ut athenaeum Pisis institutum, par foret dignitate universitatibus Bononiensi ac Parisienis; de laureis et doctoralibus gradibus conferendis peculiare leges constituit; tandem Archiepiscopos Pisarum pro tempore, et vacante sede capitularem Vicarium, futuris temporibus perpetuos pontificios memoratae universitatis Cancellarios renunciavit. Sic praenobile Pisanum athenaeum optatam Apostolicae Sedis sanctionem nactum est. Postea vero, non intermissa serie, Romani Pontifices Nostri Praedecessores gravissimis documentis ac decretis, propensa erga athenaeum ipsum voluntatem studiumque continenter significarunt. Etenim, modo novis redditibus, atque ecclesiasticis decimis universitatis patrimonium auxerunt; modo universitatem ipsam in summis reipublicae angustiis ab extremo discrimine vindicarunt; modo ad pristinum decus splendoremque, interposita auctoritate apostolica, restituendam curavere. Urbanus V, Sixtus IV, Innocentius VIII, Alexander VI, Leo X, Clemens VII, Paulus III, Iulius III et Pius IV, datis litteris tum sub plumbo tum piscatorio annulo obsignatis, Pisanae studiorum universitatis commodo atque incremento pro re ac tempore consuluerunt. Interea magistri, fama conspicui, atque in universo terrarum orbe maximae sapientiae laude spectati, lectionibus eruditissimis athenaeum nobilitarunt; atque inter alumnos, genere et virtutibus claros, qui Pisanum studium celebraverunt, quatuor etiam enumerandi sunt Nostri Decessores, nempe Alexander III Bandinellius, Leo X Medices, Paulus III Farnesius et Clemens IX Rospigliosius, Pontifices Romani. Sequentibus saeculis, postquam Pisarum respublica in ditionem cessit Magni Hetruriae Ducis, Decessores Nostri Pontifices Romani, per Cancellarios pontificios, videlicet metropolitanae ecclesiae Pisanae Archiepiscopos pro tempore, in eodem athenaeo studiorum, rationi advigilarunt. Qui quidem metropolitanae ecclesiae Pisarum Antistites, utpote pontificii Cancellarii, iure gavisii sunt academicos gradus conferendi, neque solum in sacrae theologiae, sed etiam in aliis facultatibus. Plura et in publicis tabulariis laureata diplomata asservantur, etiam ineunte superiori saeculo, ab Archiepiscopis Cancellariis pontificiis, penes athenaeum Pisanum data: exstat in archiepiscopali palatio splendidior aula, a *laureis* nuncupata, in qua, prius peracta publica

disceptatione, universitatis alumni doctorali laurea potiebantur. Verum, recentioribus temporibus, post varias vicissitudines et civilis regiminis mutationes, Archiepiscopo Pisanum haud amplius copia data est nobilissimum Cancellarii pontificii munus exercendi: atque exinde, quae propius ad Ecclesiam spectant, theologica studia, in athenaeo ad archiepiscopale seminarium, antiquis non suffulta privilegiis, migrarunt. Sed Decessores Nostri, quibus nihil antiquius unquam fuit, quam ut in Ecclesiae spem succrescentes alumni, theologicis disciplinis integre ac religiose imbuerentur, nonnullus sacrae theologiae scholas, penes episcopalia seminaria erectas, tum doctorum fama, cum alumnorum frequentia spectatas, conferendi academicos gradus iure donarunt; et ipse, recolendae memoriae, Praedecessor Noster Leo PP. XIII theologiam facultatem, in seminario Florentinae archidioecesis institutam, huiusmodi privilegio decoravit. Haec animo repetentes, cum dilectus Filius Noster Petrus S. R. E. presbyter Cardinalis Maffi, ex dispensatione apostolica Archiepiscopus Pisanus, Nos iteratis enixisque precibus flagitaverit, ut in suae archidioecesis seminario theologica studia ad pristinam dignitatem servare dignaremur: Nos, nobilibus ipsius Archiepiscopi coeptis ultro libenterque obsecundantes, votis his annuendum, quantum in Domino possumus, existimavimus. Quod igitur bonum, felix faustumque siet, et catholico nomini universaeque christianae reipublicae benevertat, motu proprio, atque ex certa scientia et matura deliberatione Nostris, deque apostolicae Nostrae voluntatis plenitudine, praesentium vi, perpetuumque in modum, in seminario archiepiscopali Pisanae urbis theologiam facultatem instauramus atque restituimus: simulque Pisanis Archiepiscopis pro tempore, et vacante metropolitana sede capitularibus Vicariis, utpote pontificiis Cancellariis, facultatem renovamus conferendi in theologicis disciplinis academicos gradus et ipsam doctoralem lauream alumni, qui, facto prius doctrinae suae periculo, huiusmodi honore digni habiti sint. At enim expresse mandamus, ut hodiernus Archiepiscopus Cancellarius, et ipsius in munere successores, accurate advigilent, ut in memorata theologica facultate, sic per Nos in Pisano seminario instaurata, tum quod ad doctrinam studiorumque theologorum rationem, tum quod ad fidei catholicae professionem, a doctoribus atque ab alumni emittendam, sacrorum canonum et Apostolicae Sedis singula praescripta adamussim servantur. Item praecipimus, ut ipse Cancellarius Antistes doctoralem theologiam lauream conferre nequeat, nisi ante singulis vicibus, candidatorum theses, atque elucubratas dissertationes inspiciat, et instituendorum periculorum exitum cognoscat. Tandem confirmantes, auctoritate Nostra, Archi-

episcopo Pisano illiusque in officio successoribus omnia iura ac privilegia, quibus ex Apostolicae Sedis concessione iam gavisi sunt pontificii Cancellarii penes Pisanam studiorum universitatem, eidem etiam concedimus necessarias omnes atque opportunas facultates, ut quae superius praescripta sunt, suos plenos atque integros effectus sortiantur. Decernentes, praesentes litteras firmas, validas atque efficaces semper exsistere et fore, suosque plenarios et integros effectus sortiri et obtinere, illisque ad quos spectat et in posterum spectabit, in omnibus et per omnia plenissime suffragari, sicque in praemissis per quoscumque iudices ordinarios et delegatos iudicari et definiri debere, atque irritum esse et inane, si sicus super his a quoquam, quavis auctoritate, scienter vel ignoranter contigerit attentari. Non obstantibus Constitutionibus et Ordinationibus Apostolicis ceterisque contrariis quibuscumque.

Datum Romae apud S. Petrum sub annulo Piscatoris, die XXII Novembris MCMIX, Pontificatus Nostri anno septimo.

R. CARD MERRY DEL VAL, *a secretis Status*.

L. ✠ S.

**LETTER OF HIS HOLINESS POPE PIUS X TO ARCHBISHOP
OF NEW YORK**

AD R. P. D. IOANNEM MARIAM FARLEY, ARCHIEPISCOPUM NEO-
EBORACENSEM, OB GRATULATIONES IN EPISCOPALI IUBILAEIO
SUMMI PONTIFICIS

Venerabilis Frater, salutem et apostolicam benedictionem.— In litteris quas nuper a te accepimus, vicesimo quinto anno feliciter pleno ab inito a Nobis episcopali munere, laeta amavimus omnia quibus Nos affecisti suaviter: amavimus studium quo, corrogata stipe, tenuitati Nostrae opem pro viribus tulisti. Officium utrumque pietatem commendat pulcre tuam tuaeque ditionis cleri ac populi, quos in eodem obsequio Nobis praestando socios habuisti atque adiutores. Hanc optime conspirantem pietatem, iamdiu perspectam Nobis quidem, modo novis testatam laetamur argumentis, eamque paterno complectimur animo. Officia Nostra tibi tuoque gregi nullo sane deerunt tempore, et quantum in Nobis est caritatis, id omne in vos conferemus. Auspex interea caelestium munerum Nostraeque benevolentiae testis, apostolica sit benedictio quam tibi, venerabilis Frater, et iis omnibus in quos curae et cogitationes tuae evigilant, amantissime in Domino impertimus.

Datum Romae apud S. Petrum, die XVIII Novembris MCMIX, Pontificatus Nostri anno septimo.

PIUS PP. X.

**LETTER OF HIS HOLINESS POPE PIUS X TO THE GERMAN
EMPEROR**

AD AUGUSTISSIMUM ET POTENTISSIMUM GULIELMUM II, GER-
MANIAE IMPERATOREM ET BORUSSIAE REGEM

SIRE,

Les sentiments et les vœux, que Votre Majesté a eu la gracieuse courtoisie de m'adresser à l'occasion du 25^{me} Anniversaire de ma consécration épiscopale, m'ont très vivement touché. Je Lui en exprime ma profonde gratitude, ainsi que de la sympathie dont Elle veut bien me donner une nouvelle et si précieuse assurance.

En retour, je prie Dieu, Sire, de répandre d'abondantes bénédictions sur Votre Auguste Personne, sur la Famille impériale, sur les Etats et les sujets de Votre Majesté, en formant particulièrement le vœu que Votre Majesté soit longtemps encore conservée à l'affection de ses sujets, pour la prospérité de l'Empire Allemand.

Rome, 20 Novembre 1909.

PIUS PP. X.

**LETTER OF HIS HOLINESS POPE PIUS X TO CARDINALS
KOPP AND FISCHER**

AD VV. EE. GEORGIUM CARD. KOPP, EPISCOPUM VRATISLAVIENSEM,
ET ANTONIUM CARD. FISCHER, ARCHIEPISCOPUM COLONIEN-
SEM, OB GRATULATIONES EPISCOPORUM GERMANIAE IN XXV
S. P. EPISCOPALI ANNIVERSARIO

Dilecti Filii Nostri, salutem et apostolicam benedictionem.—
Gratias ingentes vobis et venerabilibus Fratribus, qui vobiscum
Fuldam convenerunt et agimus et habemus, ob amantissimas
litteras, quas in natali episcopatus Nostri quinto et vigesimo
communitè ad Nos dedistis. Equidem hac perspecta conditione
temporum, quae certe non admodum sunt opportuna laetitiae,
recordationem eius facti, Nobis sane memorabilis, praeterire
silentio maluimus. Sed, quoniam aliter visum est pietati
vestrae, sciatis volumus gratulationes et vota, quibus Nos estis
prosecuti, pergrata Nobis perque iucunda fuisse. Quod autem
ea vos laudando commemorastis, quae inde a suscepto epis-
copatu Mantuano ad hanc diem egimus, id profecto fecistis ex
abundantia quadam vestri in Nos amoris; Nos vero, totum hoc
spatium aetatis Nostrae respicientes, valde commoveamur ne-
cesse est, quum administrati a Nobis sanctissimi muneris severa

sit ratio Pastorum Principi reddenda. Vos igitur non solum diligentia officii, sed etiam sanctis vestris ad Deum precibus Nos adiuvabitis. Vicissim ipsi vobis divinae benignitatis conciliare subsidia precando non desistemus : eorumque auspex apostolica sit benedictio, quam vobis, dilecti Filii Nostri, venerabilibus Fratribus, ceteris Germaniae Episcopis et clero populoque singulis vestrum concredito, paterna cum caritate impertimus.

Datum Romae apud S. Petrum, die XXI Novembris MCMIX, Pontificatus Nostri anno septimo.

PIUS PP. X.

LETTER OF HIS HOLINESS POPE PIUS X TO CARDINAL
COULLIÉ

AD V. E. PETRUM CARD. COULLIÉ, ARCHIEPISCOPUM LUGDUNENSEM,
OB GRATULATIONES ANTISTITUM GALLIAE IN EPISCOPALI
IUBILAEIO SUMMI PONTIFICIS

Dilecte Fili Noster, salutem et apostolicam benedictionem.—Tua quidem et complurium venerabilium Fratrum, Galliae Episcoporum, magnopere laudanda pietas est : qui, quum una simul essetis, annui studiorum cursus auspicandi gratiâ in athenaeo catholico Lugdunensi, deesse vobis noluistis, quin Nobis exactos in episcopali munere annos viginti quinque studiose per communes litteras gratularemmini. Ex his quantam ceperimus voluptatem, existimare vobis licet. Scitis enim tantorum malorum, quibus hodie sollicitamur, illam esse consolationem maximam, quae in Episcoporum fide, constantia, diligentia continetur : vosque consolationem huiusmodi, ut adhibuistis Nobis adhuc, ita deinceps adhibituros promittitis. Ipsi autem, recreantes obsequio studioque vestro animum Nostrum, optime meretis de religione patria : neque enim, quum dies noctesque vestris in rebus evigilemus, quicquam aliud curae cogitationesque Nostrae spectant, nisi Galliae catholicae salutem. Nos igitur gratias vobis magnas agimus ; quaesumusque Deum, ut vestra et in Nos officia, et in patriam merita muneribus gratiae suae uberrime remuneretur. Atque horum auspicem, et praecipuae Nostrae benevolentiae testem, tibi, dilecte Fili Noster, venerabilibus eis Fratribus, itemque clero et populo vestro apostolicam benedictionem amantissime impertimus.

Datum Romae apud S. Petrum, die XXI Novembris MCMIX, Pontificatus Nostri anno septimo.

PIUS PP. X.

THE SWISS GUARD

LITTERAE APOSTOLICAE

QUIBUS PONTIFICALI HELVETIORUM COHORTI NUMISMA DECERNITUR OB MEMORIAM EXPLETI QUARTUM SAECULI A COHORTE CONSTITUTA

PIUS PP. X

Ad perpetuam rei memoriam.

Helvetios Pontificalis Domus praesidium et Nostrum celebraturos mox esse accepimus natalem Cohortis suae quadringentis ipsis ante annis providentia et auctoritate Iulii PP. II Decessoris inclyti constitutae. Equidem occasionem adeo opportunam omittere non possumus Nostrum erga dilectos eos filios animum significandi, praesertim cum singularis haec eventus faustitas praeclaras ad commemorandum res multas obiiciat. Sane, quo nobilissimo praeconio gentem Helvetiam ornavit Leo PP. X, quum 'Defensores Ecclesiae libertatis' dixit, eo se dignam in primis haec praestitit Helvetiorum Cohors. Longum est persequi quae et quanta dederit virtutis egregiae hoc toto intervallo documenta; sed ad memoriam maxime insigne est quod in Borbonia illa caede ac directione Urbis contigit. Nam si tum Clementi per circumfusa capiti discrimina incolumi licuit se recipere in arcem, Helvetiorum praecipue custodum robore ac fide licuit, qui quidem sua omnium ere internecone id Pontifici perflugium compararunt. Nec minus illud praedicandum, navali pugna ad Echinadas subductam ex hoc numero perexiguam manum tam se fortiter gessisse, ut bis a Turcis vexilla abstulerit. Ceterum praeter validam in acie firmitatem, immotam etiam in omni fortunae varietate constantiam fidei Romano Pontifici semper hi probarunt: quae ipsorum laus vel recentiori memoria, patrum et nostra, Decessoribus nominatim Pii VI, VII, et IX, turbolenta devexatis vi hominum ac temporum, praeclare constitit. Haec nos reputantes promerita, quae profecto qui Nobis hodie adstant Helvetii tamquam receptam a maioribus haereditatem non modo servant, sed impigre officii religione atque obsequio cumulant, saeculares hasce augere laetitia Pontificia auctoritate volumus, ita quidem ut perenne aliquod extet benevolentiae Nostrae monumentum. Quare tundi ex argento numisma iubemus, cuius in adversa fronte effigies Nostra exprimatur, in aversa autem inter laureas frondes bina effingatur coniuncta stemmata Iulii II et Nostrum, eisque tiara sacris cum clavibus immineat, hac circum inscriptione MDV HELVETIORUM COHORTI MCMV PRO FIDE AC VIRTUTE. Quod numisma serico aptum lennisco crocei

coloris albo marginati honoris causa gestandum in pectore singulis attribuimus, qui nunc in Helvetica Nostra Cohorte merent, item, emeritis, qui gradum in ea decurianatu maiorem obtinerunt, item si qui ex emeritis ceteris per celebriores dies addere sese Cohorti consueverint. Contrariis non obstantibus quibuscumque.

Datum Romae, apud S. Petrum sub annulo Piscatoris, die 10 Ianuarii 1906, Pontificatus Nostri anno tertio.

A. CARD. MACCHI.

TYRE AND SYDON

LITTERAE APOSTOLICAE

QUIBUS ARCHIDIOECESIS TYRENSIS ET SYDONIENSIS IN DUAS
DIVIDITUR

PIUS PP. X

Ad futuram rei memoriam.

Supremi Apostolatus munus Nobis divinitus commissum postulat, ut ea sedulo studio praestemus, quae rei sacrae procurationi melius gerendae faciant, atque in catholici nominis incrementum bene, prospere, ac feliciter eveniant. Iamvero Archiepiscopi Dioeceseos Tyrensis et Sydoniensis Petrus Bostani eiusque successor Paulus Basbus iamdiu pastoralibus praesertim peregrinationibus exploratum habuerunt se bono ipsius Archidioeceseos, qua a medio circiter Libano ad Palaestinam usque pertingit, ob eius vastitatem difficile consulere posse. Nam ingens eiusdem amplitudo princeps causa est ex qua innumera religioni Catholicae eveniant detrimenta exitialesque errores, opera praesertim Protestantium, in populum maroniticum propagentur, quibus vel arcendis vel extirpandis unius tantum Pastoris sollicitudinem haud satis valere experientia compertum est. Itaque animarum periculis commoti, Archiepiscopi, quos paulo ante memoravimus, negotium de dividenda Archidioecesi ac de nova erigenda ad Venerabilem Fratrem Maronitarum Patriarcham detulerunt, qui exceptis ceterorum Episcoporum votis, collatisque consiliis cum Apostolico Syriae Delegato, enixe Nos flagitavit, ut quod erat in votis cleri populi Maronitarum id Nostra Actoritate benigne efficere vellemus. Nos autem, omnibus rei momentis mature perpensis cum DD. S. R. E. Cardinalibus Congregationi de Propaganda Fide pro negotiis Ritus Orientalis praepositis, hoc potissimum in christiani populi bonum ac spirituale emolumentum cessurum rati, precibus huiusmodi annuendum libenti quidem animo existimavimus. Quae cum ita sint, omnes et singulos, quibus Nostrae

haec Litterae favent, peculiari benevolentia complectentes, et a quibusvis excommunicationis et interdicti, aliisque ecclesiasticis sententiis, censuris, et poenis, si quas forte incurrerint, huius tantum rei gratia absolventes, et absolutos fore censentes, motu proprio atque ex certa scientia et matura deliberatione Nostri deque Apostolicae Nostrae potestatis plenitudine praesentium vi Dioecesim Tyrensem et Sydoniensem in dua dividimus, Sydoniensem scilicet, ab actuali Archiepiscopo Paulo Basbus retinendam, alteram autem a civitate Tyro Tyrensem nuncupandam et pastoralibus alterius Episcopi curis committendam. Confinia noviter sic constitutae Tyrensis Maronitarum dioeceseos ita reguntur: ad occasum habeat mare internum sive Mediterraneum; ad aquilonem flumen vulgo dictum Al-Zahrani, quod in mare internum influi prope Sydonem urbem, ita ut in Dioecesi Tyrensi includantur districtus et loca nuncupata Gebel-el-Rihan, Nabatié et Bilad-el-Scehif; ad orientem Iordanum flumen a lacu Huly usque an mare Mortuum; ad meridiem Palaestinae fines qui eam ab Arabia separant. Decernentes praesentes Litteras firmas, validas, et efficaces existere et fore, suosque plenarios et integros effectus sortiri et obtinere, illisque ad quos spectat et spectare poterit in omnibus et per omnia plenissime suffragari, sicque in praemissis per quoscumque iudices ordinarios et delegatos indicari et definiri debere, atque irritum et inane si secus super his a quoquam, quavis auctoritate, scienter vel ignoranter, contigerit attentari. Non obstantibus Nostra et Cancellariae Apostolicae regula de iure quaesito non tollendo, aliisque Constitutionibus et Ordinationibus Apostolicis, ceterisque omnibus, etiam speciali atque individua mentione et derogatione dignis, in contrariam facientibus quibuscumque.

Datum Romae apud S. Petrum sub annulo Piscatoris, die 26 Ianuarii 1906, Pontificatus Nostri anno tertio.

A. CARD. MACCHI.

SODALITY OF THE HOLY INFANT

LITTERAE APOSTOLICAE

SODALITAS AB INFANTE IESU, BETHLEHEM ERECTA APUD FRATRES SCHOLARUM CHRISTIANARUM, ARCHISODALITAS RENUNTIATUR CUM FACULTATE AGGREGANDI'

PIUS PP. X

Ad perpetuam rei memoriam.

Pia Fratrum congregatio, a Scholis christianis nuncupata, tot tantisque nominibus optime de re catholica merita, in generali capitulo, habito anno 1905, votum emisit omnino salutare ac

frugiferum, ut in omnibus scholis eiusdem congregationis institueretur canonice pium sodalitiū Iesu Infanti dicatum. Propositus est huic sodalitiū finis, impetrandi, fuis divino Infanti precibus, uberiores gratias ac coelestia praesidia omnibus infantibus, ac potissimum iis, qui ad scholas celebrandas coguntur, in quibus nulla seīs christianae doctrinae notio traditur, imo malis artibus ab ea arcentur. Praeterea statutum est, ut eidem sodalitiū, non solum memoratae congregationis scholarum alumni, sed quotquot reperiuntur in toto christiano orbe parvuli catholici, aggregari rite quirent. Hoc autem votum exsequi cupiens dilectus filius Evagrius Frater Palaestinae ditionis Provincialis, Bethlehem in oppido, ubi divinus Infans natus est, sacellum extruxit, ipsi Iesu Infanti dicatum, a Hierosolymitano Patriarcha probatum atque benedictum, ipsoque in sacello erigendum curavit sodalitiū pariter ab Infante Iesu nuncupatum, quod postea sancta haec Apostolica Sedes pluribus indulgentiis privilegiisque locupletavit.—Nunc, eadem beneficia extendere exoptans ad alias scholas infantium, ipse Frater Provincialis, gravissimo Hierosolymitani Patriarchae suffragio roboratas preces Nobis humiliter exhibet, ut memoratum sodalitiū ad archisodalitatis gradum evehere dignemur, cum facultate aggregandi alias nominis eiusdem societates, illisque indulgentias ac privilegia, quibus idem pollet, communicandi. Nos vero, probe noscentes, id summopere decere, nimirum, ut sodalitas, canonice instituta in oppido Christi Domini natali celeberrimo, iure meritoque habeatur veluti centrum ac mater aliarum omnium nominis ipsius sodalitatū, votis his annuendum, quantum in Domino possumus, existimamus. Itaque motu proprio, atque ex certa scientia et matura deliberatione Nostris, deque apostolicae Nostrae potestatis plenitudine, praesentium vi, sodalitatē, titulo Infantis Iesu, canonice in oppido Bethlehem Palaestinae, cura congregationis Fratrum Scholarum christianarum institutam, in archisodalitatē, cum solitis privilegiis, perpetuum in modum erigimus atque constituimus; eamque esse volumus centrum ac matrem praesentium ac futurarum omnium, in universo catholico orbe, nominis ipsius sodalitatū. Quare apostolica similiter auctoritate, moderatori eiusdem Infantis Iesu archisodalitatis, aliisque illius praepositis, praesentibus ac futuris, perpetuo concedimus, ut iidem, servati forma ac tenore constitutionis Clementis PP. VII rec. mem. Nostri praedecessoris, aliarumque apostolicarum ordinationum, quae hac super re editae fuerunt, aggregare sibi possint alias omnes eiusdem nominis atque instituti societates, quae in universo catholico orbe canonice erectae reperiuntur in praesens, vel erigantur in posterum: illisque similiter communicare queant omnes et sin-

gulas indulgentias et privilegia, quibus archisodalitas mater pollet ex Apostolicae Sedis concessionibus, et quae sint aliis communicabiles.

Decernentes, praesentes litteras, firmas, validas et efficaces semper exsistere et fore, suosque plenarios et integros effectus sortiri et obtinere, illisque, ad quos spectat et in posterum spectabit, in omnibus et per omnia plenissime suffragari, sicque in praemissis per quoscumque iudices ordinarios, vel delegatos iudicari et definiri debere, atque irritum esse et inane, si secus super his a quoquam, quavis auctoritate, scienter vel ignoranter contigerit attentari. Non obstantibus contrariis quibuscumque.

Volumus autem ut praesentium litterarum transumptis, seu exemplis, etiam impressis, manu alicuius notarii publici subscriptis, et sigillo personae in ecclesiastica dignitate constitutae munitis, eadem prorsus fides adhibeatur, quae adhiberetur ipsis praesentibus, si forent exhibitae vel ostensae.

Datum Romae apud S. Petrum sub anulo Piscatoris, die 26 Iulii 1909, Pontificatus Nostri anno sexto.

R. CARD. MERRY DEL VAL, *a secretis Status*.

L. ✠ S.

CONFRATERNITY OF THE IMMACULATE CONCEPTION

LITTERAE APOSTOLICAE

CONFRATERNITAS IMMACULATAE CONCEPTIONIS AC DEFUNCTORUM
IN DIOECESI NUSCANA DECORATUR TITULO ARCHISODALITATIS AD HONOREM

PIUS PP. X

Ad perpetuam rei memoriam.

Pias sodalitates ad pietatis et christianae caritatis opera exercenda institutas, quae tum vetustate, tum sodalium numero ac frequentia, tum susceptorum operum laude prae ceteris commendantur, Romanorum Pontificum decessorum Nostrorum vestigiis insistentes, perhonorificis titulis ornare satagimus. Iamvero, cum Nuscanae dioecesis Vicarius capitularis supplices Nobis preces humiliter adhibuerit, ut confraternitatem, titulo Immaculatae Conceptionis ac Defunctorum illa in dioecesi iam inde ab anno 1500, uti asseritur, erectam, ad archisodalitatis gradum evehere, de apostolica benignitate, dignaremur; Nos, probe noscentes, societatem ipsam, actuoso provehendae religionis studio florere, votis his annuendum, quantum in Domino possumus, existimavimus. Quae cum ita sint, amplissimis etiam suffragiis permoti Cardinalis sacrae Congregationi Concilii Prae-

fecti, confraternitatem ab Immaculata Conceptione et a Defunctis, in dioecesi Nuscana institutam, apostolica Nostra auctoritate, praesentium vi, perpetuumque in modum, titulo honoris tantum, ad archisodalitatis dignitatem provehimus, qui tamen facultate polleat cognomines societates sibi aggregandi. Decernentes, praesentes litteras, firmas, validas et efficaces semper existere et fore, suosque plenarios et integros effectus sortiri et obtinere, illisque, ad quos spectat et in posterum spectabit, in omnibus et per omnia plenissime suffragari, sicque in praemissis per quoscumque iudices ordinarios et delegatos iudicari et definiri debere, atque irritum esse et inane, si secus super his a quoquam, quavis auctoritate, scienter vel ignoranter contigerit attentari. Non obstantibus in contrarium facientibus quibuscumque.

Datum Romae apud S. Petrum sub anulo Piscatoris, die 31 Iulii 1909, Pontificatus Nostri anno sexto.

L. ✠ S.

R. CARD. MERRY DEL VAL, *a secretis Status*.

MISSIONARY APOSTOLICS AND THEIR FACULTIES

S. CONGREGATIO S. OFFICII

DECRETUM

DE TITULO MISSIONARII APOSTOLICI ET DE FACULTATIBUS IISDEM MISSIONARIIS TRIBUENDIS

Feria IV, die 21 Aprilis, 1909.

In Congregatione generali S. R. et U. I. habita ab Eñnis ac Rñnis DD. Cardinalibus inquisitoribus generalibus, quoad concessionem tituli Missionarii apostolici in locis iurisdictioni S. Congregationis de Propaganda Fide non subiectis, et facultates iisdem Missionariis elargiendas, praehabito voto RR. Consultorum, iidem Eñni ac Rñni DD. decreverunt :

Cum ad honorem sacri ministerii nec non ad Apostolicae Sedis dignitatem omnino exigatur, ut nullus perinsigni Missionarii apostolici titulo decoretur, qui hac non fuerit undique dignus nuncupatione, vel illam nondum suis laboribus promeruerit, nullus sacerdos praefato titulo in posterum insignietur :

1º. nisi authenticum documentum exhibuerit, ex quo resultet, ipsum coram examinatore a legitimo superiore deputatis formale examen subisse de competenti theologia et philosophica doctrina, deque peritia ad sancte, fructuose et decore praedicandum verbum Dei sacrasque dandas missiones ; atque

favorabile^{re} prorsus ab iisdem examinadoribus testimonium retulisse, et a superiore suo legitimam approbationem simul reportasse

2°. nisi ad excipiendas sacramentales^{re} utriusque sexus fidelium confessiones ab Ordinario loci, in quo moram nempe stabilem sive ultimam trahit orator, iam fuerit legitime approbatus;

3°. nisi saltem per decem annos sacris missionibus aliisque praedicationibus, ac praesertim extra limites interdum suae dioeceseos, cum laude vacaverit atque intenderit; de qua re Ordinarii locorum fidem indubiam in scriptis fecerint, testantes pariter, oratorem statutis ab Apostolica Sede circa sacram praedicationem normis constanter adhaesisse, et irreprehensibilis moribus apud populum se probasse;

4°. nisi commendatus fuerit per litteras, an sacram Congregationem S. Officii directe transmittendas ab Ordinario loci, ubi habituale domicilium tenet orator; et si agatur de sacerdote regulari, consensus etiam et commendatio in scriptis, ut supra, sui superioris generalis accesserit.

Decreverunt insuper iidem E^mi ac R^mi DD.:

5°. sacerdos, qui ab hac S. S. Congregatione Missionarii apostolici titulo decoratus fuerit, huiusmodi titulo et adnexis indulto et facultatibus nonnisi ad libitum Sanctae Sedis gaudere valeat, nec non sub directione et dependentia Ordinariorum locorum, in quibus missiones per eum fieri contigerit, quibus omnino parere debeat, ac licentiam prius cum facultatibus ab eis recipere;

6°. indultum et facultates ab hac eadem S. Congregatione una cum titulo Missionarii apostolici concedenda, illa tantummodo erunt, quae in elencho huic decreto adnexo continentur; ac praeter illa nullum peculiare privilegium, nulla habitus distinctio, neque ulla a proprio Ordinario exemptio tributa censeantur;

7°. super rescriptum huius S. S. Congregationis, quo alicui sacerdoti titulus Missionarii cum adnexis indulto et facultatibus tribuitur, litterae apostolicae in forma *Brevis*, vita naturali oratoris perdurante valiturae, expendantur.

Insequenti vero Feria V eiusdem mensis et anni, in solita audientia R. P. D. Adessori impertita, facta de his omnibus relatione SS^mo D^{ño} nostra D. Papae Pio X, eadem Sanctitas Sua ea omnia, quae, uti supra, E^mi Patres decreverunt, benigne approbavit et confirmavit.

L. ✠.

A. Can. GIAMBENE, *Substitutus pro Indulgentiis*.

INDULTUM ET FACULTATES

QUAE UNA CUM TITULO MISSIONARII APOSTOLICI A S. S. CONGREGATIONE S. OFFICII CONCEDUNTUR

1°. Indultum personale altaris privilegiati quater in hebdomada, dummodo simile privilegium pro alia die obtentum non fuerit, atque intuitu huiusmodi indulti nihil praeter consuetam eleemosynam percipiatur;

2°. facultatem benedicendi extra Urbem, ac de consensu Ordinarii, privatim quodcumque, publice vero tempore tantummodo Adventus, Quadragesimae, spiritualium exercitiorum ac sacrarum missionum, quo sacras conciones ad populum habebit, coronas, rosaria, cruces, crucifixos, parvas statuas ac sacra numismata, eisque adplicandi indulgentias apostolicas nuncupatas, ut in postremo elencho edito typis S. Congregationis de Propaganda Fide die 28 Augusti, 1903, necnon adnectendi coronis precatoriis indulgentias a S. Birgitta dictas;

3°. facultatem benedicendi unico crucis signo, de consensu Ordinariorum, coronas iuxta typum coronarum SSⁿⁱ Rosarii B. Mariae V. confectas, eisque adnectendi indulgentiam quingentorum dierum, defunctis quoque adplicabilem, a christifidelibus lucranda, quoties, aliquam ex eisdem coronis manu gerentes, orationem dominicam vel angelicam salutationem devote recitaverint;

4°. facultatem impertiendi cum crucifixo et unico crucis signo in postrema concione Quadragesimae, Adventus, sacrarum missionum et spiritualium exercitiorum benedictionem nomine Summi Pontificis, cum adnexa plenaria indulgentia, ab universis christifidelibus lucrificianda, qui, confessi ac sacra synaxi relecti, postremae eidem concioni adfuerint, et quinque saltem conciones praefatis temporibus habitas audierint; facta etiam facultate fidelibus lucrandi indulgentiam ducentorum dierum, quoties alicui ex eisdem concionibus interfuerint;

5°. facultatem benedicendi cruces, tempore sacrarum missionum erigendas, eisque adplicandi indulgentiam trecentorum dierum, toties a christifidelibus lucranda, quoties ipsi orationem dominicam cum angelica salutatione et *Gloria Patri*, etc., in memoriam passionis D. N. Iesu Christi, ante quamlibet ex praefatis crucibus corde saltem contriti ac devote recitaverint;

6°. facultatem impertiendi christifidelibus morti proximis,

servatis forma et ritu Constitutionis s. m. Benedicti XIV quae incipit *Pia Mater*, benedictionem cum adnexa plenaria indulgentia, lucranda ab iisdem fidelibus, qui, confessi ac sacra synaxi refecti, vel saltem contriti, SS^mum Iesu nomen ore, si potuerint, sin minus corde, devote invocaverint, et mortem tamquam peccati stipendium de manu Domini patienter susceperint.

NOTICES OF BOOKS

THE BLINDNESS OF DR. GRAY ; OR THE FINAL LAW. By the Very Rev. P. A. Sheehan, D.D., Author of 'My New Curate,' etc. London : Longmans, Green & Co. 1909.

To pay compliments to the author of this work would be carrying coals to Newcastle. Canon Sheehan has probably received by this time as many as he wants. We have already supplied a fair share, never failing except on one occasion, when we had to mingle a little criticism and fault-finding with our admiration. Canon Sheehan paid us back, in company with critics in general, in a lecture delivered in Cork some time ago ; so we are now quits, with no grudge, we hope, on either side. After all, praise that does not discriminate must soon become nauseous to the receiver of it, and criticism that is not based on malice never yet did harm to any man. An American writer speaks somewhere of people of whom he says : '*There is no blame too light for the sensibility of their cuticle, no praise too ample for the elasticity of their swallow.*' We are sure Canon Sheehan does not belong to that class. Praise goes down with most people very smoothly ; but sweet things are not always wholesome and tonics are not always sweet. For our part, we have as keen an appreciation of the services and merits of Canon Sheehan as a writer, and perhaps much more regard and esteem for him as a man, than those who indulge in unqualified and indiscriminate praise of everything he says and does. There is not a time we visit the Continent that we do not meet with scholars, both lay and clerical, who have been deeply impressed with the culture and education of the Irish clergy, as evidenced by the works of the author of *My New Curate*. For this, if for nothing else, all Irish priests owe him a deep debt of gratitude.

But to come to *Dr. Gray*, we confess we found the old gentleman rather gloomy and depressing, that we thought his curate rather priggish and pedantic, and that his niece appeared to us anything but convincing in her relations with the Wycherleys. And although the gipsy and her Romany are suitable enough for a romance they seem to be forced upon us a little more than is needful. Apart from these general drawbacks there is the usual fine writing, with gleams of sly humour and deep insight

into certain phases of human nature. The *law* is worked out with ability and skill, and the book on the whole is worth reading. It cannot come near *My New Curate*, which^f still holds the field as the author's happiest effort : but it is easily equal in merit to any of his other novels. Needless to say we wish it success.

J. F. H.

SAINT IGNATIUS OF LOYOLA. By Francis Thomson. Edited by John Hungerford Pollen, S.J. London : Burns & Oates. 1909.

THIS great biography is one more proof of the loss which English literature, and particularly Catholic literature, has sustained in the death of Francis Thomson. It is no exaggeration to say that in tone and spirit as well as in language and style it is the most masterly presentation of the life of a saint that our age has seen. The reader is drawn on and on by the magic of the narrative. Behind the story is the man who relates it, and behind him is Ignatius. The presence of both is felt throughout, and between them a work has come into our hands which will last for many a day to edify and enlighten humanity. Those who talk about Jesuits and Jesuitism had better read this work before they proceed further with their tirades. It will certainly improve their style if it has no other effect upon them. It is impossible to read these pages without being fascinated by the wonderful man whose life and deeds it puts before us. The faith of the chivalrous knight who was on the point of running an infidel through for insulting the Queen of Heaven leads him to hang up his sword and dagger by the statue of Our Lady in the Church of Montserrat, and to put on the sackcloth gown and hempen girdle which were to be his armour for ever more. From that day forward there was not a moment's doubt or trepidation. The patience, the dogged perseverance, the steadfast purpose, the difficulties to be overcome, the undying faith in himself and his high calling, the tender piety, the mortified life, the gift of attracting and winning others, the power of organization and the thirst for conquest, the deep insight into human nature in all its phases, the submission to authority and devotion to the Church, of this extraordinary man are made to live and act before us in these pages in a way that will be sought in vain in other biographies. Since Montalembert wrote his *Life of Saint Elizabeth of Hungary* we have had nothing to compare with this work.

Perhaps the most interesting part of the volume is that in which the author describes the manner in which Ignatius gathered round him the great lieutenants who carried his standard through the world, Peter Favre, Peter Canisius, Francis Xavier, young Ribadeneira, Diego Lainez, Alfonso Salmeron, Francis Borgia, Paschase Brœt, Francisco Villanueva, and the rest. These were the organizers of defence and of victory against the onward march of the Reformation.

In his concluding words Mr. Thomson says :—

‘ Ignatius was beatified by Pope Paul V, at the unanimous request of all Christian princes, and the special petition from towns chiefly connected with his memory, in 1609 ; Gregory XV, in 1622, raised him finally to the altars of the Church on March 12, the feast of St. Gregory the Great ; and Gregory’s successor, Urban VIII, included him in the Roman Martyrology.

‘ Issuing from his Manresan cave, forgotten by the world which he had forgotten, and rejected in the land which bore him, single and unaided he constructed and set in motion a force that stemmed and rolled back the Reformation which had engulfed the North and threatened to conquer Christendom. He cast the foundations of his Order deep ; and satisfied that his work was good, died—leaving it for a legacy only the God-required gift that all men should speak ill of it.

‘ Most singular bequest that Founder ever transmitted, it has singularly been fulfilled. The union of energy and patience, sagacity and self-devotion which held nothing impossible that was bidden it, were the leading qualities of St. Ignatius ; and in so far as his Order has prospered it has been because it incarnated the qualities of its Founder. The administrative genius which, among the princes of Europe or the “ untutored minds ” of Paraguay, is perhaps its most striking secular feature, comes to it direct from the man who might have ruled provinces in the greatest empire of the sixteenth century ; but chose rather to rule from the altars of the Church an army which has outlasted the armies of Spain, and made conquests more perdurable than the vast empire which drifted to its fall in the wake of the broken galleons of the Armada.’

This is a work which is sure to have an immense circulation. Mr. Wilfrid Meynell, Father Hungerford Pollen, and Messrs. Burns & Oates have contributed their share to its success, but our chief gratitude goes to the too soon-departed Francis Thomson, whose genius is reflected in every page and almost in every expression of the volume.

J. F. H.

THE CATHOLIC WHO'S WHO AND YEAR BOOK. Edited by Sir F. C. Burnand. London: Burns & Oates. 1910.

THE *Catholic Who's Who* comes to us this year slightly altered in shape and arrangement, but as fresh and useful as before. A great number of names has been added; and, unfortunately, a great number has also passed into the necrology columns. It is there, we regret to say, the name of Father Louis Hickey should have appeared and not amongst the living. There are still many names one might expect to find in these pages that have not yet been secured. We miss some English, some Scotch, many Irish. However, we must be thankful for a great array of names and for a very varied amount of information about them.

We notice that amongst Architects Catholics easily hold the leading place. Mr. Giles Gilbert Scott was the successful competitor for the new Anglican Cathedral of Liverpool, and that at the age of twenty-two years. Mr. Edward Ingress Bell designed the new War Office in Whitehall, the new University of Birmingham, and many churches. Mr. Joseph Stanislaus Hansom, son of the inventor of the Hansom Cab, who was also a Catholic, designed the Church of the Holy Name, Manchester, the lovely church of St. Philip at Arundel, Portsmouth Cathedral, etc. Mr. Frederick Walters has designed a large number of churches and religious institutions; Canon Scoles of Portsmouth has about a score of similar buildings to his credit; whilst Mr. Osmund Bentley continues the work of his distinguished father, the architect of Westminster Cathedral. With the exception of Mr. Ashlin, Pugin's son-in-law, none of our Irish architects seem to get any recognition.

In the diplomatic service few Catholics are now prominent. It used not to be so. In our own day Lord Lyons, Sir William White, Sir Nicholas O'Connor, Sir Henry Howard, Sir Francis Plunkett, Sir Marchant Gosselin, occupied the front rank. They have now passed away or retired, and we find scarcely a single Catholic representing Great Britain at any foreign court. Lord Acton and Mr. Hugh O'Beirne, however, are on the high road to the foremost place.

In music Sir Edward Elgar holds the leading place in England, and the art is further represented by Sir Charles Santley, Mr. Joseph O'Mara, Madame Albani, Mr. Terry, and many others. Amongst the principal painters to be met with is an Irishman, Mr. John Lavery, R.S.A. From the English Bench Lord Russell, Lord Justice Mathew, Judge Day, and Sir Henry

Hawkins, have disappeared in recent years. The only representative of Catholics now left is Sir Joseph Walton. In Ireland the Liberal Government has so far done nothing to redress the inequality on the Bench which was left them as a legacy by the Tories. It must be said in justice to them, however, that they are now on the road to do it.

But it is from a social point of view that the *Catholic Who's Who* will be found most interesting and useful. All Catholics will feel grateful to Sir F. Burnand for this interesting volume; for though by no means complete it contains a vast amount of useful information. When a correction is made it might be no harm to say that it is one. For instance, last year we found set down amongst Catholics, as a convert to the Church, the famous American philosopher, William James. We were surprised and sceptical when we saw the name. Now it is clear that this was a mistake for Robertson James, a brother of the philosopher and of the famous novelist. And yet, whilst the right name is given this year, people who do not know may not be quite sure whether a mistake was made in 1909. This, however, is but a slight blemish, and we must only be thankful for the generous favours we have got.

J. F. H.

CARDINAL MERCIER'S CONFERENCES, delivered to his Seminarists at Mechlin in 1907. Translated from the French by J. M. O'Kavanagh, with an Introduction by the Very Rev. P. A. Canon Sheehan, D.D. R. & T. Washbourne, Ltd. Pp. xxiv + 206.

THIS is a volume which is likely to take its place beside Cardinal Manning's *Eternal Priesthood*, and to become a classic in the ascetic literature of the religious life. It is quite above the ordinary level of the spiritual books one meets, and in the special department with which it deals we can think of no book in English to compare with it. Indeed it appears to us to supply a real and serious want; for although we are not without excellent treatises on the *priesthood*, it is difficult to find a really good book to put into the hands of *aspirants* to the priesthood. And this is just such a book. It will captivate the reader from the start: there is not a shadow of that austerity which often discourages young people who feel the call to devote their lives to the service of God in religion: the kindly, earnest, personal appeal that runs through every page of it is sure to win their

sympathy : its deep and solid and helpful instructions are certain to produce a lasting impression on their young and receptive minds : while the high and holy state which is the goal of their ambition is here set before them in such a worthy and attractive light that it cannot fail to stimulate their devotion and even to arouse their enthusiasm. Not that it minimizes in any way the sacrifice demanded by the Master from the disciple who would serve Him. It does not. But its deeply and vividly faithful picture of the Master's love will surely enable the disciple to surmount all obstacles in treading the path it points out to Him.

The Need of Retirement, Recollection, and Silence in preparation for God's service ; the Dangers of Frivolity, Dissipation, and Thoughtless Words in the aspirant to religion ; the Voice of God within the Soul and the Duty of hearkening thereto ; the great, cardinal subject of Heart-to-Heart Intercourse with God in Prayer ; Peace of Soul by Victory over the Passions ; Perseverance in Union with God through Distrust of Self and Confidence in Him : those are the main topics that form the subject-matter of the conferences—and we think we have never seen them treated so attractively or effectively elsewhere.

It would, of course, be superfluous to specify the many excellences of the Conferences in detail, for the very name of the great Belgian cardinal stands for work of the very highest standard. His years of experience in the direction of seminarists both at Mechlin and Louvain, and in the teaching of scholastic philosophy at the institute established by his efforts in Louvain University, have enabled him to speak with very special authority on the moral and spiritual formation of the young ecclesiastic. His conferences give us some of the ripe fruit of that experience. We realize, too, as we read them, that they come from one who must have himself intensely felt and generously responded to the influence of the high and holy ideals which he takes such an evident delight in holding up to us as the sole object in life worthy of our ambition. It is only a man of prayer who could have given such a conference as we have in this volume on 'Intercourse with God.' For our part we may simply say that we have never read anything we could compare with it. The subject Prayer is so difficult and at the same time so extremely important in the spiritual life that we cannot over-rate the value of any advice or instruction which throws a new light upon it and tends to make it easy and attractive. And we find it treated here in a light that will, we believe, be new to many. The contrast that is drawn for us between 'Purely Mental Meditation' and 'Heart-to-Heart Intercourse with God' will largely account

for our failures and difficulties, will stimulate our efforts anew, and will perhaps lead us to regret that we had not this true and beautiful conception of Prayer impressed upon us from our earliest years. This conference alone would make the book a treasure.

We are glad to note that the present volume foreshadows another series of similar conferences. We hope they will be forthcoming in due time and be made available for English readers in a form as elegant and attractive as that of the present volume. The Retreat preached by His Eminence to the clergy of his archdiocese in the Summer of 1908 is already published in French, and will, we hope, soon appear in an English version.

The conferences in the present volume will be most helpful and serviceable not only to clerical students, diocesan and regular, but to the clergy generally, and not only to these but to religious communities of women, and, in fact, to all Christians aspiring to a devout life. We can heartily recommend them for use in religious houses generally, and we trust they will be widely known and appreciated on account of their undoubted excellence.

Besides a short introduction by Canon Sheehan the volume is accompanied by numerous letters of approval, including letters from Cardinal Logue and Cardinal Gibbons. The translator, an Irish lady who is a *religieuse* in the archdiocese of Mechlin, has done a most deserving work and has done it faithfully and well. The publishers, too, Messrs. Washbourne & Co., have turned out the volume in a very tasteful and creditable manner.

P. C.

THE PROPOSED REVALUATION OF LAND IN IRELAND. A Survey of its Meaning, Scope, and Effect. By Nicholas J. Synnott. Dublin: Sealy, Bryers & Walker. 1910.

MR. SYNNOTT is one of the keenest, ablest, and most intelligent of our Irish Catholic laymen. He is interested in a great variety of things intellectual and national. He is particularly interested just now in the Budget and its effects on Ireland; and in the pamphlet before us he subjects some features of the famous Bill—for Bill we still must call it—to a searching analysis and criticism. He starts with an axiom of Adam Smith, that *every tax ought to be so contrived as both to take out and keep out of the pockets of the people as little as possible over and above what it brings into the treasury of the State*, and shows how that

fundamental rule is violated when the levying of the tax may require a great number of officers whose salaries may eat up the greater part of the produce of the tax ; or when it obstructs instead of helps industry, obliging the people to pay whilst it diminishes the funds from which they can do so ; or when such heavy penalties and forfeitures are inflicted on the numerous class of people who endeavour to evade a crushing tax that large numbers are ruined, the law creating the temptation and then punishing those who yield to it ; or, finally, when the people are subjected to the trouble, vexation, and annoyance that result from the constant visits of tax-collectors, worries for the redemption of which a high price would be paid.

In the light of these maxims Mr. Synnott examines the Budget Bill. He finds it to sin against the light particularly in the matter of valuation. The Bill provides that the Commissioners shall, as soon as may be, cause a valuation to be made of all the land in the United Kingdom, showing separately total capital value, site value, and agricultural value on the 30th of April, 1909. Every piece of land under separate occupation is to be valued separately, and, if the owner so requires, any part of any land in different parts of the same holding. It also provides for a fixed periodic revaluation of undeveloped land. This is what Mr. Synnott has to say as to the extent and cost of the process :—

‘ Every piece of land under separate occupation has to be separately valued, and also separate portions of each holding or unit of ownership have to be valued, if the owner so desires. Owing to the varying qualities, position, and value of land, and especially owing to the necessary separate valuation of sites, the number of units of valuation must far exceed the number of separate holdings. Even the valuation of holdings alone will involve, practically, the separate valuation of almost every field. Now, the area of Ireland extends to 20,832,745 statute acres ; the number of agricultural holdings is 599,873, say 600,000 ; and the number of inhabited houses is 858,158. In addition, there must be separate valuations of all farm buildings, manufactories, workshops, stores, offices, public buildings, schools, etc., for it may be noted that Crown property, or other property exempt from taxation, is not exempt from valuation. When I add the additional valuation of mineral rights, and mineral sights, and the separate valuations of licensed premises, it is not too much to say that at least 2,000,000 separate primary units of value will have to be ascertained and recorded, involving also records and calculations as to a very much larger number of sub-units, in fact, as many as there are fields and buildings in the country.

Moreover, under every unit will come the sub-headings of different kinds of value, some twelve in number, with entries showing the deductions, if any, in each case.

‘It would seem to be a very moderate estimate to take ten shillings as the cost of ascertaining and recording these results per unit, which would give the cost of the general valuation in Ireland alone at £1,000,000. I should be glad to see this figure criticised, but when one considers the high salaries that will have to be paid for efficient valuers, salaries that should made them independent of local influence, the enormous sums necessary for travelling and hotel expenses, and for administration of the Central Office, the sum named must be thought to be under rather than over the mark. If survey and fixing of boundaries is included, the sum named must be largely exceeded, and we have the authority of Sir John Barton, the head of the Irish Valuation Office, for saying that these surveying and mapping operations are an essential preliminary to a general valuation. This would involve, as he pointed out before the Select Committee on the Irish Valuation Acts in 1902, the correcting of the boundaries of every farm, and the valuing of every field in every farm, and marking the boundaries on the new Large Scale Ordnance Map. He further pointed out that for the purpose of a valuation, the maps and descriptions attached in each case of purchase, and lodged in the Registry of Deeds, could not be accepted, as it is there expressly stated that the accuracy of the maps is not guaranteed, and therefore (as he states) they are “practically of no value.” But the new 25-inch scale map is far from being complete, and it has taken 30 years to survey and map about two-thirds of Ireland, and it will probably take 10 more years to complete. Even when completed the new Ordnance map will have to be largely added to, in detail, to be of use for the new survey, for example, in setting out the nature and extent of boundaries between fields, which are represented on the existing sheets of the map by mere mathematical lines, whatever their size or character. There are other features of the Ordnance map which shew that it is not well adapted for the purpose of general valuation, a purpose, I believe, foreign to the original object of the map.

‘It is hardly conceivable that these facts, and the evidence and report of the Select Committee, were present to the mind of those who framed these valuation clauses, and put forward an estimate of £2,000,000 only for the general valuation of the whole United Kingdom, though various bodies of experts have estimated the total cost at various sums from £13,000,000 to £20,000,000. Griffiths’ last poor law valuation cost at least

£300,000, and this took 15 years, from 1850 to 1865, and no doubt Griffiths largely used the results of his previous valuations (the cost of which is not included), and was guided by a fixed scale of prices, and to a great extent by the existing rental, the basis being *annual* value. The cost of such a valuation 50 years ago can afford little clue to the present cost of a survey and valuation absolutely novel in basis, and tenfold as complex.

‘The cost of valuation is, of course, a matter of the first importance, as it has to fall on the taxpayer, an unpleasant vista in the future, when the final bill will be presented for payment. At present a cost of £250,000 only is budgeted for, the Irish proportion of which sum would hardly pay for the revaluation, on the new basis, of a Dublin suburb. Ireland will, in any case, have to pay her proportion of the total valuation of the United Kingdom, or probably it will be preferred to make her pay the cost of her own valuation by increased taxes.’

Another feature of the valuation scheme that Mr. Synnott severely criticises is that the value to be ascertained is the capital and competitive value, thus restoring the principle of of rack-rent and making no allowance for land-hunger, and that the meaning of the word *value* is not defined, leaving the valuers to follow their fancy and adopt different standards in different localities. This is sure to lead to inequality and injustice.

‘There are (he says) 60,147 holdings in Ireland over £10 and under £15 valuation, and 154,810 over £15 valuation, so that it seems a moderate estimate that 150,000 tenant farmers, when land purchase is fully spread, will be taxed by the State on the competitive value, i.e., virtually the basis of the forbidden competitive rack rent.

‘It is no answer to say that under the right of free sale such value is realizable in cash, if the tenant is so minded. The great majority of farmers have not sold, and do not want to sell, and whilst they are occupying tenants their tenant-right is not property in the ordinary sense, but a goodwill guaranteed them by the State, and the right of occupation under fixed conditions. It is unnecessary before this audience to develop this argument—but if eminent persons in another place had present to their minds the statements and arguments of Mr. Gladstone on the subject, in his speeches on the debates on the Land Act, 1881, and the terms of the Act, they would have hardly ventured to lay their hands on the Sacred Ark of tenant-right, as beyond all doubt has been done.

‘Nor does the exemption in the case of the very small farmer remedy the injustice in the case of the moderate and

big farmers, who are entitled to the benefits of the Land Act; it rather increases that injustice, for it creates a gross inequality. The extent of the exemption should, moreover, not be measured by the mere number of persons exempted, but by the money value of the remission. Figures show what *a priori* we should have expected, that the area of land held by tenants of £15 valuation and over, is more than two-thirds of the area of land held by smaller holders, and probably the value, and therefore the basis of taxation, is represented by a greater fraction.'

Mr. Synnott's pamphlet would need to be read in conjunction with a copy of the Finance Bill. It is certainly a very able criticism of certain portions of the Bill, particularly of the eighteen or twenty pages of it that deal with 'Valuation for Duties on Land Values' and 'Valuation for Death Duties.' The pamphlet will prove most useful to Members of Parliament when defending the interests of the taxpayers and particularly of Irish taxpayers, when the Bill is presented to Parliament again. If Mr. Synnott is not correct in all his criticisms the debate will show. We can only say that we believe in any case he has rendered a great service to Irish taxpayers, and it would be well if Ireland had many men like him, able and willing, to go scientifically and impartially into questions of this kind.

J. F. H.

FROM SKETCH BOOK AND DIARY. By Elizabeth Butler.
London: Burns & Oates. 1909.

IN the part of this beautiful book that deals with Ireland Lady Butler tells us that much as she loves this country she cannot help feeling a grudge against it 'for being so tantalizing and evasive for the painter.' Our low clouds cause such rapid changes of sun and shadow over the landscape that it requires feats of technical agility beyond her powers to catch them on the wing. 'You are intent on dashing down the plum-like tones of a distant mountain, when lo! that mountain which in its purple mystery seemed some fifteen miles away, in a moment flashes out into such vivid green that, as the saying is here, "You might shake hands with it," so close has it come.' It may be said, however, that what Lady Butler misses with the brush she catches admirably with the pen. In this fine volume which she dedicates very appropriately to her sister, Mrs. Meynell, she describes with pencil, pen, and brush, many of the countries she had visited and lived in, particularly Ireland, Egypt, South Africa, Italy.

Kerry, Connemara, Clonmacnoise, are favoured spots that have caught Lady Butler's fancy in Ireland, and have become the theme of her notes and sketches. The notes are as kindly, as appreciative, as artistic in form and expression as the sketches. Nothing could be more in sympathy with the simple and homely ways of the peasantry of those districts than the words and descriptions of this gifted lady. There is also a Catholic note to be observed now and again, which, without obtruding itself, gives a pleasant sound to the general tone of the work, and, indeed, I must say, is an agreeable change from what we had long been accustomed to in works of the kind. Nor is Lady Butler's kindly feeling confined to the people. It extends even to the animals. Irish horses, of course, are the best; and as for Irish dogs, they are the best to be met with anywhere.

In Egypt and South Africa Lady Butler's observations on the scenery, the monuments, the inhabitants, are illustrated with the pen and the brush, and her sketches are admirably reproduced in colours. South Africa she describes as 'one of the most enchanting portions of this earth.' On the day she left Cape Town the rain fell in blinding showers and 'drew a curtain across that country which I felt we were leaving to a fast approaching trouble. The war cloud was descending. It burst in blood and fire a few weeks later, and deepened the sense of melancholy with which I shall ever think of that far-away land.' Vintage-time in Tuscany, life in Florence, Siena, Perugia, Rome, bring the volume to a close. The artistic powers of the author are not confined here to the oxen, goats, sheep, mules, horses, nor even to the people. They extend to the narrative, which is lit up with many a gleam of southern sunshine.

This beautiful book did not reach me in time to be recommended as a Christmas gift-book: but it will be appreciated as a gift-book, I should think, at any period of the year. It is only when one has read it through that one realizes what a wealth of gifts go to its production. It is with a certain pride that Catholics can put it in circulation; for it bears on its title-page an honoured and illustrious name, and does much on its own account to support and enhance its author's fame.

J. F. H.



THE IRISH PASTORAL COLLEGE AT ANTWERP

A.D. 1629—1795

IT is a duty of gratitude not to forget those 'who stood in the day of distress by our side.' In the battle for the faith the Irish Colleges on the Continent stood by Ireland in the day of her distress ; and it needs no apology to speak of an Irish establishment now long forgotten, but which had a share in the glorious work of providing for the succession of the secular clergy of Ireland, viz., the Irish Pastoral College at Antwerp. That venerable establishment owed its origin to a Leinster priest, the Honorable and Very Rev. Laurence Sedgrave, of the Diocese of Meath. In 1629 that zealous man purchased a house and garden at Antwerp to serve as a college for the education of Irish secular priests. When the College was opened Father Sedgrave placed it under the patronage of St. Patrick, and became its first Rector. He was aided in the good work by his nephew, James Talbot, who succeeded him as Rector. These two generous men from their own resources spent upon the foundation of the College the sum of 13,220 florins.

The years which followed the rectorate of Father Sedgrave and of Father Talbot were years of great suffering in Ireland. During that distressful period St. Patrick's College at Antwerp struggled to carry on the work of clerical

education; but its resources were slender, and it gradually became involved in debt. To satisfy the claims of creditors the goods of the College were sold, and the College itself was on the point of being set up for auction. In this crisis the Rev. Nicholas Eustace, Rector of the College, appealed to the liberality of persons zealous for the cause of religion, and by their aid he succeeded in restoring the College to some degree of prosperity. The payment of the interest on a debt of 2,900 florins was provided for; the College was repaired at a cost of 2,300 florins; the chapel was decorated and provided with the requisites for divine worship.

In 1680, at the instance of the Rev. John Egan, Protonotary-Apostolic, the Rules of the College were revised, and approved by Ferdinand, Bishop of Antwerp. At the same date the Apostolic Internuncio at Brussels, Mgr. Sebastian Antonio, Count of Tanara, bore official testimony to the good order, and to the utility of the College, and recommended it to the charity of the faithful throughout Belgium and elsewhere. Similar testimony was borne by Ferdinand, Bishop of Antwerp, and by his Vicar-General, Dr. Paul Van Hamale, who in quality of Provisor of the College appealed for means to clear off the capital of the debt above-mentioned, as well as to provide for the foundation of burses. The appeal was not made in vain. From time to time, too, subventions from the Holy See were received through the Internuncio. In 1687 the number of students had increased to twelve priests and three clerics; and it went on increasing until it amounted to about forty at the close of the eighteenth century.

The *alumni*, as in most of the Irish continental colleges of the period, belonged to two categories: some were clerics preparing for orders; the majority were priests already ordained in Ireland. Their habits, their intellectual and spiritual formation, and even the economical aspect of their life, may be gathered from the rules of discipline approved by the Bishop of Antwerp. Those rules are contained in twenty-nine paragraphs, and to the student of the history of ecclesiastical education they are not devoid of interest.

In summer and in winter the students rose at five a.m.

At half-past five they assembled for morning prayer, which on week-days was of a quarter of an hour's, and on Sundays and festivals of half an hour's, duration. Immediately after prayer the priests recited in choir Lauds and Prime. All the students attended the classes at the Jesuit College, where their distinguished countryman, Richard Archdekin, died in 1690. The dinner hour was half-past eleven. Study was resumed at one o'clock, and classes followed in the afternoon. At half-past four all returned to the College, and the priests recited Vespers and Compline. The hour for supper was half-past six. At half-past seven the priests recited Matins in choir. At the 'Te Deum' they were joined by the junior students. Night prayer followed, after which a practical instruction was delivered once a week by the Rector or Vice-Rector. At half-past nine lights were extinguished.

The junior students confessed once a fortnight, and communicated once a month. The priests were directed to pray in their Masses for their afflicted native land, and for her clergy. For that intention all fasted on every Friday, and recited the Psalm *Miserere* daily at night prayer.

To enter taverns in the city, to use tobacco, to play cards or dice in the College, was prohibited.

The language of conversation within the College was Latin. French and Flemish might be spoken on recreation days. The theological students were required to preach in the vernacular once a month. The course of theology was limited to three years, after which all the priests were obliged to return to labour on the mission in Ireland. The priests contributed towards the expenses of their board by the payment of ten florins a month from their Mass stipends.

Such was the discipline by which the Irish students at Antwerp were prepared for the arduous work of the mission in Ireland.'

In the eighteenth century, as in the seventeenth, the Bishops of Antwerp watched over the Irish College with paternal solicitude. Prominent amongst them in this

respect was Mgr. Wellens, to whom, in September, 1787, Dr. Troy, Archbishop of Dublin, expressed the thanks of the whole Irish episcopate for the zeal with which he sought to promote the welfare of the College.

The Pastoral College at Antwerp continued to exist until the occupation of Flanders by the French in 1795. It was then closed, after an existence of one hundred and sixty-six years, and was never re-opened.

It is difficult to trace the succession of Rectors of the College. Laurence Sedgrave and James Talbot, founders of the College, and Nicholas Eustace and John Egan, its restorers, have been already mentioned. In the early years of the eighteenth century we find the name of Martin Cadden, of Kilkenny, who, having held the office of Rector of the Irish College at Antwerp, accepted the post of Rector of the Collège du Luxembourg in Louvain. After him came John Kent, of Waterford, who subsequently became Rector of the Irish College at Louvain.

Amongst the Rectors of the College in the eighteenth century there was one named Hugh MacMahon, who obtained, in 1769, an appointment from the Holy See to a canonicate in the Collegiate Church of St. Peter at Tournhout. As Father MacMahon was of foreign birth, the *Placet* of Queen Maria Teresa was necessary to enable him to take possession of his prebend. The *Placet* was granted in due legal form, and the original document, engrossed on parchment, with a waxen seal attached, made its way to the Irish College in Paris. Its object and its style are not without a certain interest for Irishmen. It runs thus :—

Marie Thérèse, par la grace de Dieu Imperatrice Douairière des Romains, Reine de Hongrie, de Bohemie, de Dalmatie, de Croatie, d'Esclavonie ; Archiduchesse d'Autriche ; Duchesse de Bourgogne, de Lothier, de Brabant, de Limbourg, de Luxembourg, de Gueldre, de Milan, de Stirie, de Carinthie, de Carniole, de Mantoue, de Parme et Plaisance, de Wirtembourg et de la haute et basse Silesie, &c. ; Princesse de Suabe, et de Transilvanie ; Marquise du St. Empire Romain, de Burgovie, et de Moravie, de la haute et basse Lusace ; Comtesse de Habsbourg, de Flanders, d'Artois, de Tirol, de Hainaut, de Namur, de

Ferrete, de Kybourg, de Gorin et de Gradisca ; Landgrave d'Alsace ; Dame de la Marche d'Esclavonie, du Port Naon, de Salins et de Malines ; Duchesse de Lorraine, de Baar ; Grande Duchesse de Toscane, &c., à Nos Tres Chèrs et feaux, les chancelier et gens de notre Conseil ordonné en Brabant ; Salut :

Nous avons reçu la supplication de Hugues MacMahon, prêtre, président du Collège des Irlandais en notre ville d'Anvers, chapelain du fort de la Perle, Contenant qu'il avait été pourvu par sa Sainteté d'une prebende dans l'Eglise Collegiale de S. Pierre, en notre ville de Tournhout ; vacante par la mort du Chanoine de Vries ; comme il constait des Bulles, qu'il avait obtenues à cette fin, y jointes sub *no.* 1 ; que sa naissance étrangère étant un obstacle, à ce qu'il peut être admis à la possession de cette prebende, il avait plû à Notre très Chèr et très aimé Beau-frère, et Cousin, Charles Alexandre, Duc de Lorraine et de Baar, administrateur de la Grande Prusse, Grandmaitre de l'ordre Teutonique en Allemagne, et en Italie, Marechal des armées du saint Empire et des Notres, &c., notre Lieutenant, Gouverneur, et Capitaine-General de nos Pais-Bas, &c., &c., &c., de l'y rendre habile par son décret, y joint sub *no.* 2 ; et comme le suppliant avait besoin des Lettres de *Placet*, sujet de son recours vers Nous ; suppliant très humblement que fussions servies de lui accorder nos lettres de *Placet* en forme ordinaire :

Pour ce est-il que Nous, ce que dessus considéré, et sur ce eu l'avis de Notre cher et feal Conseiller, et avocat-fiscal de Brabant ; inclinant favorablement à la demande du suppliant, lui avons accordé, octroïé, et censenti ; comme nous lui accordons octroïons, et consentons, de grace speciale, par cettes, qu'il puisse mettre ou faire mettre les dites Bulles et Provisions Apostoliques à due et entière execution ; selon leur forme et teneur ; en Notre dit pais de Brabant, et d'outre-Meuse, sans pour ce, meprendre envers Nous en aucune manière, hormis et excepté la clause reprise et inserée dans les mêmes Bulles vers la fin, dont le contenu est comme s'ensuit, ' *Volumus, autem quod tu infra duos menses à die per te habitae dictorum canonicatus et prebendae possessionis, seu qua per te steterit quominus illum assequaris computandos, ad personalem residentiam apud dictam Collegiatam Ecclesiam ratione dictorum canonicatus et praebendae faciendam te conferre omnino tenearis, alioquin canonicatus et praebenda praedicti vacent eo ipso ; ac praeterea nisi post triennalem residentiam, canonicatum et praebendam praedictos ad favorem alicujus etiam ex causa permutationis resignare, aut in manibus ordinarii loci, libere demittere, seu juri tibi in illis vel ad illos quomodolibet competenti cedere non possis, sub poena nullitatis resignationis, dimissionis aut*

cessionis hujusmodi, ac vacationis dictorum canonicatus et prae-bendae eo ipso, ita ut de illis per Sedem praedictam tum disponi possit; decernentes etiam quod; posteriorem Voluntatem Nostram hujusmodi ex nunc irritum et inane, si secus super his a quoquam quavis autoritate scienter vel ignoranter contingerit attentari; la quelle clause susdite ne pourra avoir lieu, comme n'étant pas comprise dans Notre presente grace, bien entendu d'ailleurs que les susdits canonicat et prebende ne soient de Notre patronage ou de Nos vaissaux, et que les dites Bulles ne concernent nos droits et hauteurs.

Et en cas de débat, question ou procès, le dit suppliant sera tenu de faire poursuite, à savoir en matiere possessoire, pardevant Nous, et en petitoire pardevant l'ordinaire ou autre jugé delegué en notre dit pais de Brabant selon les ordonnances, sur ce faites par Nous ou nos predecesseurs.

Si Vous Mandons et Commandons que cette notre grace, concession et octroy, en la forme, manière, et sur le pied qui dit est, vous fassiez et laissiez le dit suppliant pleinement et paisiblement jouir et user, cessans tous contredits et empechements, au contraire; car ainsi Nous plaît-il.

Donné en Notre Ville de Bruxelles sous notre grand scel, ce cinquieme jour de Juin, 1769. || as^{te}.

Par l'Imperatrice-Douairière et Reine,

L. MOSSELMAN.¹

No doubt, in virtue of the foregoing *Placet*, Father MacMahon took possession of his canonicate in St. Peter's, Tournhout. Of his further history nothing has come down to us.

Besides the *Placet* of Maria Teresa, a book printed at Antwerp in 1680, and entitled *Principium, ac Progressus Collegii Pastoralis Hibernorum, Antwerpiae*, made its way to the Irish College in Paris. That interesting book contains the rules of discipline above-mentioned and the testimonials of the Internuncio and of the Bishop of Antwerp regarding the College. It also contains lessons for the feast of St. Patrick taken from the life of the saint by Probus, together with six Latin odes. The first ode is in praise of Innocent XI, the then reigning Pontiff. Then follow odes in honour of the Cardinals of Propaganda.

¹ On the back: 'S^u Adriani Vingt neuf florins douze sols et deux liards.' Seal in wax appended.

of the Internuncio in Belgium, of the Bishop of Antwerp, and of the Bishops of Ireland, who are styled *Hiberniaequae maximum Regni decus*. The last ode is in praise of the munificence of the municipal council and people of Antwerp. It ends with the following lines :—

Quare dum Scaldis vestram praeterfluit urbem,
Dulcibus et salsas accumulabit aquas,
Semper vester honos et laus et fama manebunt
Et vos posteritas tempus in omne canet.

The owner of the copy of this interesting book now before the writer made some entries inside the cover. He writes : ‘ I have nine new shirts and six old ones, three pair of sheets, and six handkerchiefs.’ Again : ‘ Marley owes me 39 livres and 10 pence ’ ; ‘ Aylmer, 7 shillings and a half ’ ; ‘ On 12th May, 1728, I began to lodge at Mudegrath’s at the rate of 200 livres a year ’ ; ‘ I began 1st May to say Mass at 12 o’clock.’

In the *graffiti* on the walls of disentombed cities historians find a revelation of ancient life and manners. The foregoing simple entries are not unworthy of mention. They are the records of the manner of life of an Irish exile in a foreign land.

PATRICK BOYLE, C.M.

PETER, PRINCE OF THE APOSTLES

WERE you in the region near Hermon overlooking the land of Judæa one day during the public ministry of Jesus Christ, you should have seen a rather strange sight. 'Whom do men say that the Son of Man is?' the Messiah was asking His disciples. And the answer was: 'Some John the Baptist, and others some Elias; and others, Jeremias, or one of the prophets.' Truly the selection was wide enough; but Christ intended this to be a momentous hour, and, accordingly, He brought the matter to a head:

But whom do *you* say that I am? He asked.

Simon Peter answered and said: Thou art Christ the Son of the living God.

And Jesus answering said to him: Blessed art thou Simon Bar-Jona, because flesh and blood hath not revealed it to thee, but My Father who is in heaven.

And I say to thee: That thou art Peter; and upon this rock I will build My Church, and the gates of hell shall not prevail against it.

And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven: and whatsoever thou shalt loose upon earth, it shall be loosed also in heaven.¹

And thus we have the poor, illiterate fisherman—weak, generous, impulsive Peter, who was afterwards to fall so badly and desert the Master in His hour of sorrow—created Supreme Pontiff of the Universal Church.

It was the privilege of the present writer to stand on the spot, a few years ago, where the scene above-mentioned took place. The setting sun was casting his last rays over the dried-up hills of Palestine; and the stillness about was like that of the grave. And then I bethought me of another scene that occurred some forty-two years later, when Peter,

¹ Matt. xvi. 15-19.

the first Pope, came into the chief city of his inheritance, not as a proud conqueror attended by horsemen and servants, but as a poor, lone traveller.

ARRIVAL OF THE FIRST POPE IN ROME

To conjure up the scene we must wall out the Appian Way, and then remake in mind the old Via Appia—just beside the new thoroughfare—by which the first Pope entered Rome.

It is in the year 42 or 43 that he comes. Toiling along alone, weary and travel-stained, the Prince of the Apostles is in sight of pagan Rome. Ever and anon he stops to rest upon his long staff, and he wipes the perspiration and dust from his brow; for the hot Roman sun is beating mercilessly upon his head, and the dust raised by the passing chariots troubles him sorely.

Peter has travelled far to-day, and he is weary. And though he is now about to enter the city which shall serve him as his future capital, he has, like Him upon whose business he is engaged, not even a place to lay his head. His mission is to subdue Rome to the yoke of the Cross. But what a sad scene of sin and corruption, hypocrisy and cruelty, in a word, every form of vice characteristic of a powerful pagan city, was spread out before the Apostle's eyes, as he gazed on the pride-swollen mass of degraded humanity that he came to make pure and docile and humane.

At no period in the long history of Rome has there been anything equal to the depth of moral or social degradation to which her people during the time embracing the latter years of the Republic and the first three centuries of the Empire descended; indeed, a profound student of that time has recently declared that it will probably be never known in what a terrible state, morally speaking, were the Romans then.

At the lowest rung of the social ladder lay the slaves, wallowing in the very atmosphere of vice, mere goods and chattels, without any recognized rights, the helpless victims of brutal masters who, blinded, voluptuous, and drunk with

power, might butcher them off at will without having to answer for the deed. And little better was the condition of the lowest class of citizens, who formed the vast bulk of the population. Satisfied with whatever corn and wine they could procure, they passed the day in the obscene theatres; revelling in the horrible scenes of blood in the Colosseum, gossiping or quarrelling in the Forum, they lived devoid of all sense of right or wrong, dragging out their brawling, carnal lives, ever ready to fawn upon a patron or assassinate his rival, provided he continued able to supply them with the excitements of the circus and the bare necessities of life.

And then came the middle and upper classes, that had become wealthy and powerful on foreign booty, and were by this time dragged down morally to the condition of the slaves. The young men of Rome—to whom a Spartan life had once given arms so brawny and spirits so fearless as to subdue the world—were now enervated by the pleasures of the baths, where they lolled in debauchery during the day, and left their precincts, pale, lisping, timid fashionables, with no other weapon against an enemy than the poisoned cup or the creature's dagger.

But the plight of the Senate was saddest of all. Time was when justice, sternness, simplicity of life and sincerity of character were terms synonymous with the title of Senator of Rome; for he was brave in the field and fearless in the hall, and kings of the earth grew happy at his nod. Yet at the time Peter entered by the Porta Capena, the Senate of Imperial Rome had degenerated to a body notorious for corruption and timidity, that could be bought by the highest bidder, that quaked before the tyrant in purple whom it deified to order, each member of which owed his position to servile flattery, assassination, insincerity or slavish yielding to the caprices both of the emperor and plebeians—for the earnest, martial spirit of Cato and Cincinnatus was long since dead.

And then, the master of the world himself! Consul, Censor, Tribune, Pontifex Maximus, and Imperator in one, the Roman Emperor was, with few exceptions, for long before

and long after Peter's day, either a 'sanguinary tyrant,' 'a furious madman,' 'an uxorious imbecile,' 'a heartless buffoon,' a matricide, common murderer, or brutal adventurer who either waded in blood to the Imperial throne, or bought it for good round sums from the Prætorian guard. Well might the Apostle of the Gentiles in his first Epistle to the Romans describe the people of the city as 'filled with iniquity, malice, fornication, avarice, wickedness, full of envy, murder, contention, deceit, malignity, whisperers, detractors, hateful to God, contumelious, proud, haughty, inventors of evil things, disobedient to parents, foolish, dissolute, without affection, without fidelity, without mercy.' And this was the material the poor Fisherman of Galilee had to fashion and make worthy of Christ!

Moreover, what a Babylon of religious belief, mixed with contemptuous disregard of the gods, whom all Romans swore by, but in whose existence many of them had no real belief. In Rome, and wherever her conquering eagles had flown, the Apostle might behold 'a motley crowd of deities incomparably worse,' as a recent writer on the subject puts it, 'than the very worst of men, filling her temples and crowding the altars of the Roman Empire. In the wise and the learned he would see desolating doubt, if not the fixed conviction that human interests and human hopes reach but to the graveside and do not pass beyond its shadows.' And this is what Peter beheld as he approached the capital of the world, and passed in wonder the noble gateway, gazing wonderingly at its marble palaces, stately temples, beautiful mausoleums, gorgeous forums, columns, fountains, statues, amphitheatres, and vast bathing establishments resplendent with all that art, power, and unbounded wealth could supply.

But there are some noble hearts within the walls of selfish, besotted, pagan Rome; and soon the good seed, which the zealous Apostle loses no time in scattering, has brought forth abundant fruit. For, passing by the houses of the great and wealthy, he preaches the Word to the poor tent-makers on the Aventine Hill—the Jew Aquila, and his wife, Priscilla. With the enthusiasm which is so

characteristic of their race, the new converts join Peter in his apostolate. Ready hospitality, such as their poor house can afford, is placed at his disposal, while every facility is afforded him of exercising his sacred ministry under their humble roof.¹ But several of Peter's first converts were taken from the very highest ranks of Rome's proud nobles. Quintus Cornelius Pudens, the elder, senator and nobleman ; his consort, the lady Priscilla ; their son, Cornelius Pudens, about whom the Roman Martyrology declares, 'having by the Apostle's hands put on Christian baptism, he preserved the robe of his innocence unspotted even to the end of his life' ; the noble Pomponia Græcina, the young wife of Aulus Plautius, the conqueror of Britain ; then Nereus and Achilleus, officers of Cæsar's palace ; Flavius Clemens, Flavia Domitilla, and Aurelia Petronilla ; and then several Roman knights—all these were Peter's first converts.

How consoled must have been the heart of the lonely wanderer to have made such a conquest ! What missionary is there who would not feel a thrill of joy and pardonable pride on gaining so much at the first casting of his net ?

Having become his spiritual son, the Senator Pudens now received the Prince of the Apostles into his palace, with permission to exercise his ministry in it, and collect there his growing flock. And here Peter erected his *Cathedra Romana*, the curule chair, which, according to tradition, was presented to him by his noble host, and which is believed to be identical with that contained in the great bronze chair upheld in the apex of the Apostolic Basilica by the four great doctors of the Church—Chrysostom, Athanasius, Ambrose, and Augustine.

As on the eighteenth centenary of Peter's martyrdom, 1867, Pius IX, his two hundred and fifty-fourth successor, ordered this venerable relic to be exposed to public view, it will not be inopportune to quote here a description given of it as seen on that occasion :—

The ancient framework of yellow oak was found to be worm-eaten and decayed, and bore marks of the pious violence of the

¹ In 1774 the remains of this venerable dwelling were discovered beside the ancient Church of St. Prisca on the Aventine Hill.

faithful who had chipped portions of it away. These pieces of simple workmanship were adorned with later, though still ancient, additions of a more ornate kind. Panels of dark acacia wood, bearing ivory squares with the labours of Hercules and other pagan scenes engraved upon them filled up front and sides of the chair, and the back was composed of the same wood formed into arches surmounted by a tympanum.

The years passed by Peter as guest of Senator Pudens must have been interrupted by many apostolic journeys. There was one short journey of some three miles he frequently made in the interests of the growing flock. Out on the Via Salaria the lady Priscilla had excavated a burial place for her family, just beside the River Anio,¹ to-day recognized as the 'Catacomb of St. Priscilla,' the most ancient and the most important, with the exception of the Catacomb of St. Callixtus, of all that belt of subterranean cemeteries by which Rome is surrounded. Here Peter erected his seat of government; here he preached; and in its depths, at the baptistery recently discovered, he baptized the catechumens with his own hand, many of whom took his name, as is gathered from the numerous marble slabs that seal the loculi of the dead bearing the inscription, 'Petrus,' etc.

But, after all this, how is it that so many eminent historians belonging to the orthodox and Protestant persuasions have persisted in denying that St. Peter ever came to Rome, or, if he did come, that he never established his See there? The consequence of his arrival in the Roman world, and his having made it the capital of his spiritual sway, were to them unpalatable truths, which, no doubt, they honestly disbelieved, although they were quite ready to receive as true many historical facts that rest on proofs, fewer and weaker, than those that go to prove the establishment of the *Cathedra Petri* in the City of the Cæsars.

Instead of beginning with the first proof that comes down to us in this connexion, let us begin at the last and work backwards to the days of Peter himself: more than

¹ Horace's *Praecepta Anio*.

one authority declares the verdict to come out clearer and stronger by the use of this method.

It was not until the sixteenth century that Peter's coming to Rome came to be denied. The negation of the pretended Reformers, which was based on a mere doubt raised on that event by Marsile, the servile partisan of Louis of Bavaria in his quarrel with John XXII, was due to political and religious hatred, a hatred strong enough to attempt to discredit a fact that had been unhesitatingly received for thirteen hundred years. For from the thirteenth to the third century, the tradition of Peter's coming to Rome was an accepted fact; and from the third to the first century it rested on undeniable proofs. In the third century we have the authority of no less than six writers who speak of Peter in Rome, viz., St. Cyprian, Bishop of Carthage, the Authors of *Libri adversus Artemonis haeresim* and of the *Philosophumena*, of the priest Caius, of Tertullian and Origen.

The first of these (258) speaks of Cornelius succeeding to the See of Fabian, which belonged to Peter. In the *Philosophumena*, Hypolitus, the supposed author, tells us of the arrival at Rome of Simon Magus, of the success of that adventurer in seducing many by his prodigies until his encounter with St. Peter. In the *Libri adversus Artemonis haeresim*, Victor is mentioned as being the third Bishop of Rome from Peter. And Caius, on returning from a visit to the imperial city, wrote to the Montanists: 'Ego vero, apostolorum tropaea possum ostendere. Nam sive ad Vaticanum sive ad Ostiensem viam pergere liquet, occurrent tibi tropaea eorum, qui ecclesiam illam fundaverunt.' This statement is naturally expected after hearing Tertullian's references (written about 200) to the Apostle's martyrdom: 'Orientem fidem Romae primus Nero cruentavit. Tunc Petrus ab altero cingitur, cum cruci adstringitur.' And in *De Praescriptionibus*:—

If you be near Italy you have Rome, whence also we have authority. How happy is this Church, for which the Apostles poured out their blood, where Peter emulates his Lord's Passion,

where Paul is crowned with the fate of John, where the Apostle John, after suffering no injury from his immersion in the fiery oil, is banished to an island.

And Origen is more detailed regarding the death of the Apostle in Rome: 'Qui ad extremum Romam veniens, cruci suffixus est capite deorsum demisso; sic enim ut in cruce collocaretur oraverat.'¹

The second century furnishes us with testimonies quite as strong as does its successor as to the establishment of the See of Peter in Rome. Clement of Alexandria (150-215) tells us that Mark wrote down the Gospel as preached at Rome by Peter at the request of the faithful. And Irenæus (190) declares that the Church of Rome was founded by Peter and Paul, adding that consequently all Churches were dependent on it. In 170 we have Dionysius of Corinth reminding Pope Soter that both Rome and Corinth owe the faith to Peter and Paul. Not to Paul alone must the credit be given, since we find the Apostle of the Gentiles himself writing in 58² to the faithful at Rome that though great had been his desire to visit them, he refrained from doing so, 'ne super alienum fundamentum aedificarem.'

Therefore there had been already a founder of the Roman Church who possessed high authority [says Marrucchi in his treatise, *S. Pietro in Roma e morte degli Apostoli*] or so much authority as to be the occasion why Paul abstained, out of deference for him, from coming into the metropolis of the Empire. And this one could be no other than an Apostle; but as tradition attributes to no other Apostle the foundation of the Roman Church except to Peter, so these words furnish an indirect testimony in favour of Peter's coming to Rome.

The two important testimonies belonging to the first century on this point, viz., that of St. Ignatius, Bishop of Antioch (who, it must be said, though nearly all his life belonged to the first, wrote his epistle in the second century), and of St. Clement of Rome, show how far were the Romans of the day from even dreaming of casting a doubt as to who

¹ *Apud Eusebium.*

² Rom. xv. 20-23

had been the founder of the Church in Cæsar's city. Great was the joy of the former when the sentence of his condemnation to die on the Colosseum was read to him, so great indeed that to make sure of the martyr's crown he wrote to the Christians of Rome dissuading them from attempting to save him from the lions. At the same time he is careful to emphasize his relative want of authority as far as the Christians in Rome were concerned, for, he adds, 'I do not command you like Peter and Paul.' Bishop Lightfoot, of Durham, says of this passage :—

When our author writes, 'I do not command you like Peter and Paul,' the words become full of meaning, if we suppose him to be alluding to personal relations of the two Apostles to the Roman Church. In fact, the background of this language is the recognition of the visit of St. Peter as well as St. Paul to Rome, which is persistently maintained in early tradition ; and thus it is a parallel to the joint mention of the two Apostles in Clement of Rome, as the chief examples of the worthies of his time. The point to be observed, however, is not that the writer believed in the personal connexion of St. Peter and St. Paul with the Roman Church (this he might do, whether a genuine writer or not), but that in a perfectly natural way this belief is made the basis of an appeal, being indirectly assumed but not definitely stated.

But the most ancient and, in a way, the most interesting testimony is that of St. Clement of Rome, who was a disciple of the two Apostles themselves. Writing from Rome to the Corinthians, in 96 or 97, he speaks of SS. Peter and Paul, and refers to their death and to the great multitude that suffered with them by reason of the fury of their enemies, adding 'they have left in our midst a shining example.'

But if we suppose for a moment that Christ's Vicar neither lived nor died in Rome, we find ourselves confronted with the necessity of pointing out some particular part of the world as being a claimant besides the Eternal City to the possession of his sepulchre ; for it is incredible that the Prince of the Apostles should end his days among any particular people without the fact being proclaimed

by them from the hill-tops. And here we find a hopeless blank, for no city except Rome has ever put forward a claim to the privilege of having Peter's bones within her walls. Tradition has assigned a definite place to the death of each of the Apostles. Now, the special place assigned to Peter is Rome, the importance of which fact seems often not to be considered at its full value in dealing with this question. Moreover, in the second century you have the tomb of Peter, and the Popes choosing to be buried *juxta Sanctum Petrum*. For they had lived and died for the faith, and now in death their dearest wish was to sleep on the Vatican Hill 'beside Blessed Peter.' And thus it is you find to-day the shrine of the Prince of the Apostles surrounded by a grand galaxy of tombs of Popes—Linus, Cletus, Anacletus, Evaristus, Sixtus I, Telesophorus, Hyginus, Pius I, Eleutherius, and of Victor, who was buried there in 263, and was the last Pontiff to be interred in that hallowed spot until 461, when Leo the Great was laid beside him.

Notwithstanding all the subtleties brought forward against the arrival of Peter in Rome by orthodox and Protestant controversialists, such opponents of the Church as Brasnage, Blondel, Cave, De Groot, Pearson, Usher, Renan, and Harnack have learned to become ardent believers in St. Peter's pontificate in the city on the Tiber. Formerly most Protestants of note refused to recognize Babylon as being identical with the Babylon mentioned figuratively by St. Peter in his first epistle: 'Salutat vos ecclesia quae est in Babylone collecta et Marcus filius meus.' Of late years, however, the admission of the fact by Harnack and Zahn has gained over many of their kind to a better mind; for Babylon of Egypt was nothing more than a fortress; and we know from Pliny that Babylon on the Euphrates became a desert place; while Rome was the Babylon of the Apocalypse, 'drunk with the blood of the saints,' sitting on 'seven mountains,' a great city having 'kingdom over the kings of the earth.'

‘DOMINE, QUO VADIS?’

We must now pass over about eleven years to the second coming of St. Peter to Rome. Claudius had sent forth the edict compelling all Jews to leave the city—which at that time had a population, according to the census taken before this tyrant’s murder, of close on seven millions—and Peter had to depart with the general body; for not until the year 64 do the Romans seem to have really known any distinction between Christians and Jews.

But during his exile from the capital of his spiritual empire he always bore in mind ‘the Church that is in Babylon,’ as he figuratively designated Rome in his first Epistle. So when Claudius was dead, the Apostle returned to recommence his work of evangelizing, a work which he carried on untiringly until the persecution of the most inhuman of monsters, the Emperor Nero, began.

But Tertullian tells us that the Christian had *Tot hostes quot extranei*—their enemies were just as many as were outside the little fold. A law of Nero declared: *Christianos esse non licet*; and accordingly, in A.D. 64, when the tyrant set fire to imperial Rome, partly through a spirit of fiendishness and partly with a view to rebuild it on a more splendid scale, he could conceive no plan more calculated to shield him from the consequences of his deed than to accuse the hated sect of Christians of having destroyed the city.

The next year, A.D. 65, saw the first great persecution break out. Henceforth, according to Tertullian, every evil was to be ascribed to the interference of the Christians:

Si Tiberis ascendit in moenia
 Si Nilus non ascendit in arva
 Si Coelum stetit, si terra movet,
 Si fames, si lues, statim:—
 ‘Christiani ad leones,’ acclamatur.

In a word, floods, drought, earthquakes, famine, and every other scourge of nature that might befall the Romans, could have no other origin than in the orgies of the hated sect! And forthwith this thought alone brought forth the cry: ‘Christians to the lions.’

The first care of the infant Church in Rome was for its Chief Pastor, whose life it well knew it could not afford yet to lose. And thus they prevailed on Peter to retire from Rome until the fury of the persecution should have subsided; for being Romans themselves, they understood the fickleness of their fellow-citizens, who, satiated to-day by Christian blood, might to-morrow demand that of the Christians' persecutors. And Peter, always generous, impulsive and affectionate, consented; for he never had the iron soul of Paul.

Among the traditions of the infant Church that of *Domine quo vadis?* is too beautiful to be omitted, even though most historians are now inclined to relegate it to the realms of legends. He fled by night along the Appian Way, the same road by which he had entered some twenty-four years previously, only to be met some two miles from the Porta Capena by Jesus Christ Himself. The Master was walking towards Rome; and the Apostle with joy and gladness cast himself at His sacred feet.

'*Domine, quo vadis?*' cried the Apostle in astonishment. 'Lord, where art Thou going?'

Jesus looked tenderly but reproachfully into the eyes of the good Apostle; for He knew the depth of Peter's love with all its weakness, and understood the impulsive nature by which he had been too easily led to follow the advice of others.

'I am going to Rome, Peter, to be crucified again,' replied the Saviour sadly; and then the Apparition vanished. And Peter, understanding the rebuke contained in the look of reproach—which must have reminded him of that other reproachful look that he had received in Herod's hall after his third denial of 'the Galilean,'—retraced his steps to Nero's city and to death.

It is surprising [says Mrs. Jameson] that this most beautiful, picturesque, and, to my fancy, sublime legend has been so seldom treated; and never, as it seems to me, in a manner worthy of its capabilities and high significance. It is seldom that a story can be told by two figures, and these two figures placed in such grand and dramatic contrast: Christ in His serene majesty,

and radiant with all the joy of beatitude, yet with an expression of gentle reproach ; the Apostle at His feet, arrested in his flight, amazed, and yet filled with a trembling joy ; and for the background the wide Campagna or towering walls of imperial Rome.

On the spot which tradition asserts Jesus consecrated by His footsteps a small church stands, and for many generations a stone bearing the impress made, it is alleged, by the feet of the Divine Saviour while speaking to Peter, was preserved there. However, the real stone has been removed for safety to the church built over the Catacomb of San Sebastiano, and a facsimile of the footsteps has been left in its place. As it was claimed that another spot some two hundred yards away from the one we have been speaking of was the real scene of Peter's meeting with Jesus Christ, the English Cardinal Pole had a second chapel of very small dimensions erected there.

THE FIRST GREAT PERSECUTOR

It is only to be expected that the persecution initiated by the monster who caused his aged mother to be murdered, and then contemplated her mangled body with pleasure, who had forced his affectionate old tutor, Seneca, to commit suicide by opening his veins, who had kicked his wife and her unborn child to death, should prove to be of a specially sanguinary character. Nero had hitherto enjoyed himself in turn as murderer and musician, as incendiary and athlete, as singer and play-actor ; he was now to conduct what was to him the most congenial of all sports—that of wholesale butchery.

A persecution followed [says Morell], which continued to reign more than four years with the utmost fury ; during which period multitudes of Christians perished by excruciating tortures and ignominious deaths. The Emperor's garden was the spot fixed upon for these savage entertainments, in which we are informed that many, clad in the skin of wild beasts, were torn in pieces by dogs ; some covered with wax and other inflammable materials were set on fire by night to illuminate the gardens and gratify the eyes of the tyrant who feasted his eyes upon the horrid spectacle ; and others, amongst whom the

Apostle Peter has been included, were crucified in the streets of the city.

The persecution had endured nearly two years before the Head of the Church was seized and thrown into the lower dungeon of the Mamertine prison—to which the entrance was at that time obtained only by the circular opening in the floor of the prison above—where St. Peter, with St. Paul, was retained for nine months in a condition more horrible than that which all the tortures of the persecution could bring about.

When the upper story was full [says Wiseman, speaking of the lower of these ancient dungeons] we may imagine how much light and air could reach the lower. No other means of ventilation, drainage, or access existed. The walls, of large stone blocks, had rings fastened into them for securing the prisoners, but many used to be held on the floor with their feet fastened in the stocks.

As the Apostles Peter and Paul had lived, toiled, and suffered by sea and land through all those years for the same end, they had now the privilege of dying for it, it is piously believed, on the same day and in the same year. So they were taken from their living tomb in the Mamertine and dragged out on the Ostian Way, surrounded by the scum of pagan Rome, which Newman describes as

filthy beggars, who fed on the offal of the pagan sacrifices, the drivers and slaughterers of the beasts sacrificed, who frequented the Forum Boarium; tumblers and mountebanks, who amused the gaping market-people; dancers, singers, pipers from the low taverns and drinking-houses; infamous creatures, young and old; men and boys, half-naked and not half-sober; wild beast-keepers from the amphitheatre, troops of labourers from the fields.

At length the two aged men, heavily chained, came to part for death, one by crucifixion in Nero's circus, the other by decapitation at Ad Aquas Salvias, now commonly called the Three Fountains—for even in death not even the Emperor dared to tamper with the privileges insisted on by the fiery Roman citizen, Paul.

As you go out the Ostian Way you meet with a small

religious edifice on the road-side : it is the 'Chapel of the Parting,' built, we are told, on the spot where Peter embraced Paul for the last time. Above the doorway are two figures rudely carved in marble to represent the leave-taking of the two great Apostles ; and the inscription on the stone, according to tradition, gives us their parting words :

In this place SS. Peter and Paul separated on their way to martyrdom ; and Paul said to Peter : 'Peace be with thee, Foundation of the Church, Shepherd of the flock of Christ.' And Peter said to Paul : 'Go in peace, Preacher of glad tidings, Guide of the just to salvation.'

DEATH OF THE CHIEF OF THE APOSTLES

In the Church of S. Maria Transpontina in the Borgo Nuovo, not far from St. Peter's, a pillar is kept at which, as tradition tells us, the chief Apostle was scourged before being put to death ; for according to Roman Law this, the most degrading of punishments, should be inflicted on those who were about to be crucified.

'When thou wert young,' said Jesus Christ to Peter, 'thou used to put on thy own girdle, and walk wherever thou didst wish ; but when thou hast grown old, thou must hold out thy hands, and some one else shall put on thy girdle and lead thee where thou dost not wish.' And years afterwards St. John, narrating the prophecy of our Divine Lord, remarked : 'He [our Saviour] said this to show the kind of death by which Peter was to glorify God.' And now the prophecy of Jesus was to be fulfilled to the letter.

We will not enter here into the long-controverted question as to whether St. Peter died in Nero's circus on the Vatican slope or on the Janiculum Hill, beside San Pietro in Montorio. The tradition favouring the former site goes back to the fourth century, and is now received by nearly all modern archæologists of note ; while that indicating the latter can be traced back no further than the eleventh century, and is then supported only by tortuous arguments which generally are rejected to-day.

On arriving at the place of execution, Peter found he was to die the same kind of death as his Master ; but deeming

himself unworthy to have it imitated in every detail, *ne exaequari Domino videretur*, he begged of his executioners to crucify him head downwards, a request they could easily comply with, as criminals were sometimes condemned to that terrible form of death.

The Prince of the Apostles was crucified and the end was coming fast ; poor, generous, affectionate Peter !

As he hung there for hours of dread agony [reflects a recent writer], with no gentle word to cheer him, and with the scoffs of bystanders ringing in his ears, not one of that immense crowd of spectators could dream that the poor fisherman of Galilee was the head of the new order of things that was to supplant the old and renew the face of the earth.

And thus, ignominiously, but gloriously, on June 29, in A.D. 67, died the aged Apostle, on the very spot on which was afterwards to be reared the noblest edifice ever raised by human hands, the Basilica di San Pietro, the Cathedral of Christendom.

There was no detail in which the old Roman Law showed itself so reverential as when there was question of the dead. Their tombs were sacred, and violation of their last resting-place, whether it were Christian, Pagan, or Jewish, was considered a sacrilege, and punishable as such ; for the grave of the pious or impious deceased was a *locus religiosus*. Thus it was that Peter's body was given to his friends, and that, when it was buried, the venerable bones remained undisturbed, at least as far as Roman Law was concerned.

We are told that when the crucified Apostle had expired, his trembling disciples took him down from the cross. Clement, who was to become Peter's third successor, and was to suffer martyrdom by being drowned with an anchor tied round his neck, with the help of the priest St. Marcellus and the disciple Apulius, undid the ropes by which the body, according to Tertullian, was bound to the beams, although St. Austin, St. Austerius, and St. Chrysostom state Peter had been, like his Master, *nailed* and not *bound* to the cross. And St. Anastasia with St. Basilissa were also there, just like the Marias on Calvary's

Mount. And bearing the scourged and mangled remains to a retired place, they washed it in wine in which they had mingled aloes, myrrh, and spikenard ; which being done, they embalmed the aged body, and wrapping it in fine linen, they deposited it in a marble sepulchre strewn with laurel and ivy leaves. Then the little band of Christians placed the receptacle in a tomb quite close to Nero's circus, in the very spot where Catholics of every nation under heaven kneel in silent prayer to-day.

The care which Christ has exercised over his Vicar's tomb has been extraordinary. Visigoths, Vandals, Goths, Huns, Lombards, Saracens, and the Lutheran soldiers of Charles V have in turn plundered Rome and massacred her people ; but not one of those savages touched Peter's tomb, some because Providence prevented them, others because their wild spirits revered the hallowed spot. On two occasions, however, the Apostle's ashes were disturbed.

The two Apostles, St. Peter and St. Paul [says Northcote], were originally buried, the one at the Vatican, the other at the Ostian Way, at the spot where their respective basilicas now stand ; but as soon as the Oriental Christians had heard of their death, they sent some of their brethren to remove their bodies, and bring them back to the East, where they considered they had a right to claim them as their fellow-citizens and countrymen. These so far prospered in their mission as to gain a momentary possession of the sacred relics, which they carried off along the Appian Way, as far as the spot where the Church of St. Sebastian was afterwards built. Here they rested for a while, to make all things ready for their journey, or, according to another account, were detained by a thunderstorm of extraordinary violence, which delay, however occasioned, was sufficient to enable the Christians of Rome to overtake them and recover their lost treasures. These Roman Christians then buried the bodies, with the utmost secrecy, in a deep pit which they dug on the very spot where they were. Soon, indeed, they were restored to their original places of sepulture, as we know from contemporary authorities ; and there is some reason to believe the old ecclesiastical tradition to be correct which stated them to have only remained in this temporary abode for a year and seven months. The body of St. Peter, however, was destined to revisit it a second time ; for when, at the beginning of the third century,

Heliogabalus made his circus at the Vatican, Calixtus, who was then Pope, removed the relics of the Apostle to their former temporary resting-place, the pit on the Appian Way. But in A.D. 26-7 St. Stephen, the Pope, having been discovered in this very cemetery, and having suffered martyrdom there, the body of St. Peter was once more removed, and restored to its original tomb in the Vatican.

And thus it was that Blessed Peter's bones found their way twice to this spot some three miles outside Rome, where angels, as our Divine Lord revealed to St. Bridget, did honour to and kept guard over his ashes. In veneration for the place that had the privilege of sheltering the bodies of the two Apostles, the catacomb, now known after the name of St. Sebastian, the soldier-martyr of Diocletian, who was buried in its depths, was excavated by the infant Church. And we know from a tablet, based on ancient documents, which may be seen there, no less than 174,000 Christian martyrs and forty popes found sepulture around the pit dug to conceal Peter's body from the Orientals.

In one of those invaluable metrical inscriptions which Pope St. Damasus had carved and set up in several of the Catacombs,—guided by which archæologists are enabled to unloose so many Gordian knots belonging to subterranean Rome—that Pontiff gives us a brief account of the sacred spot :—

*Hic habitasse prius sanctos cognoscere debes,
Nomina quisque Petri pariter Paulique requiris.
Discipulos Oriens misit, quod sponte fatemur ;
Sanguinis ob meritum Christumque per astras sequuti,
Aetherios petiere simus et regna piorum,
Roma suos potius meruit defendere cives.
Haec Damasus vestras referat nova sidera laudes.*

Here you must know that saints dwell ;
Their names, if you ask, were Peter and Paul.
The East sent disciples, which we freely admit ;
For the merit of their blood they followed Christ to the stars,
And sought a heavenly home and the kingdom of the blest ;
Rome, however, merited to defend her citizens.
Let Damasus record these things in your praises, O new stars.

And now we have followed Peter from the shores of the Lake of Genesareth to Rome ; and we have witnessed many of his labours, his joys, his sorrows and sufferings, as poor, despised, and hunted he carried the burden laid upon his shoulders by the Master. But after the storm comes the calm, and after misery comes triumph. And so to-day, kneeling at the shrine beneath Michelangelo's dome, adorned with all the wealth and splendour that a grateful world could bestow, we see in spirit all that have been best and noble in Christendom for over eighteen centuries vieing with each other in doing homage to the bones of the Galilean Fisherman, the Servant of the Servants of God, the Pastor of the Universal Church.

JAMES P. CONRY

JOHN WALKER—A FORGOTTEN MAYNOOTH PROFESSOR (1795-1797)

IT has often been remarked that men who loomed very large in the public eye in their day are frequently, almost completely, forgotten after the lapse of a century. How few Maynooth men of the present time know aught of many of the old-time presidents, vice-presidents, or early professors! An adequate biography of Dr. Hussey is yet to be written—and Dr. Peter Flood, Dr. Andrew Dunne, Dr. Patrick Byrne, Dr. Francis Power, Dr. Peter Magennis, O.P.; Father Peter Kenny, S.J.; Father Edward Ferris, C.M.; Dr. Clancy, Father Paul O'Brien, all await a biographer. Such is also the case of John Walker, the great lexicographer, whose position as the original or foundation Professor of English Elocution in Maynooth College is utterly ignored in the *Dictionary of National Biography* in an otherwise sympathetic memoir by Mr. Thompson Cooper, F.S.A.

Some persons who would resent being considered as 'aged,' and who certainly would not qualify for old age pensions, have a certain reverence for Walker's *Critical Pronouncing Dictionary of the English Language*. And let it be said that Walker's Dictionary, even in this twentieth century, will bear dipping into. Few, however, associate Walker with the character of a famous actor, a philologist of no mean order, a schoolmaster of considerable repute, and a distinguished lecturer. Yet he was all this, and further, he was the friend of Dr. Johnson, David Garrick, Oliver Goldsmith, Edmund Burke, Bishop Hussey, and Bishop Milner. Of course, it is principally owing to his connexion with Maynooth College that Irish readers may care to know something of the biography of this remarkable man. Even in the monumental *Centenary History of Maynooth College*, by the illustrious Archbishop of Tuam, Walker only gets three lines—just the bare mention of his

appointment as one of the original staff. Hence I feel that past students of Maynooth, and also the general reader, will be glad to peruse the present sketch of John Walker, whose life-work has hitherto received but scant notice.

John Walker was born at Colney Hatch, in the parish of Friern Barnet, Middlesex, on the 18th of March, 1732, the son of a tradesman who married Miss Morley, sister to the Rev. James Morley, a Nonconformist parson of Painswick, Gloucestershire. His father died while he was still of tender years, and his mother had him bound apprentice to a trade. However, the young lad, attracted by the glamour of a strolling dramatic company, gave up all idea of continuing his apprenticeship, and took to the stage, being enlisted as a recruit in a roving fit-up show in the year 1751.

For three years he gradually acquired a good provincial reputation as an actor, and in 1755 ventured to appear in London, where his powers were speedily recognized. Fortunately he attracted the attention of Garrick, then Manager of Drury Lane Theatre, and at the very zenith of his powers. Garrick offered him an engagement, and after a time he made quite a name for serious parts, generally filling the rôle of second parts in tragedy, and also playing the graver characters in comedy. Bishop Milner says that Garrick wrote his character of Cadwallader in the 'Author' specially for Walker, who, in the years 1756-7, was rising into fame.

In May, 1758, Walker married Miss Myners, a popular comic actress, and, some months later, the services of the newly-married pair were secured by Spranger Barry and Harry Woodward for the new theatre erected in Crow Street, Dublin, which formally opened on Monday, the 23rd of October, with the comedy of 'She Would and She Would Not.' Walker soon made a name in the Irish metropolis, and was specially brilliant in the characters of Cato and Brutus. Mrs. Walker also achieved a fair measure of popularity in Dublin, and this at a time when there was a perfect galaxy of theatrical talent performing both at Crow Street and at the older theatre of Smock Alley.

On October 3rd, 1759, Walker played Waitwell in the 'Way of the World,' and he subsequently played, with even more success, Barbantio to Barry's Othello. During the months of July, August, and September, 1760, Walker played in Cork, and he returned to Crow Street early in the month of October. Special notice is given by contemporary papers of his performance in the 'Orphan of China,' in January, 1761, and as Governor in 'Love Makes a Man,' on June 8th. He continued his engagement at Crow Street—then the Theatre Royal—for the season 1761-62, and returned to London in June, 1762, after close on four years in Dublin. In September he secured a profitable engagement for himself and his wife at Covent Garden Theatre, and remained in that house for five seasons with much success.

Walker paid a second visit to Dublin in 1767, but only for one season. He then returned to England, and had a successful season at Bristol. The *Dictionary of National Biography* says that, 'after performing at Bristol in the summer of 1768, he finally quitted the stage.' This statement is inaccurate, for we have the express testimony of Hitchcock, the historian of the Irish Stage, that Mr. and Mrs. Walker paid a third visit to Dublin in the season of 1768-69. Hitchcock adds: 'Mr. Walker had much merit in tyrants, as Barbarossa, Tamerlane, Bajazet; and Mrs. Walker great vivacity, life, and spirit in the chambermaids.'

While in Dublin in 1768 Mr. Walker had his doubts finally resolved as to his religious convictions, and he was received into the fold of the Catholic Church during Christmas of that year. Not alone did he become a Catholic but he determined to give up all connexion with the stage, for conscientious reasons. He was more or less influenced in his views on religion by his friend James Usher, a Belfast gentleman, who had thrown up a prosperous mercantile business and had become a priest. Father Usher immediately engaged Walker as his usher or assistant in a Catholic school, which he opened at Kensington Gravel Pits, London, in January, 1769. For two years he laboured zealously as schoolmaster, and he also made use of his

pen, contributing the powerful article on Antichrist which appears in Usher's *Free Enquiry*, 'the first work,' as Bishop Milner writes, 'that openly defended Catholics, but in the character of a free-thinker.'¹

In 1771, being prevailed on to deliver some lectures on elocution, he made such a good impression that for many years he was in great request, so much so that he gave up the arduous post of assistant in Father Usher's school. Between the years 1772 and 1789 he delivered lectures in various parts of England, Ireland, and Scotland; and at Oxford University he was invited by the heads of colleges to give private lectures.

His first important publication was *A General Idea of a Pronouncing Dictionary of the English Language on a plan entirely new*, issued in 1774, followed by his *Rhyming Dictionary* in 1775. The latter work had a wonderful vogue, and was reprinted in 1824, 1837, 1861, 1865, and even as late as 1888. Then came his *Exercises for Improvement in Elocution* in 1777, and his *Elements of Elocution*, being the substance of a course of lectures at Oxford, in 1781, of which numerous editions appeared. *Hints for Improvement in the Art of Reading* was published in 1783, followed by *A Rhetorical Grammar, or Course of Lessons in Elocution*, dedicated to Dr. Johnson, in 1785, of which the seventh edition appeared in 1823. Quite a remarkable book of his was issued in 1789, namely, '*The Melody of Speaking Delineated, or, Elocution Taught like Music, by Visible Signs adapted to the Tones, Inflexions, and Variations of the Voice in Reading and Speaking.*'

In 1794, when the question of establishing the Royal College of St. Patrick at Maynooth was settled, Mr. Walker was recommended by Edmund Burke for the chair of Elocution. Accordingly, the chair of 'English Eloquence' was founded by the Trustees on June 25th, 1795, and Mr. Walker was appointed Professor two days later. Unfortunately no details are forthcoming as to Mr. Walker's career during the

¹ See Butler's *Memoirs*, chap. 43.

two years that he continued Professor, but it may fairly be assumed that his lectures on Elocution proved of no inconsiderable value to the students of Maynooth College. It is of interest to note that on June 27th, 1795, when Mr. Walker was appointed Professor, three other appointments were made, namely, that of Father John M'Loughlin as Professor of Irish, Mr. James Bernard Clinch as Professor of Humanity, and Father James Chetwode Eustace as Professor of Rhetoric.

Mr. Walker was held in the highest esteem by Rev. Dr. Hussey, first President of Maynooth, who had met him in London on several occasions. Dr. Hussey was a keen lover of the Thespian art, and by special request formed one of a distinguished audience at the initial performance of Cumberland's 'Carmelite' on December 2nd, 1784. Cumberland thus writes to Lord George Germaine: 'Father Hussey was with us in the manager's box, and wept streams, but he anathematized his brother monk, and said he acted like an atheist preaching Christianity.'

On Wednesday, April 20th, 1796, Walker had the honour of participating in the grand ceremony of laying the foundation stone of the additional buildings of Maynooth College by Earl Camden, Lord Lieutenant of Ireland, on which occasion odes were recited in Greek, Latin, and English. It is presumed that the Professor of English Elocution coached William Cooney, of the diocese of Tuam, who delivered the English ode (written by Rev. J. C. Eustace, M.A.) before the Viceroy.¹ After this we find no other mention of Walker until he resigned his position in June, 1797. However, it is most likely that he attended the consecration of his friend, Rev. Dr. Hussey, President of Maynooth College, as Bishop of Waterford and Lismore, on February 26th, 1797—the ceremony being performed by Archbishop Troy of Dublin, assisted by Bishop Moylan of

¹ Lord Clonmell, in his Diary under this date, writes: 'Lord Camden laid the foundation stone of the Popish seminary at Maynooth; I attended him with the Chancellor, and the two other chief judges, and we dined at the Castle with several Popish bishops and other trustees. N.B.—A very new scene in this kingdom, and important in its consequences.'

Cork, and Bishop Teahan of Kerry. His resignation was accepted in June, and on June 27th another layman, Mr. Mark Usher, described in the Records as 'Teacher of the English Language, Cork,' was appointed his successor by the Trustees.

Doubtless the reason which induced Mr. Walker to resign his chair in Maynooth College was the great success, literary as well as financial, of his works quoted previously, but, in particular, the extraordinary popularity of his *Critical Pronouncing Dictionary and Expositor of the English Language*, of which a second edition appeared in 1797, followed by a third in 1802, and a fourth in 1806. Nor did its vogue cease with the author's death, for a twenty-eighth edition was issued in 1826, and a new edition, considerably revised by P. A. Nuttall, was published in 1855.

As has been stated above, Mr. Walker enjoyed the esteem and friendship of the notabilities of his time. Ever since his conversion to Catholicity he was of a pious turn of mind, and he completely cut off all connexion with the dramatic profession, 'considering,' as Bishop Milner writes, 'how difficult it was to attend to the duties of his religious calling in a life of so much dissipation.' Milner also tells us that Walker had been urged to edit Garrick's works, 'but was deterred by conscientious motives and the levities that occasionally are interspersed in them.'

In 1798 he issued an important work entitled *A Key to the Classical Pronunciation of Greek and Latin Proper Names . . . to which is added a Complete Vocabulary of Scripture Proper Names*. To this volume was prefixed a fine engraving of Walker by Heath, from a mezzotint by Barry. The seventh edition was published in 1822, and was reprinted in 1832, and another, edited by William Trollope, appeared in 1833.

Walker was present at Father O'Leary's funeral in London in January, 1802, and he bade good-bye to his old friend Bishop Hussey a month later. In April, 1802, he buried his wife, after which event he fell into ill-health. Still he was able to be present at the consecration of his intimate friend Bishop Milner, at Winchester, on May 22nd,

1803. His last production was *Outlines of English Grammar* in 1805. Having amassed a goodly competence he died at his residence in Tottenham Court Road on August 1st, 1807, and was buried in the cemetery of St. Pancras.

So passed away, in his seventy-sixth year, an estimable man. As one of the original Professors of our great national ecclesiastical college his memory deserves to be kept green, and with that object in view the present historical notes may serve their purpose.

W. H. GRATTAN FLOOD.

THE PHILOSOPHY OF ENERGY

I AM obliged to Dr. Coffey for his courteous article on this subject, in reply to mine. We are agreed on this, among many other points, that it is foolish to pretend to offer an explanation which will dispel, instead of merely pushing back a little, the mysteries of the facts to be explained. Nevertheless, even to push mystery back a little must be deemed an achievement in philosophy; else the science has no value and no justification. If, therefore, one may have even a faint hope that a little further discussion of some of the questions I have raised, may result in that modest achievement; nay, even though the only result should be a bare suspicion that any such achievement is hopeless as long as we proceed on certain lines, whether those of the moderns or those of the schoolmen;—such hope or suspicion will, I trust, be deemed sufficient to justify this further article, which will be my last word on the question for the present.

Dr. Coffey and myself are agreed, moreover, that any sensible discussion of these questions must proceed on the ‘assumption that whatever is intellectually indispensable—that is, objectively—for the understanding or explanation of a real phenomenon, is itself real.’ Accordingly, if the forms of the schoolmen, rather than the modes of structure of the moderns, should be found indispensable by my intellect, I shall at once profess my belief in forms; as would, I believe, any of the men of science, in a similar hypothesis. The same applies to dynamic, as distinguished from static and kinetic, realities.

Now, a discussion can have no value unless the contending views are stated accurately; and as Dr. Coffey’s statement of what, perhaps, I may be allowed to call the modern view, seemed to me likely to lead to misconception of that view by the readers of his articles, I thought it well to set forth, as briefly as possible, the essence of the view

as I conceived it. I very much regret to find that he 'does not recognize in my summary the little which [he says, in his modesty] he has learned about physical theories' (p. 158). And, though he makes no formal reference to the points wherein I fail to present the theory correctly, I think one at least of them must be the nature of actual or kinetic energy; which, as I present the theory of the moderns, is regarded by them as merely local motion. Dr. Coffey (*ibid.*) thinks this was 'their tendency some years ago;' though

a reaction has set in more recently: the need of dynamic factors, forces, for the explanation of phenomena is being felt and recognized: scientists now postulate—besides ether, atoms, positive and negative electrons, etc.—forces such as those of magnetism, repulsion and attraction, which they do not profess to be able to analyse ultimately into either spatial motions or material particles, or both.

If this, indeed, be true, my presentation of the modern theory must be held to be substantially inaccurate; let the question stand as the first in dispute between us. There are three others: whether a dynamic factor, really distinct from local motion, is 'intellectually indispensable for the understanding or explanation of a phenomenon' so real as an effect or product; whether local motion may pass from agent to object without breach of continuity; and whether for the understanding or explanation of efficient causality in chemistry and physics, the intellect regards it as indispensable that something should pass from the agent or efficient cause to the object in which the effect is produced. I will deal with these four questions in order.

1. As to the first, I do not admit that any such reaction as Dr. Coffey describes has set in. No doubt, men of science do speak of forces,—magnetic, repulsive, attractive, and so on; as they are wont to speak of potential energy. But, as I have already questioned whether the potential energy they speak of is regarded by them as mechanical force, as distinguished from local motion; so I now beg

respectfully to call in question the statement that they regard the magnetic, attractive, repulsive, and other forces of material things, as being anything really different from the same reality—local motion. It is quite true that 'they do not profess to be able to analyse all these things ultimately into spatial motions;' if by ultimate analysis is meant full explanation that leaves no further difficulty. But, as I understand the theories of the attraction, let us say, of gravitation, which are regarded by the moderns as being nearest the truth, they suppose the force of gravity to be a push transmitted through the ether or some similar medium; and that this, like every other push, is purely kinetic—consists of local motion and nothing more. For magnetic attraction and repulsion, I understand, explanations are sought on similar lines—by means of some kind of polarized strain or stress (which, in ultimate analysis, comes to push) in a like medium; push being always understood as mere local motion, as when one billiard-ball strikes and moves another. And for an explanation of the force developed by the loosing of a pressed spring or bent bow, as also of the chemical energy developed in burning gunpowder or coal; the moderns, I understand, look rather to local motion, akin to that of gravitation, received from the ether-medium—by the spring, bow, or powder—rather than to any really different mechanical or dynamic factor such as Dr. Coffey describes. While none of the moderns pretends to explain these phenomena by way of local motion, so as to leave no difficulties or mysteries; they all, practically, look to local motion alone as being at all likely to furnish any more or less ultimate explanation that it may be possible to reach.

The question at issue here is one of fact; which might seem comparatively easy to decide, let us say, as regards gravitation, by the testimony of experts, were there no difficulty as to who may be deemed an expert. Dr. Coffey, for instance, quotes (p. 159) Professor Nys of Louvain, author of a work on Cosmology, and Dr. Hallez, the writer of an article in the *Revue néo-scolastique*. It is very ungracious, and to me most distasteful, to speak in disparage-

ment of persons ; but when it comes to estimating the value of evidence, one is forced to speak out, as I do now, most unwillingly. I have read the testimony referred to, of both Professor Nys and Dr. Hallez, and regret to say that I should not think of abiding by the verdict of either. I do not know how Dr. Coffey expects us to regard them—whether as themselves scientists, or merely as credible witnesses to what may be the state of opinion among men of science. I cannot agree to place them in the first class, certainly ; nor even in the second, as far as the question before us and other similar questions are concerned. Their statements were extreme when made ; nor has the discovery of ions and electrons helped to bring them nearer to the truth. Quite the reverse.¹ In a previous article² Dr. Coffey quoted one—Professor Duncan—who has some claim to speak with authority as to the most recent views of men of science ; but Professor Duncan, as Dr. Coffey admits, seems inclined to resolve all energy or power into motion.

2. Dr. Coffey, whose exposition and defence of the neo-scholastic position, I take it, is as good as can be given, finds intrinsic evidence of the existence of the dynamic factor or force in this, that he 'cannot conceive an effect

¹ One has to read Dr. Hallez' whole article to form an opinion as to his scientific standing ; the following statement alone—which is but a sample—damns him, in my opinion : 'La plupart des savants modernes rangent sous le nom de mouvement, non seulement le changement de lieu, mais aussi l'énergie du mobile. Pour eux, le mouvement est force, cause de mouvement.' It is no wonder that no authority is quoted for this statement, so wonderful in itself. Professor Nys ascribes the same opinion to 'plusieurs savants modernes' ; though, no less wonderful to relate, he refers only to Dr. Hallez, whose enthusiasm, he says, he cannot share, and whose 'mouvement-force sonne mal.' 'La terminologie aristotélicienne,' he adds, 'n'a rien à gagner à ces innovations.' He goes on to quote P. Duhem for the most surprising statement of all—that chemical change takes place in a closed vessel, between hydrogen and chlorine, without local motion of the particles involved. On the evidence of this statement alone I at once set down P. Duhem as no authority. It is regrettable that 'scientific' statements and references of this kind should find place in a handbook of Cosmology which must be in use and deemed more or less authoritative in the Institut Supérieur de Philosophie of our foremost Catholic University (see Nys, *Cosmologie*, p. 526).

² I. E. RECORD, December, 1909, p. 580.

happening without a cause' (page 164). 'Motion,' he goes on to say, he 'conceives as an effect.' This condensed but very definite and intelligible reason, he expands a little further on (p. 165):—

For the explanation even of material phenomena, intellect sees the need of postulating entities of which the imagination forms, and can form, no proper pictures: principles of being and becoming, which, though not properly picturable in the imagination, are none the less real, inasmuch as the intellect cannot, without conceiving them, satisfy its craving to understand phenomena.

In the same sense he had said already (p. 162):—

The reality of things is neither exclusively static nor exclusively kinetic, but also dynamic . . . created reality is not all mere being nor all mere becoming, but involves a real principle of becoming . . . it is causal, dynamic, efficient, active.

I endorse the warning against depending solely on imagination; begging merely to be allowed to add two riders: (1) that the greatest bane of modern philosophy, as indeed (in less degree) of that of the school, has been that writers, instead of making use of plain words such as *Pass*,—which Dr. Coffey suspects, as appealing to the imagination,—have had recourse to others of a more abstract nature, such as *Influence*, *Dependence*, *Relation*, *Eduction*, *Production*, *Illumination*, and so on, to mention but a few of the simplest; and not to mention the vagaries that have come in with the *Absolute*, *Relative*, *Transcendental*, *Analytic*, *Synthetic*, *Phenomena*, *Noumena*, and their congeners. If such a plain word as *Pass* is to be avoided, as liable to mislead, what terms are we to make use of in philosophy? (2) It would seem, then, since we must think through phantasms, that our thinking is likely to be most accurate and sure when the phantasm itself is well grasped, as in plain words like *Pass*; and as it often is not, in the case of words like *Dependence*, and phrases like *Eduction* from the potentiality of matter and *Reduction*

thereto. Though, of course, if one can find no simpler terms, these and the like must be used : only let us use them with added caution.

Returning now to the evidence which, as is alleged, makes the dynamic factor intellectually indispensable, I admit that I cannot, any more than Dr. Coffey, conceive an effect happening without a cause. As regards the next proposition, however,—that motion is an effect,—I do not think it quite so clear. The very meaning of kinetic energy, as it is understood by those whose intellects do not see the need of postulating the existence of the dynamic factor, is that motion—by which I always understand purely local motion—is the very same thing as action ; and if you ask any of the schoolmen whether action is an effect, they may, perhaps to your surprise, reply that it is not. Consult them.¹ You may say that motion is not action. Well, let that question stand over ; at least action is just as much an effect as motion is.

As, however, I want to discuss this whole question in a spirit of absolute candour, seeking no dialectical victory but only truth, I profess my belief that whenever a body begins to move, its motion is in a true sense an effect, and as such needs to be produced by some efficient cause different from the body that has begun to move.² Motion needs a cause in that sense ; but, I ask, how does it appear, even to the intellect, that this necessitates a dynamic factor ? May not the local motion communicated to or produced in a billiard-ball, be sufficiently accounted for by the motion of the cue, provided cue and ball are conceived as endowed

¹ I have gone into this pretty fully elsewhere, quoting Suarez as follows : ' Respondetur, actionem proprie ac formaliter non esse ipsum effectum productum ab agente. . . . Ipsa actio non manat mediante alia actione, alias procederetur in infinitum, sed actio est ipsamet emanatio ; sicut terminus motus fit per motum, quia est ipsamet via ad terminum ' (*De Metaph.*, D. 18, s. 10, n. 8).

² I hold this even of living organisms, which are commonly supposed to be able to move spontaneously, by means of some dynamic factor—vital principle it is called—which enables them so to move. Yet there is a well-known principle to the effect that *Quicquid movetur ab alio movetur*, which comes in awkwardly ; and, still more awkwardly, the necessity of physical divine premotion has also to be explained. This, however, is outside the region of the inorganic, to which I have confined myself.

with resistance? That, at any rate, is the way in which intellect satisfies itself in the case of those many able men who see no need of any dynamic factor to explain the phenomena. For the sake of argument, let there be no dynamic factor. In that hypothesis, can your intellect see any way in which one impenetrable ball can, consistently with the laws of motion, strike another full, without moving into the place hitherto occupied by this, and thereby making it to move? Must not the object-ball move of necessity? Can any intellect see how it could remain in its place, in the hypothesis? Is not, then, the mere local motion of the impinging ball a full explanation of the motion of the ball that is hit, supposing, not a dynamic factor, but the impenetrability of both balls and the conservation of motion?

Let us take a simpler case—the very simplest. One ball is and remains absolutely motionless; while another moves towards it, in absolute vacuum, displacing nothing, and doing nothing but move in a straight line, without change within itself. Every successive instant it becomes nearer the ball at rest,—I make use of the word *Become* advisedly, because Dr. Coffey seems to find it comfortable. In other words, a new location becomes—gets produced, or educed, if you will, out of something, or nothing. And, of course, there must be a principle of all these becomings: but in what sense? If the ball only moves locally, nothing more, must it not, of an intellectual necessity, become every instant nearer—acquire a new location and a new relation every instant? Given, therefore, mere local motion of this ball, is not this alone, without any dynamic factor, amply sufficient to satisfy any intellect as to the necessity of these new locations and relations becoming or coming into being? Here, accordingly, we have a number of new realities—locations and relations—becoming, given merely local motion.

Take now a case but slightly more complex. A sphere, remaining absolutely unchanged otherwise, moves in at the poles, bulging out at the equator, as spheres are known to do when subjected to polar pressure. The substance

of which the sphere is composed, or part of it, gets new locations, as also new shapes, in continuous succession. Each of these shapes becomes, and needs a principle of becoming. Must it not, however, become of necessity, given merely the local motion I have described? Given such motion, can the new shapes in any conceivable way not become? You have, therefore, another series of realities,—not only locations and relations, but accidental forms called shapes,—becoming of necessity, on the condition of mere local motion.

Or let a book be opened; and let us abstract from everything but the mere local motion of the parts: can you conceive the motion of opening not resulting in new shapes in the book? Conversely, to account fully for the new shapes, what more do you require than the local motion in question?

And so of any form whatever that any finite agent can produce by action in inorganic matter: they are all but mere modes of structure—different shapes, internal or external—of the material acted on. I have already called attention to colour and pitch as being nothing more than modes of structure; and, as I understand the moderns, it is their contention that the same holds of every form that can be produced. Throughout, I contemplate only inorganic matter. These moderns find no intellectual need of your substantial forms, your qualities and other accidental forms, as distinguished from modes of structure. The quality of redness of colour or sharpness of sound is objectively nothing else than the mode of structure of the coloured thing, of the sounding medium; and your substantial form is, in last analysis, merely a new mode of structure produced in the material or materials that undergo chemical change. This hypothesis underlies the whole theory of evolution, which, as propounded outside of the Catholic schools, would be unintelligible on the hypothesis of substantial forms. I know well that I am but making assertions; but they are the assertions of practically all modern experts in physics and chemistry; who, though by no means free from error, can see what is intellectually

indispensable as quickly as most people; nor are they less ready to admit what they see—at least in pure science—however startling or inconvenient it may seem.

But, you will urge, though new locations and shapes (forms) become of necessity, given merely local motion in matter, the motion itself has to become; and by what agent is it to be produced? Here, perhaps, the intellect, even of a modern, may find need of a dynamic factor—to cause the motion.

Well, what if it does? The question I am dealing with at present is the validity of your argument, which is universal, embracing every reality whatever; which, you assert, cannot become without a dynamic factor. I have pointed out to you two kinds of realities that must become given mere local motion. That, I submit, is sufficient to make you pause.

Lest, however, I should appear to shirk any difficulty about any phase of the question, I will say that whatever reality there is in motion, as it is distinguished from the locations and shapes in which it results continuously, is itself accounted for by antecedent motion; either within the moving thing; or without, in another moving and impinging thing, mover and moved being both endowed with resistance or impenetrability. Resistance is an intellectual necessity; not, however, any dynamic factor; and it can be proved to demonstration, from what we know of matter, that resistance is an inactive rather than an active property. So motion is caused by motion until we reach back to the Prime Mover—if an infinite series of movements be not allowed.

When, however, we get to the Prime Mover, intellect will not permit us to place in Him any factor, static, kinetic, or dynamic, other than absolute Being. No accident of any kind; neither motion, nor action, nor force. Infinite Being, without the least change within Itself, produces and changes other beings, in some mysterious way peculiar to Infinity. In a most true sense, therefore, this production is not efficient causality at all; not, that is, in the literal, as opposed to the analogical, sense of the term

causality. But I shall have to return to this a little further on.

3. As to the possibility of the transmission of motion from one body to another, and the continuation in the receiver of the very same individual motion that had been in the giver, I should like to say that this transmission of motion without breach of continuity is not of the essence of the kinetic theory of activity. It is essential that the true efficient causality of inorganic matter postulates nothing but mere local motion—no really distinct dynamic factor, whether in agent or in object. Since, however, all the moderns, as I believe, assert the continuity of motion before and after impact, I thought it well to indicate the lines on which it may be shown that the possibility of this could not well be called in question by neo-scholastics; and with this view I recalled what I thought the schoolmen held about continuity—of first and second matter, as well as of accidents such as light. It never occurred to me to suppose that

the scholastic doctrine of change—whether substantial or accidental—as involving, not continuous creation and annihilation, but continuous eduction of forms from the potentiality of matter, was held as a corollary from any observed quantitative conservation or equivalence of phenomena throughout physical or mechanical processes (p. 163).

I did suppose the schoolmen, new and old, to admit the continuity of matter throughout chemical and physical changes. I asked how they could know this, except as a corollary from observed quantitative equivalence of the phenomenon of weight; and I argued that, as similar quantitative equivalence is found in motion, after one body has struck and moved another, it should follow no less logically that the motion is continuous. Is the continuity of matter denied? Is it known in any other way than by observation of the invariable continuity of equivalence of weight? Is there not similar quantitative equivalence in the case of motion? These questions remain to be answered.

Another argument of which I made use, drawn from what I deemed the acknowledged continuity of a ray of light after reflection or refraction, falls harmless off those who do not admit the continuity of light-rays. Are we to understand that this is the position taken up by the neo-scholastics ?

As for the distinction drawn between production of forms *de novo* and their eduction from the potentiality of matter, I fail to see how it affects the issue ; in any case the forms in question are new, and are produced. As, after change, those that pass away—let us use that term—are no longer actual (existing), but only possible (in potentiality of some kind), it seems to be almost, if not entirely, a question of terminology whether in this case you call the result annihilation or lapse into the potentiality of matter. Since, however, the schoolmen call it lapse, not annihilation, I withdraw the latter term. The corrected argument runs, therefore : No one can prove the absolute impossibility of the hypothesis of breach of continuity in a ray of light when reflected or refracted ; or of breach of continuity of any of the accidents that are supposed to continue numerically the same throughout modal change. And yet these things are regarded as continuous, by reason of some quantitative equivalence that is proved somehow. Since the same quantitative equivalence is found in the case of motion, why should not this be deemed continuous as well ?

To which Dr. Coffey's reply is (p. 161), that as 'all real predication about accidents must ultimately be referred to the substance in which these actually inhere,' motions, rays of light, and all other accidents whatsoever which subsist or have subsisted in more than one substance, must themselves be plural—that is, discontinuous.

Now, I have throughout refrained from the use of arguments drawn from theological sources, though many of them strike me with very great force indeed. Nor shall I yield here to what is strong temptation to break the rule ; further, at least, than to say that, on the principle here advanced by Dr. Coffey, I should not like to have to defend the

received doctrine of the numerical continuity of accidents in the Eucharist. He and the other readers of this article may think the matter out for themselves.

I am under the impression, moreover, that it is more in conformity with the best tradition of the school—that of the Thomists—to regard one accident, quantity, as contributing individuality to substance, rather than deriving from substance its own individuality.

To leave the question here, with these arguments taken merely from authority, would be, I feel, refusing to face the music; which must not be alleged against me. What, then, is the basis of Dr. Coffey's reply? That as the substances are many, the accidents must be so. But is there more than one substance? What if the ray or other motion were within the same one substance, not in two? Motion cannot either be produced or pass except on condition of contact between moved and mover; what, then, if the contact made the two one, for the instant of impact—while the motion passes? The question of the need and utility of contact will arise again.¹

¹ I have gone to some trouble to ascertain what is the best tradition of the school as regards continuity of transient action from agent to recipient or object; and, as a result, am inclined to think that, though you will find in the works of the schoolmen formal statements to the effect that there is no 'real passage or transfer of some entity from the agent to the Subject [what I have called the recipient or object], of its action' (Harper, *Metaphysics of the School*, iii., p. 269); nevertheless, in working out a theory of transient action, and especially in answering objections (where the real truth comes out unconsciously, under pressure), the best of the schoolmen suppose a real passage of action or motion which retains its numerical identity. Take these three statements from Father Harper's book: (1) 'Action and passion are materially one and the same motion; but in the former the motion is considered as a reality attaching to the agent, in the latter, as a reality attaching to the Subject' (p. 278). (2) 'The argument [against the possibility of action at a distance], based on this teaching of St. Thomas, may be thus formally stated: In order that one body may be able to act immediately upon another, the following conditions are absolutely necessary: (a) The motion, initiated by the agent as the *terminus a quo* and received in the Subject as the *terminus ad quem*, must be one and the same continuous motion; (b) The agent and Subject must be united, by meeting together in one and the same continuous motion; (c) The action, passion, motion, must be entitatively one and the same; (d) The term in the agent, whence proceeds the motion, must be united with the effect by means of the same continuous motion' (p. 280). (3) 'A body intervening between the agent-body and the Subject-body may be a purely passive medium, through which the Efficient

4. The fourth of my series of questions is of much more importance: whether anything does pass from agent to object—from the sun to the earth, or from powder to a bullet? What is the teaching of the neo-scholastics? To this question I have received but a halting reply. Perhaps I have been told (p. 162) nothing passes from cause to effect; perhaps it is merely a case of 'real dependence of effect upon cause, with the correlative power or influence of cause over effect, that constitutes the causal link between them.' 'The word Pass,' too, 'appeals to the imagination, but imagination-images do not explain things.' If the word Pass is to be suspected because it simplifies things so much by its appeal to the imagination, possibly Real dependence, Causative power, and Influence, may be liable to suspicion, for not making a like appeal—for being a trifle vague.

Are we, then, to take it as the neo-scholastic theory of causation that nothing passes—from sun to earth; from a sounding bell to the ear? Are we to face the modern scientific world with the following explanation of sound, light, and heat,—more simple than any theory of emission or vibration,—that the movement of the mercury in a

cause diffuses its energy continuously, and, in this wise, acts upon the distant subject' (p. 359).

If Dr. Coffey, or any other truth-loving student, will read carefully what Father Harper has written about the possibility of action at a distance (vol. iii., pp. 256-362), and especially his third argument (pp. 275-283), and the two Propositions CCLXXI and CCLXXII; I think he may be disposed to agree that the writer (Father Harper) really holds, notwithstanding his formal profession, already quoted, to the contrary, that action, or motion, does pass from agent to object without change of identity. Whatever may be said of the Scotists, who advocate the possibility of action at a distance, Aristotle himself, St. Thomas, and the Thomists, really believed in the passage of action-motion, without loss of numerical identity, from agent to object, and explained in this way whatever actions may seem at first to take effect on objects at a distance. From St. Thomas alone, no doubt, many passages may be quoted against the passage of motion; these texts, however, must be read in close connexion with others to the contrary, such as those which may be found in Harper (pp. 275-278); this, for instance: 'Since Action is in the agent and Passion in the Subject; that which is action and that which is passion cannot be numerically the same accident; since one and the same accident cannot exist in different Subjects. . . . But, forasmuch as the difference between them exists only in the terms,—that is to say, the agent and Subject,—and motion makes abstraction of both terms; consequently motion is considered as without such difference. For this reason it is said that the motion is one and the same' (2 D., xl., a. 4, 1^m).

thermometer has a real dependence on the sun as its cause ; and so of the effects of sound and the rest ? Wireless telegraphy is no longer wonderful ; the wonder is that people should ever have thought it necessary to use a wire. Thought transmission is at once intelligible ; for may not your thought have a real relation of causal dependence on mine, though we are millions of miles asunder ? If this is the neo-scholastic theory of these activities, had it not better be confined to the schools of metaphysics, in which—especially the non-Catholic schools—so many unscientific theories have been seriously propounded in these latter times ?

Even there, however, will you not have to distinguish at least three kinds of real dependence : of the conditioned, the occasioned, and the caused ? And is not one who may be accused of finding efficient causes where there are but occasions or conditions entitled to ask : How, then, am I to know one of the three from the others ? How do you distinguish them, you whom I suppose to make these charges ? Efficient causality is merely real dependence, you tell me ; but so are conditionality and occasionality (if I may use such terms, for I can find no better) each a form of real dependence. Which kind of dependence do you call efficient causality, and which the other two ? There is, to boot, such a thing as moral causality ; which likewise is dependence. You plead that you do not know the *quomodo* of these things. Do you, then, confess that you cannot distinguish between a cause and an occasion ? or that you distinguish without knowing how—the *quomodo*—by a kind of instinct or smell for such things ? And yet you know enough of the *quomodo* to say that there must be this thing you call dynamic factor or force.

Can it be, therefore, that in your anxiety to maintain the necessity for causation of a force that is merely imaginary, you give up what is truly necessary—the transit of something real ? And thus it is you, with your forces and mere dependences, that evacuate the notion of efficient causality.

Turning again to this dynamic factor and its mode or

condition of operation, you tell me (p. 166) that it is the powder that has the real potential energy to move a bullet: you know that much of the *quomodo*. Does your intellect, then, not compel you to believe that this energy of the powder can have no effect on the bullet till it passes over so as to reach the bullet? As long as the dynamic factor remains within the powder, subsisting in its substance, how can it act on the bullet, which is of necessity outside the substance of the powder? Is there, then, an intellectual necessity for conceiving your dynamic factor to pass beyond and out of the substance of the bullet in which it was at first sustained?

The difficulty increases when you come to attractive forces: how can a magnet attract a piece of iron, unless its dynamic factor passes out from it, gets behind the iron, and pushes this in; as a horse, to pull or 'attract' a cart, must get behind some part of it and push? The principle is universal, as far as we know pulls. You plead, of course, that it is unfair to expect you to explain the *quomodo* of repulsion, much less of attraction; and in the same breath you refuse to allow me to put in a similar plea. For what is it but refusal, when you tell me that your intellect can conceive no way in which these effects may be wrought by mere local motion—that your dynamic factor is intellectually indispensable? How is it proved to be indispensable unless for the reason that no one can explain how—*quomodo*—effects could be produced without it?

I have already referred to the need of contact for efficient causality between two bodies; what, then, is the need of contact? If, as you say, 'real dependence of effect on cause, with the correlative power or influence of cause over effect, may constitute the causal link between them,' might not all this be even though cause and effect were sundered as far as is the earth from the most distant star? Why not at once get into communication with Mars? To light the earth, do not the stars need to get into contact with it, mediately or immediately—to send something to the earth? If this is so, have you no suspicion that illumination means more than 'real dependence'—something

that, possibly, may really pass or be transmitted from star to earth? And perhaps continuity is intellectually indispensable for this.

You appeal to the working of the First Cause, in Whose creative action you find 'the perfect ideal of efficient causality;' though 'nothing passes there.' Do you, then, find there any dynamic factor? And if God, without having any force or dynamic factor, can be an efficient cause, how does it appear that He might not cause things without having motion or transmitting it from within Himself? I know, of course, what answer you would give to one who, in other circumstances, might put this objection to your theory of dynamic factors as being necessary for efficient causality; and I accept the answer, because it is the very same as I myself give to the argument you make use of against me.

Is it true, then, that 'the perfect ideal of efficient causality' is to be found in the creative action of God? And in what sense is it true, if at all? The question at issue, as I understand it, between the schoolmen and the moderns—the only question I have raised—is the nature of efficient causality in material things: whether it is dynamic or merely kinetic. The literal meaning of the terms Efficient cause and Efficient causality depends on the answer to this question; for it is from the creature—and, as I think, from the material as distinguished from the spiritual world—we get the idea which we express by the term Efficient cause, taken in its literal sense. We work first on matter; afterwards we transfer to God the idea thus formed, taking care to note that, as applied to Him, the term Cause has not at all the same meaning—is used only by way of analogy, and is permissible only when so used. Should I not, therefore, be justified in meeting your argument by saying that not only is the perfect ideal of efficient causality not involved in the creative action of God, but that in Him there is no such thing as the efficient causality which we find in creatures? Judging merely from the effects produced (if we may say so), one should be inclined to find their cause in God, just as if He were a

finite agent ; to find in Him, that is, actions, or motions, or dynamic factors, or whatever it may be that we find in causes which are finite. Intellect, however, steps in to say that there are no such things in God—not one of them all. Is, then, God an agent or efficient cause? No, most certainly, if you mean thereby to ask whether He is an agent or cause such as creatures are. And yet you, who make this reply as well as I, urge against me that the perfect ideal of the efficient causality of which there is so much discussion is to be found in God. When you yourself have answered the question whether the First Cause has any of the force or dynamic factor which you find in this idea of efficient causality in matter, and whether this reaches from Him (the powder) to the effect which He produces (the bullet), you will not, I hope, be very urgent to press me to say why there is no real passage of local motion from the same First Cause.

There are ever so many other points on which I should like to touch ; but this article has reached its limit. No one, I hope, will think that it is directed in any way specially against Dr. Coffey, or against any other person or group of persons ; it is directed against a theory, of which Dr. Coffey is as able, as I am sure he is as courteous and truth-loving, an advocate as any other,—a theory which I regard, for the reasons given, as in direct and irreconcilable opposition to one of the fundamental principles of modern physical science ; and which, if erroneous, cannot but damage the Catholic cause, to which it tries to hinge itself on. If I have intervened with these articles, it is not, I declare, because I want any victory for myself, but because I want the Catholic philosophy to be victorious along the line. No one, I am sure, gives me credit for this more freely and unreservedly than Dr. Coffey himself.

WALTER McDONALD.

MODERN SOCIALISM

SINCE the days of Münzer and Karlstadt Socialism had been slumbering in Germany. The 'Peasants' War' had proved a hindrance rather than a help to its progress. It was only in 1793 that it began to show its head again, when Fichte published his work on the French Revolution.¹ In this work the famous philosopher enunciated the principle that labour was the only juridical and natural foundation of property, and that it alone gives the individual a right to claim from society the necessities of existence. In another work on the foundation of natural right² he asserts that so sacred is the right of man to life and sustenance, that the individual who is deprived of the means of subsistence need respect the property of no man, as men generally have not respected in him his most sacred and fundamental right.

Starting from these principles Fichte demanded that the State should guarantee to every man the necessities of life or the portion of the common inheritance which is his due. How this may be done he explains in a sort of Utopian treatise in which the ideal to be attained and the method of attaining it are duly expounded.³ Before the advent of the State ruled by reason each individual did not get his due, whilst some appropriated more than their due. It will be the privilege of the ideal State to restore the balance. Having accomplished that great task it will prohibit all commerce and business transactions between individuals and outsiders or foreigners, and will retain in its own hands the acquisition of foreign commodities for the benefit of its own citizens, making sure that they shall be fairly divided. Such in outline is the proposal of Fichte. It has been remarked that the intelligence of philosophers

¹ *Beiträge zur Berichtigung des Urtheils über die Französische Revolution.*

² *Grundzüge des Naturrechts.* See also in this connexion *Socialismo e Cattolicismo*, by Conte Edoardo Soderini, pp. 32-35.

³ *Geschlossener Handelstaat.*

has sometimes been so highly developed as to exclude common sense. Perhaps we have an illustration of the *dictum* here.

A regular crop of dreamers, utopists, and idealists sprang up from the seed of Fichte. One of the earliest of these was Weitling, a Magdeburg tailor who despised his trade, and set up for being a poet and man of letters. He went to Paris, where socialist ideas were beginning to gain ground, abandoned the needle, and took to writing about the dignity of labour, for which he had in practice shown so little respect. He left Paris in 1835, and went to Switzerland, where he published his first work, *Humanity as it Is and as it Should Be*,¹ in which the communistic ideal is recommended to mankind. In Switzerland he founded a secret society called the 'Alliance of the Just,' through which he sought to raise an army of 20,000 brigands to terrify the *bourgeoisie* of Europe into a recognition of community of goods. Seeing that most of his adherents were tailors like himself, extreme in speech but sensitive to danger, it goes without saying that the project was not realized. Weitling, like many other reformers of society, sketched his ideal State. It appeared in a work called *Harmonia*, where rewards and enjoyments are distributed according to the amount of labour supplied, and everything in the shape of private property, state, government, distinction of classes, patriotism and nationality, is banned.

Students of the history of philosophy know how Hegel advanced on the idealism of Fichte, and how Feuerbach advanced on the transcendentalism of Hegel, making heaven and God mere subjective delusions, fantastic projections of man's own being into the external world. In adoring God man was, according to this theory, only adoring himself under another form. Feuerbach's brother, Frederick, laid down the fundamental lines along which socialism, under the ægis of Marx and Lassalle, was to travel. In his work *Religion of the Future* he says:—

Man alone is our God, our father, our judge, our redeemer,

¹ *Die Menschheit wie sie ist und sein soll.*

our true home, our law and rule, the alpha and omega of our political, moral, public, and domestic life and work. There is no salvation but by man.

Mr. Rae has admirably summed up the general drift of this manual, which the early modern socialists of Germany looked upon as the authentic philosophical storehouse of their principles:—

The cardinal articles of the faith are [he says] that human nature is holy, that the impulse to pleasure is holy, that everything which gratifies it is holy, that every man is destined and entitled to be happy, and for the attainment of this end has the right to claim the greatest possible assistance from others, and the duty to afford the same to them in turn.¹

It proclaims

that the senses are the sole sources of real knowledge, that the body is not only part of man's being but its totality and essence, and that in short man is what he eats, *Der Meuch ist was er isst*. Man therefore had no other God before man, and the promotion of man's happiness and culture in this earthly life—which was his only life—was the sole natural object of his political or religious interest.

These principles are developed in Frederick Feuerbach's *Religion of the Future*, but they had been already shadowed forth in the work of Ludwig, his more famous brother, *The Essence of Christianity*. This was held in high repute in all the early meetings of the socialists. One of the most active organizers of the fraternity in pre-Marxian days was W. Marr, who tells us that the *Essence of Christianity* was his constant companion. In a work on *Secret Societies in Switzerland*, this same Marr enlightens us as follows:—

The idea of God is the keystone of a perverted civilization. It must be destroyed. The true root of liberty, of equality, of culture, is atheism. Nothing must restrain the spontaneity of the human mind.

From this forward socialistic principles become more concise, defined, and specific. Hitherto they had been,

¹ John Rae, *Contemporary Socialism*, p. 133.

in Germany as in France, founded on vague shadows and propounded in rhetorical phrases which it was not easy to grapple with, and could be denied as easily as they were asserted. The first to come to closer quarters with the question in Germany was Charles Winkelblech, better known by his pseudonym of 'Carlo Marlo.' In his work on the *Organization of Labour and System of Universal Economy*¹ he describes the sufferings of the labouring classes and the callous tyranny of capitalists with great effect. The evils that he witnesses are not, he thinks, in the nature of things, but are due to human laws and institutions which it is in our power to modify and reconstruct. Every man has an equal right to property—a right, that is, not only to acquire it, but a right to the opportunity for acquiring it. Men are born owners *de jure* to become owners *de facto*. As God created them persons and not things He gave them an equal right to all that is requisite for the full development of their personality. Property being indispensable for this development, the right to it is derived from God, the author of our nature. Population should be allowed to increase only in proportion as means of subsistence can be supplied it. Whilst not condemning property in the wholesale fashion adopted later on, he suggested that the most suitable and beneficial form of property was that in which the instruments of production would become the collective property of associations and the means of enjoyment would remain the property of the individual. Every man's house should be his castle, with all its belongings, but beyond that he should have no other immovable property. He would give to the State power to bring about the ideal gradually, as circumstances might allow.

But perhaps more important even at this stage than Winkelblech was Rodbertus-Jagetzow, son of a Greifswald professor, who had studied law at Göttingen, practised as a lawyer in various places, bought an estate in Pomerania, and devoted his later life to economic and other studies.

¹ *Untersuchungen über die Organisation der Arbeit oder System der Welt-Oekonomie.*

Rodbertus was not an agitator, but a calm and thoughtful philosopher. He took a moderate part in the politics of his time, and after the Revolution of 1848 was offered a place in the Prussian government, and acted for a brief span as minister of education and worship. On his retirement he wrote a series of letters on the social question to the economist von Kirchmann,¹ in which his whole system is condensed. Communism, he believes, is the ideal towards which men are tending. Events are leading to it of their own accord. It is useless to try to hasten them, for it will take centuries to effect the transformation which is in process of growth before our eyes. According as labour becomes more productive, and its value to the capitalist increases owing to the mechanical contrivances through which it acts, its remuneration tends to decrease. The State should endeavour to neutralize that tendency. It can only do so by limiting the sphere of private property and safeguarding the rights of labour. The product of labour should be determined by the time spent in producing it; for labour is the measure of value and time is the measure of labour. The workman, then, should be at liberty to put into a credit bank the product of his toil, and receive in return a note entitling him to get the value of his work in other goods at any shop or trading-house. Thus the condition of well-being of every individual will correspond to the part he will have taken in the general production. This was one of many contrivances suggested to overcome the prejudices and fallacies which our money system is supposed to have implanted in our brain.

Such were the leading spirits in the modern socialistic movement in Germany, in its earlier phases. It theorized a good deal, and much on the same lines as the early French socialists, but, unlike these, it avoided practical experiments. Weitling, indeed, made his way to America; but his efforts to establish the millennium on the other side was mainly confined to journalism. There now came upon the scene a man who has left his mark deeply impressed upon the

¹ Collected and published under the title *Zur Beleuchtung der sozialen Frage*.

socialist movement, gave it somewhat of a scientific shape, rescued it from the hands of incompetent expounders, and expended in its propagation and defence fine powers of mind, great learning, and wide culture. So much at least may be said without prejudice to our judgment on the theory itself of the able and indefatigable author of modern, scientific socialism,

KARL MARX

Beyond all question Karl Marx is the ablest dialectician, the most skilful pleader, the most genuinely philosophic reasoner that has ever endeavoured to reason mankind into the mysteries of socialism. It is impossible not to admire his versatility, his powers of grouping facts and pressing them into his service, and his apparent conviction that he was rendering to his fellow-men the greatest service that could be done them by explaining and promoting his world-curing system. Marx was the product of his time and of his country; and whatever there was of evil in his system or his methods must not be traced to a personal nature devoid of noble instincts and qualities so much as to the influences that were brought to bear upon it in early life.

Karl Marx was born at Treves, in the year 1818. His parents were Jews; but when he had reached the age of six his family conformed to the Christian faith. Brought up in favourable surroundings, the young man was sent in due time to the Universities of Bonn and Berlin, where he studied law to please his father, and history and philosophy to please himself. Hegel was then the rage in University circles. Young Marx naturally came under his influence, and, surpassing his master in the rashness of his speculations, joined the school of Feuerbach, taking all the materialist consequences involved in such a step. In 1841 he finished his studies, and took his doctor's degree with a dissertation on 'The Philosophy of Epicurus.' He had at first thought of seeking an academical post at the University of Bonn, but the attitude of the Prussian government towards the Universities in those days deterred him. He therefore

turned to journalism, joined the staff of the *Rhenish Gazette* at Cologne, and married the sister of a Prussian Minister of State, von Westphalen.

Soon after his marriage Marx removed to Paris, where he made the acquaintance of his countryman Heine, of Proudhon, with whom he often spent nights in discussing economic problems, and of Frederick Engels, with whom he was destined to be so closely associated later on. Engels was the son of a manufacturer at Barmen. He had gone to England on his father's business, and resided for some time at Manchester. He and Marx were at once drawn to one another by their community of views; and both proceeded to indoctrinate as many of their countrymen as they could get hold of in the French capital. The result of their energy soon became perceptible in Germany, and the Prussian government asked M. Guizot to expel the disturbers from France. This was done. Marx first took refuge in Brussels, and there published his *Misère de la Philosophie*, a sharp criticism of Proudhon's *Philosophie de la Misère*. He soon afterwards returned to Germany, where, during the revolutionary period of 1848, he collaborated in the work of the *New Rhenish Gazette*. In 1849 he settled in London, where he was surrounded by admirers, devoting the remainder of his life to the elaboration of his economic principles and to the revolutionary propaganda he regarded as essential to their realization. We need not trouble ourselves with the minor works produced by the great socialist leader at this period. There is but one work of Marx that really matters, and that is his work on 'Capital'. In all socialist circles *Das Kapital* is looked upon as a sort of Bible; and though many modern socialists refuse to follow all its reasonings and accept its dogmas, they none the less pay it a sort of tribute-worship, as the first serious treatment of the question in all its fundamental bearings in a philosophical and scientific spirit. The work is beyond all question the production of a great mind, and bears the impress of genius in more features than one: but it is hopelessly defective in logical reasoning, elaborate though the apparatus of the process may appear in its pages, and so

much the outcome of a mind swayed by prejudice that one can accept its statements regarding facts only with the greatest diffidence and sense of insecurity. Its conclusions and methods of reasoning one can scarcely accept in any one particular. What are the main contentions of *Das Kapital*?

It starts with definitions and explanations of *commodity*, *value*, *use value*, *exchange value*, *equivalent value*, and *surplus value*, and then formulates the principle that labour is the only standard and test of economic value; that, in other words, the value of anything is to be measured and judged by the amount of labour spent on it, and that an hour of unskilled labour should be taken as the unit. This principle has in the main been adopted from Adam Smith and David Ricardo. This is how Ricardo formulates the theory in his classical work¹:—

The value of a commodity, or the quantity of any other commodity for which it will exchange, depends on the relative quantity of labour which is necessary for its production, and not on the greater or less compensation which is paid for that labour.

One unit of skilled labour Marx would regard as the equivalent of several units of ordinary, unskilled labour. A coat takes so many units of labour to produce. The price that is paid for it would purchase double the units of labour expended on it at the current rate of wages. Half the price, therefore, is *surplus value*. This should, by right, go to the labourer or labourers who have had any hand, proximate or remote, in producing the article. Instead of that it goes into the hands of the capitalist, who has no right to it. It is confiscation, plunder, robbery. It is the accumulation of this *surplus value* in the hands of a few that causes all the misery, moral and physical, that exists in our day. The tyranny of the capitalist is not confined to men alone, but extends to women and children, who are sweated in factories and workshops, whilst the greedy slave-

¹ David Ricardo, *Principles of Political Economy and Taxation*, chap. i., p. 5.

master battens on the fruits of their labour, on the property which is theirs by right.

As for machinery, instead of helping the labourer, as it should, it accumulates and condenses the forces that work against him. For here labour is converted into an automaton. As the instrument of labour it confronts the labourer, during the labour process, in the shape of capital, of dead labour that dominates and pumps dry living labour power. The instrument of labour, when it takes the form of a machine, immediately becomes a competitor of the workman himself. The expansion of capital by means of machinery is thenceforward proportional to the number of work-people whose means of livelihood have been destroyed by that machinery. The remedy is not to destroy machinery, but to restore possession of it to him who is its real owner, namely, the man who works it, or the body of men whose labour is represented in it.

Within the capitalist system all methods for raising the social productiveness of labour are brought about at the cost of the individual labourer; all means for the development of production transform themselves into means of domination over, and exploitation of, the producers; they mutilate the labourer into the fragment of a man, degrade him to the level of the appendage of a machine, destroy every remnant of charm in his work, and turn it into a hated toil; they estrange from him the intellectual potentialities of the labour process in the same proportion as science is incorporated in it as an independent power; they distort the conditions under which he works, subject him during the labour process to a despotism the more hateful for its meanness; they transform his life-time into working-time, and drag his wife and child beneath the wheels of the Juggernaut of capital. But all methods for the production of *surplus value* are at the same time methods of accumulation, and every extension of accumulation becomes again a method for the development of these methods. It follows, therefore, that in proportion as capital accumulates the lot of the labourer, be his payment high or low, must grow worse. The law, finally, that always equilibrates the relative surplus population, or industrial reserve army, to the extent and energy of accumulation, this law rivets the labourer to capital more

firmly than the wedges of Vulcan did Prometheus to the rock. It establishes an accumulation of misery corresponding with accumulation of capital. Accumulation of wealth at one pole is, therefore, at the same time, accumulation of misery, agony of toil, slavery, ignorance, brutality, mental degradation, at the opposite pole, i.e., on the side of the class that produces its own product in the form of capital.¹

With great ability the author sets out tables of statistics and cites fact upon fact in the industrial life of England and Ireland to confirm his judgment. It is not with the facts I have any fault to find here but with the application of them. They give undoubtedly a certain colour to his theory, but fail utterly to establish it.

It is not possible for anyone who knows what the condition of things in Ireland was twenty-five or thirty years ago to ignore the certainty that the work of Karl Marx turned the searchlight of Europe on the political and social administration of this country, and pointed out to what ruthless and inhuman extremes capital was prepared to go in its war upon individuals. Here was capital run riot and labour flouted and insulted as nowhere else. Here was the fire put out, the roof-tree shattered, the household gods flung upon the dust heap, whilst the soldiers of capital put the seal upon their own degradation by taking a hand in the extermination of their race and kindred. The people were driven out of Ireland in order to turn its fertile fields into sheep-walks and cattle-pastures for the English capitalist. But,

Like all good things in this bad world this profitable method has its drawbacks. With the accumulation of rents in Ireland the accumulation of the Irish in America keeps pace. The Irishman, banished by sheep and ox, reappears on the other side of the ocean as a Fenian, and, face to face with the old queen of the seas, rises, threatening and more threatening, the young giant Republic :—

‘Acerba fata Romanos agunt
Scelusque fraternae necis.’²

This was quite what Marx desired ; for he was glad to

¹ *Capital*, pp. 660, 661.

² *Ibid.*, pp. 734, 735.

see the material law of things—the only law in which he believed—realized in a sort of microcosm, so that in one lifetime Hegel's *thesis*, *antithesis*, and *synthesis* would be exemplified in the moral order before the world. This fundamental theory of the grain of corn (thesis), its destruction (antithesis), and multiplication from its own ruins (synthesis) can be read through all the theorizing of the socialist philosopher; whilst above and beyond this and all other theories and speculations is the material conception of history in its relation to the origin and causes of things. Before, however, I come to deal with this particular phase of the doctrine of Marx, I have a word to say about the methods employed in *Das Kapital*, and the value of the general arguments embodied in it.

First of all, then, the method employed is wanting in clearness and precision. It deals too largely in abstract phrases and vague terms. Intended evidently to influence a class of readers that is fond of theorizing, but has not the mental equipment to distinguish sophistry from sound argument, we meet with such expressions as 'the quantitative determination of relative and equivalent values'; we are told that *use values* are 'combinations of special productive activities,' whilst *values* are 'mere homogeneous congelations of indifferentiated labour.'¹ The observation of John Rae as to his style of argument seems to me fully justified:—

He overloads with analysis [says Rae²] secondary points which are clear enough without it, and assumes without analysis primary positions which it is most essential for him to make plain.

Apart from questions of style and method the greatest error Marx has fallen into is that manual labour, estimated in terms of time, is the sole source and measure of economic value or of wealth. This is fundamental. It takes no account of mental endowments guiding and directing the hands.³ It makes no allowance for the natural qualities of

¹ *Capital*, p. 12.

² *Contemporary Socialism*, p. 155.

³ See *A Critical Examination of Socialism*, by W. H. Mallock, pp. 9-31.

the materials worked upon. It ignores the fact that there are numerous objects on which exactly the same amount of labour is spent which yet differ immensely in value. It has no place for energy, foresight, thrift.

Professor Flint is scarcely too severe on this aspect of the work :—

Capital [he says¹] is charged with a worse fault than indolence. It is denounced as not only a sluggard but a thief. It is said to be born in theft and kept alive by incessant theft ; to be all stolen from labour, and to grow only by constantly stealing from it.

This is the thesis on the proof of which Karl Marx concentrated the energies of his treatise on Capital. By the acceptance of some unguarded statements of Adam Smith, by misconceptions of Ricardo's meaning, by sophisms borrowed from the copious store of Proudhon, by erroneous definitions of value and price, by excluding utility from or including it in his estimate of *value*, just as it suited his purpose, by unwarranted assumptions regarding the functions of labour, and by numerous verbal and logical juggleries, he elaborated a pretended demonstration. . . . The greater number of those who have accepted its conclusion have, owing to their ignorance of economics, necessarily received it merely or chiefly on authority.

And further on he says :—

If this doctrine is correct all capitalists are thieves, and Marx often energetically denounces them as such. In one of the prefaces to his chief work, however, he has tempered his reproaches by the statement that as he considers economic evolution to be simply 'a process of natural history,' he does not hold capitalists to be individually responsible, but merely regards them as 'the personification of economic categories, the embodiments of class-interests and class-relations.' This only amounts to saying that although capitalists do live by theft, we must, in condemning them, remember that they are not moral agents. Schaeffle attempts to improve on it by arguing that although the capitalist must be *objectively* a thief, he may be *subjectively* a most respectable man, and that though he lives by stealing he is not even to be expected to cease from stealing to the utmost of his power, because if he did not abstract

¹ Robert Flint, *Socialism*, p. 113.

as much as possible from the earnings of the workmen and increase his own wealth indefinitely, he would fall out of the running. It is a pity that after so remarkable an application of the terms *objective* and *subjective* Dr. Schaeffle should not have succeeded in reaching a more plausible conclusion than that capitalists are to be excused for stealing because they could not otherwise get the plunder. Might not all the thieves in prison be declared *subjectively* honest on the same ground? If the doctrine of Marx as to capital is correct; if the profit of capital is entirely the result of the exploitation of labour; if capitalism is a system of robbery, there is no need of any apology for calling capitalists thieves; and no possible justification of any man who knows what capital is living on its gains. All who live on profits, rents, or interests are thieves if Marx's doctrine is true, and they are conscious thieves if they believe it to be true.

Nothing indeed could be more opposed to the facts of life and actuality than the dogmatic principle affirmed by Marx that as capital grows strong labour grows weak, that as the wealth of the capitalist accumulates the poverty of the labourer increases. It is, as a matter of fact, in those countries where capital has increased on the greatest scale that labour and democracy have made the greatest advance and that material comfort has become most common and widespread. Wages have, as a rule, kept pace with large gains, whilst education and civil prerogatives have become the possession of the poor as well as of the rich. Take away the incentive to labour which its full reward implies and you destroy the very law of nature on which Marx seeks to found his whole system.

Having made a very close analysis and criticism of the system, Professor Flint concludes:—

We may consider ourselves entitled to reject *in toto* that portion of the teaching of Marx in 'Capital' which claims to be theory or science. It fulfils none of its promises, justifies none of its pretensions, and is, indeed, regarded from a scientific point of view, the greatest failure which can be found in the whole history of economics. No man with an intellect so vigorous, and who had read and thought so much on economic subjects, has erred so completely, so extravagantly, as to the fundamental principles and laws of economic science. The

only discovery he has made is that of 'a mare's nest.' His pretended demonstration is not a logical chain of established truths, but a rope of metaphysical cobwebs thrown around arbitrary suppositions.¹

But more important from the religious point of view than any of these economic defects is the fundamental principle of atheistic materialism that underlies the whole system of the famous socialist philosopher. Marx was a professed atheist and made no secret and no qualification of his atheism. He accepted in its fullest sense Feuerbach's interpretation of Hegel and Engels' interpretation of Feuerbach.² This is the system of materialistic monism in its crudest form. There is, it holds, and can be, no dualism of spirit and matter. There is nothing beyond nature and man. This material universe evolves itself perpetually, and all that is in it is in a state of perpetual *becoming*. Laws, states, civilizations, empires, follow the inevitable march of their destiny as surely as the grain of corn or the mustard-seed. There is no personal God, no Creator, no Providence, no spiritual and immortal soul. 'Life is the mode of being of the albuminoids.'³ 'His conception of the world,' says Kirkup, a by no means unfriendly critic, 'is frank and avowed materialism.'⁴ It is said that atheism is not an essential feature of the socialist creed, and that there are socialists who believe in God. It is certain, however, that all the great leaders and thinkers in the socialist school have been atheists and materialists, and that it is no injustice to the school to say of it that on the whole it is as atheistic and as materialistic as was its scientific founder and prophet, Marx himself. Atheism and materialism penetrate it through and through, and shed a lurid light on every article and feature of its creed. They are as characteristic of the individuals who represent it in politics and in social action as of the prophets and law-givers who have inspired it and given it shape and life.

¹ Robert Flint, *Socialism*, p. 134.

² See Dühring's *Umwälzung der Wissenschaft*.

³ Cathrein's *Socialism* (translated by Gettelmann), pp. 120, 121.

⁴ *History of Socialism*, p. 151.

What Catholics can have to do with such a mass of falsehood and heathenism passes comprehension. It is not the few blinded Catholics who have been drawn into the school that can make socialism what they wish it to be. It is what it is in spite of them; and, if they disregard the warning voice that tells them not to play with eddies and whirls in its creeks and inlets, the probabilities are that they will be swept out into a current which they will be powerless to resist.

During his sojourn in London Marx plotted and planned and organized as well as studied. His work, however, was not entirely destructive. In 1847 he had come over to a congress of *Communists* when he and Engels drafted the 'Manifesto of the Communist Party,' in which the practical programme held in view was outlined and sketched. This involved the expropriation of landlords and proprietors of all kinds without compensation; the application of rent to State expenditure; the abolition of inheritance; centralization of credit in the hands of the State by means of a national bank with State capital and exclusive monopoly; the nationalization of railways and of all means of transport; the institution of national factories and national industries; compulsory labour for all equally, education universal, godless, and free.

The communists [they said] do not seek to conceal their views and aims. They declare openly that their purposes can only be obtained by a violent overthrow of all existing arrangements of society. Let the ruling classes tremble at a communistic revolution. The proletariat have nothing to lose in it but their chains, and they have a world to win. Proletarians of all countries unite.

It was in response to this call that the 'International Association of Workmen' was formed in 1864. Marx was not averse to the existence of a revolutionary wing in the army of the proletariat, to fomentors of disturbance, sedition, and anarchy. In order to build up you must first pull down. Hence, Bakunin, the sinister Russian revolutionist, was allowed to co-operate and even collaborate with the

recognized head of the whole movement. As such Marx lived and laboured for many years in London. He died on the 14th of March, 1883. It is but bare justice to him to say that he was a strenuous and mighty worker in the cause which he embraced, and that in spite of seriously erroneous and pernicious opinions, for which he may not have been altogether responsible, he was endowed with great natural qualities and many noble and generous instincts. It is certain that had he applied his great talents to his own advancement he could easily have reached a great position either in professional or mercantile life or in the service of the State.

THE INTERNATIONAL

The Exhibition of 1862 brought a great concourse of foreigners to London, and amongst them a great number of artisans and workmen. It was an opportunity for organizing concerted action in their own interests of which they readily availed. It was also the opportunity for which Marx and those who shared his views had been anxiously waiting. As a result of the preliminary arrangements then made, a great meeting of labour representatives from various European countries assembled in St. Martin's Hall, in London, in the year 1864. Marx was there, and so was Mazzini, and many other prominent conspirators and philosophers representing the revolutionary labour elements of their respective countries. Marx by his calmness and force of character acquired an easy ascendancy over the assembly, and, after a contest with Mazzini, was selected to draft the statutes of the international organization then and there founded, as well as the address or appeal to the labourers and their friends throughout the world. The address sketched in brief but forcible terms the objects of the association : the abolition of wages, the emancipation of labour, the deliverance of the working-classes from the bondage of centuries, and concluded with the call of 1847 : 'Proletarians of all countries unite.' According to the articles of association a yearly congress was to be held in some one of the large cities of Europe or America for the purpose of advancing

the cause of labour. Some difficulty was experienced in carrying out this part of the programme ; but congresses were held at Geneva in 1866, at Lausanne in 1867, at Brussels in 1868, at Basle in 1869. The Franco-Prussian War of 1870, and the work of the Paris Commune in 1871, disturbed the organization of these gatherings ; but they were resumed in 1872, when the delegates assembled at The Hague. All these conferences were dominated by Marx and his theories, and resolutions were passed denouncing the robbery of the working-classes, and calling for the collective possession of property in each State.

Yet all was not harmony amongst the fraternity. At the congress of The Hague, differences came to a head. It was thought by the anarchist and revolutionary section, which worked under the influence of Bakunin, that the centralized organization of their body was modelled too closely on that of the State, or of the form of society they aimed at destroying, that an agglomeration of local societies, with nothing more than the bond of brotherhood uniting them, would be more in harmony with the ideals they were holding up to the world. Marx, on the other hand, thought that, until the present order of things was abolished, the central authority of the association could not be too strong. He had the majority on his side ; but the dissidents were irreconcilable. They seceded, and formed an organization of their own.¹ It was from them and from their organization that the later anarchist movement sprang. Marx indeed always believed in the necessity of an advanced wing to create confusion, alarm, and terror, in order that the road to his own *Utopia* should be made short and smooth. The two wings held a joint congress in Geneva in 1874. This was the last congress of the 'International,' the name by which the 'International Association of Workmen' came to be generally known : and it is from it that arose the organization of the 'International Socialist Congresses,' which now represent not only the socialist workmen, but socialists of all grades, whether workmen, journalists, philosophers, or idlers, in Europe and America.

¹ See *Der Emancipationskampf des vierten Standes*, by Rudolf Meyer.

The tone of the new series of congresses was not very different from that of the old. Shocking blasphemies against God and insults to everything sacred marked the progress of the original association. The congress of Ghent of the year 1877, the first of the new order, surpassed in wickedness, in coarse and abominable blasphemy, anything that had preceded it. So cynical and outrageous was the language used on this occasion that some of the delegates were frightened and left the hall. I could not reproduce the speeches: but the following sentiment will give a clue to their character:—

Let them keep their heaven to themselves [cried one delegate]; we do not want it. What we want is hell with all the voluptuous pleasures that precede it. We leave heaven to the God of the Papists and His infamous saints.¹

At all the subsequent international meetings of the delegates a similar tone prevailed. No doubt in the official resolutions and programme of the session many useful reforms were suggested regarding women and children employed in factories, night-work, excessive hours, weekly rest, and so forth; but whenever religion or education was touched upon the tone of the speeches was bitterly and often violently hostile to the Church and Christianity. Indeed this feature of the congresses became so marked that it was evident it served as a danger-signal to vast numbers outside. In order, ostensibly, to counteract that impression, the congress of Erfurt, held in 1891, declared religion to be a *private affair*; but it was evident that its real object in making that declaration was not to show any toleration to religion, but to advance its programme of destruction by the abolition of any State recognition or endowment of religion. For immediately after the declaration 'Religion is to be declared a private concern' come the words: 'The use of public funds for ecclesiastical and religious purposes is to be abolished.' But at Erfurt, as at Gotha and Zurich and Paris, and every other city in

¹ Ghent, *Bien Public*, September 13, 1877. See also *La Socialisme Contemporain*, by the Abbé Winterer, p. 78.

which the congress has been held, ' the complete secularization of schools ' has had a foremost place in the programme. Many delegates complained at these assemblies of the preponderating place occupied in them by Germans of the school of Karl Marx. The influential German delegates Bebel and Liebknecht always supported Marx and his views. Bakunin, who favoured violent revolutionary methods, had, on the other hand, a considerable following. In Germany itself, Lassalle, Kautsky, and others, whilst accepting the orthodox programme deviated from it in several directions. But the influence of Lassalle on the whole movement has been so great that I must reserve what I have to say of him, his fellow-labourers, and rivals, for another paper. And whilst the general argument of Marx against capital falls to the ground, as indeed to some extent he himself admitted in the third volume of his work, published after his death, I hope to show that capital may and sometimes does become a scourge, that when accumulated in great and overwhelming possession in the hands of a few or of an individual, and particularly when divorced from religion or indifferent to the duties that religion imposes, it may become an instrument of oppression as unjust, as tyrannical, and as cruel as any despotism.

J. F. HOGAN, D.D.

AD S. PATRICIUM

(17TH MARCH)

míceál ó lonḡáin, cct., do pádrais naomhṫa.

Δ πάδραις Δ ἀπο-ἀφῃταῖς εἰρεανν οἴξε
 Δτά 1 ἡγάρινοεαρ λεο' ἡάιγιτιρ 'r 1 ἡεῖμ ἡο μόρ,
 Δάιλ οομ na ἡπάρα ó λαεξ na h-όίξε
 le n-a ḡraḡuim oul ro' láṫair ḡo ḡáoḡar ḡóḡá.¹

I

Nos tibi laudes, redeunte festo,
 Nate Conchessa, canimus, Patrici :
 Nostris intendas precibus, piasque
 Accipe voces.

II

Olim dum servus refugis pericla
 Quae te custodem gregis attigere,
 Ecce, mirandum, resonat misella
 Vox animarum.

III

' Huc puer rursus venias precamur,
 Atra circumstat miseros malorum
 Nos cohors,—cito venias, tuosque
 Eripe morti.'

IV

Audis, nec sanctus negligis juvare !
 Novit Germanus vigilis labores,
 Vidit Martinus, stupuitque tantam
 Vim studiorum.

V

Fortiter tu tum, pereunte gente
 Inscia veri, pater adfuisti :
 Oh ! quot aerumnas adiisti sanctus,
 Quanta pericla !

¹ Murphy MSS., vol. iv., pp. 319, 320.

VI

Tum tot annorum spatio per orbem
Tandem confecto venit huc ad oras,
Vim docet veri, queat ut beata
Regna aperire.

VII

Nec diu mentes latuit serena
Lux veri, mox et patuit per urbes :
Rex, juxta pauper, senior, puella
Lumen adorant.

VIII

Quid mirum ? Tot nam voluit Redemptor
Insulam nostram decorare Sanctis
Ut frui possent meritis Patrici
Extera regna.

IX

Salve, ter salve, Pater, hodierno
Liberis festo petit ecce vatis
Caris ut prisca pietate Iernae
Semper abundant.

X

Nunc belli pulsus tenebris iniqui
Paci post longos merita labores
Gens demum paulum vacat, oh ! Patrici
Adspice et adsis.

Ἐσπώο Ὁ Νυαλλάιν.

Notes and Queries

CANON LAW

ATTENDANCE AT GAELIC LEAGUE PLAYS

REV. DEAR SIR,—I should be grateful for a reply to the following question arising out of the Statutes of the Synod of Maynooth, 1900, Chap. xxi. No. 180. Does this paragraph 180 forbid all priests on the Irish Mission from attending plays, e.g., 'The Eloquent Dempsey,' got up by branches of the Gaelic League, and performed in schools or temperance halls to which a charge is made for admission? I find that priests do frequently attend these performances where a charge is made at the doors.—Yours faithfully,

INQUIRER.

The paragraph to which reference is made runs as follows: 'A theatrorum quorumcumque publicorum spectaculis . . . (clerici) prorsus abstineant.'

In interpreting laws of any kind there are a few general principles that all canonists admit. One is that a law should be explained as far as possible in accordance with the intention of the lawgiver, whether the intention be directly expressed or merely implied by the context. Another is, that when the words employed are susceptible of various meanings they should be understood in the sense that custom has sanctioned. Now, though some of the terms employed in the paragraph quoted are in themselves vague, they have come, by common usage, to have a fairly well-defined meaning. And, though the decree, absolutely speaking, is capable of widely different interpretations, there are some fairly obvious indications of the legislators' meaning that limit the field of controversy considerably.

'Spectaculum,' for instance, might be employed to mean any 'show' or 'display': in a subsequent portion of the paragraph in question it is, as a matter of fact, applied to circus entertainments; still, when employed, as here, in

connexion with theatres, it has come, by common agreement, to mean something in the nature of a 'stage-play' or 'dramatic exhibition,' operatic performances included. It would follow at once, therefore, that a concert, even though held in a public licensed theatre, remains unaffected by the prohibition.

As to the meaning of 'theatre' itself, had the word 'quorumcumque' ('of whatever kind') not been added, we might have reasonable grounds for maintaining that it should be taken in its narrowest sense, and that therefore priests were merely forbidden to attend dramatic performances in theatres strictly so called and registered under the name. The addition of 'quorumcumque' makes that interpretation improbable. There would be no force in the word were the prohibition restricted to registered theatres. Hence we are driven to the conclusion that the intention of the legislators was to prohibit to priests, under pain of censure, attendance at any performance that could reasonably, according to the current and accepted use of language, be described as a 'theatre play.'

What, then, constitutes a 'theatre play'? In the first place, any play (and by 'play' we mean any 'dramatic exhibition') performed in a registered theatre to which the public have access, whether by a professional company or by a body of amateurs would, we feel sure, be classified by the ordinary man in this country under that title. A full-dress rehearsal would most probably not fall under the law, because the theatre, for the time being, could hardly be described as 'public.' We have heard it objected in favour of an amateur performance in a registered theatre that such a play would be a '*spectaculum in theatro*' rather than a '*theatri spectaculum*'; that it is possible to conceive a play produced *in* a theatre by a body of amateurs that would not, strictly speaking, be a 'theatre play,' just as it is possible to conceive a debate by externs in the House of Commons that nobody would think of describing as a House of Commons debate. The parallel is more specious than convincing. To the public it matters little whether the company be professional or not. The style of

the performance is pretty much the same, and its purpose and value not appreciably different. The same public, however, would entertain very different ideas as to the relative importance of the mythical debate and a strict Parliamentary discussion. In the latter case the difference is one of kind : in the former merely accidental.

But, guided again by the general sense of the community, it is not merely the place, we think, that determines the nature of the performance : the character of the company must be taken into account as well. When a professional dramatic company goes on tour, its public performances are regarded by people generally as ' theatre plays,' nor do priests, so far as we know, consider themselves free, in face of the statute, to attend these entertainments, no matter where they take place. The connexion of these companies with theatres and theatrical life in the strict sense of the word is too close to be broken off by a mere change of scene. As any public dramatic performance in a theatre becomes a ' theatre play ' owing to the place of production, so does any public dramatic performance given by a professional company anywhere become a ' theatre play ' owing to the character of the persons concerned. In other words, the fact that a play is produced by a purely professional company is sufficient to transform the school or hall or other place of exhibition into a theatre ' of some kind ' for the time being.

This extension of the meaning of ' theatre ' is, to our mind, clearly required by the context. Should it be understood even in a wider sense so as to embrace all public dramatic performances, though neither by a professional company nor in a registered theatre ? We do not think so. They are not ' theatre plays ' in the ordinary accepted meaning of the term. Of course, absolutely speaking, they might be described as such. But we must remember that, in dealing with laws that impose restrictions on personal liberty, the principle to be followed is the one embodied in the maxim *odia sunt restringenda*. In canonical language, liberty is in possession, and if law is to take its place there must be no reasonable doubt about its claim. It is pre-

sumed that a superior does not wish to urge his law except in so far as he has made his mind clear : or, in other words, that there is no obligation when, in view of all the circumstances, there are reasonable grounds for denying that a particular class of case is covered by the words he uses. When all due allowances have been made for the intention of the legislator as implied in the context, no restriction is to be imposed beyond such as the words understood in their strict sense necessitate.

In harmony with that principle, we do not believe that the cases mentioned by our correspondent fall under the law. They may occasionally approach very near the border line. But so long as the company is not a professional one, and the scene merely a school or temperance hall, we do not think, even though a charge is made at the doors, that the entertainments can fairly be described as ‘*theatrorum quorumcumque publicorum spectacula*,’ or that, so far as this particular statute is concerned, priests are, strictly speaking, bound not to attend.

**WERE THOSE WHO FIRST INTRODUCED A CUSTOM THAT
HAS ABROGATED A LAW NECESSARILY GUILTY OF SIN?**

REV. DEAR SIR,—I have to appear at a conference in the near future, and discuss the question how far a custom may abrogate a law. I cannot find out whether such a custom implies sin on the part of those who first introduced it. What is the correct teaching?

M. D.

It is not surprising that our correspondent has been unable to form any definite conclusion, for the question is one on which canonists have never come to an agreement. In treatises on Canon Law we find various opinions expressed as to whether those who first introduced a custom that, in course of time, has abrogated a law must necessarily have acted *bona fide*, or necessarily *mala fide*, or whether, so far as the exempting force of the custom is concerned, it is a matter of absolute indifference how they acted. The answer will depend principally on the view we take of such a custom: whether, namely, we regard it as a form of

prescription, or apply to it the principles that guide writers in their treatment of a custom that imposes an obligation not previously existent.

Some, taking the former view, maintain that the introducers of the custom must have acted *bona fide*. According to them, not only does the custom not imply sin on the part of those who first acted against the law, but sin on their part would have been absolutely fatal to the custom, unless, of course, as in other cases of prescription, they or their successors became *bona fide* in course of time. Custom against a law is, they say, the same as prescription against the rights of an individual; therefore, as a thief can never acquire a prescriptive right to stolen property, neither can a community prescribe against a law if their violation of the law entails a mortal sin. Bargilliat, for instance, following Laymann, holds: 'sicuti ad omnem aliam praescriptionem, ita, etiam ad eam quae adversus legem tendit, bonam fidem requiri: sine qua impossibile est consuetudinem praescriptam inchoare, cum ea justa et rationabilis esse debeat.'¹ To the objection that offences against laws are very different from sins of injustice, and that the principle adopted would logically lead us to postulate a period of a hundred years as essential for the abrogation of Roman laws, they would answer that the parallel between custom and other forms of prescription is not quite exact: that there is merely an analogy: that the analogy, however, is sufficient to necessitate agreement in one fundamental condition at least, namely, absence of sin at the beginning.

The difference between custom and prescription is, however, so great that many theologians do not insist on the analogy. They maintain, therefore, that a custom may arise against a law, and finally abrogate it, even though the first violations of the law were sinful. De Lugo, e.g., though he regards custom as a 'quasi praescriptio,' writes:

Petes utrum ad praescribendum dicennio contra legem requiratur bona fides in iis qui consuetudinem introducunt. Affirmant Lessius cum . . . aliis; possessor enim malae fidei ullo

¹ *Jus. Can.*, t. ii., n. 110.

tempore non praescribit. Contrarium tamen videtur esse juxta sensum communem: alioquin vix unquam praescribi posset consuetudine contra legem ullam; nam fere impossibile est ut ipso initio, saltem si jam lex recepta fuit, consuetudo cum bona fide incipiat.¹

Others go still further, and hold that no custom can abrogate a law unless those who first introduced it acted *mala fide*. They deny that custom is prescription of any kind. It is agreed by all that a custom *praeter legem* cannot bind in conscience unless the community, with full knowledge of all the circumstances, intended to induce an obligation: a custom of the kind, if based on error or misapprehension, would have no binding force. If that be so in regard to a custom *praeter legem*, it should also be true (the upholders of the third opinion maintain) in regard to a custom *contra legem*. At the beginning the law either binds the community or not. If it does not bind, then it is not the custom that abrogates it, and the case is not in point. If it does bind, and if, notwithstanding, the people are *bona fide* in their violation of it, it must be either because they are unaware of the existence of the law or erroneously suppose they are exempt. In either case there is no sufficient indication of a desire to have the obligation removed. The people are labouring under a delusion, and a custom based on such a delusion cannot, by analogy, have any exempting force. Suarez, e.g., says:—

Uterius concluditur necessarium esse ut tales omissiones (contra legem) sint peccaminosae saltem in principio, quia, si provenirent ex aliqua rationabili excusatione, non possent ostendere voluntatem legi contrarium, ut si occurreret necessitas excusans.¹

In view of these unaccommodated differences of opinion, we come to the practical conclusion that, since neither theory is certain, a custom may, provided other conditions are verified, abrogate a law in either hypothesis.

¹ *De Jus. et Jur.*, Disp. vii., n. 96. Cf. Lehmkuhl, *Theol. Mor.*, t. i., n. 178.

² *De Legibus*, l. vii., c. xviii., n. 8.

DISPOSAL OF PROPERTY BY RELIGIOUS WITH SIMPLE VOWS

REV. DEAR SIR,—Can religious with simple vows dispose of their property by will without the consent of their superiors? What are the positive regulations?

PRESBYTER.

This question has been answered in the January, 1910, number of the I. E. RECORD. For the convenience of our correspondent we will sum up the conclusions. If he requires any further information, he may consult the earlier number.

Since religious with simple vows retain the ownership of their property, they may validly dispose of it by will or donation without the consent of any superior whatever: nor, according to the general opinion, is the act rescindable at the superior's wish.

Then, as regards the lawfulness of such an act: Until the 28th June, 1901, the almost universal rule was that the consent of the religious superior was required. On that date the new regulations (*Normae*) were issued by the Congregation of the Bishops and Regulars. They are not laws strictly speaking, but they indicate the conditions on which new religious congregations will in future be approved of by the Roman authorities, and are, therefore, for all practical purposes, pretty much the same. According to Regulation 121, a religious requires the consent of the Holy See before disposing of his or her property by will. In cases of exceptional urgency the consent of the ordinary or of the Superior-general, or even of the local superior, will suffice; and such permission is also declared to be sufficient for complying with legal formalities required by the law of the land.

These regulations do not affect diocesan congregations, nor any congregation approved by Rome before the date mentioned. They apply only to cases of *total* and *gratuitous* disposal of property. Moreover, they are not absolutely universal, so that the ultimate determining factor in every case will be the special constitution of the Order concerned.

M. J. O'DONNELL.

LITURGY

HOLY WEEK CEREMONIES AND OCTOBER DEVOTIONS

REV. DEAR SIR,—I shall be grateful if you answer the following three questions in the next number of the I. E. RECORD:—

1. Is it lawful for me to have the ceremonies in my church on Holy Thursday and Good Friday, while I intend not to have them on Holy Saturday?

2. May I omit any of the ceremonies on Holy Saturday? There is a font in my church.

3. In order to gain the Indulgences attached to the October Devotions, must those Devotions be performed during Mass, or before the Blessed Sacrament exposed?—Yours very faithfully,
G.

My esteemed correspondent will find these questions answered in past issues of the I. E. RECORD, but as these numbers may not be ready at his hand the proposed doubts must be briefly solved in the current issue.

1°. If his church is a parochial one having a baptismal font, the ceremonies of the *whole* Triduum should be performed. This is clear from Decrees of the Congregation of Rites,¹ and also from the Statutes of the recent Synod of Maynooth.² While, however, the ceremonies of Holy Thursday and Good Friday may on no account be separated, circumstances may sometimes render it lawful to have the ceremonies of both these days without the function of Holy Saturday. But it is not easy in the case contemplated to conceive how the omission of the ceremonies of Holy Saturday can be justified when those of the two previous days are held.

2°. If these ceremonies are performed at all they must be celebrated at least in accordance with the provisions of the *Memoriale Rituum*, which includes the blessing of the Fire and Incense, the blessing of the Paschal Candle, the Prophecies, the blessing of the Baptismal Font, the Litanies and Mass. Apart from absolute necessity none of these may be omitted.

¹ Cf. nn. 2799, 3390, 4049, etc.

² P. 67, n. 103.

3°. In instituting the October Devotions Pope Leo XIII laid down in his Encyclical on this subject that if held in the morning the Rosary and other prayers prescribed should be recited during Mass, and if in the evening that the recital should take place during Solemn Exposition of the Blessed Sacrament. It is, therefore, concluded that the exact observance of this method of performing the Devotions, so far as it is possible, is essential for gaining the Indulgences with which they have been enriched. A question analogous to this was answered in the issue of the I. E. RECORD for November, 1908.

AUTHENTICITY OF RECENT EFFIGY OF THE HOLY FACE

REV. DEAR SIR,—I will trouble you to see if the enclosed effigy of the Holy Face is authentic. I was under the impression that the true image—which alone was to be venerated—is that in accordance with the original preserved in the Vatican Basilica.—Yours, etc.

ENQUIRER.

The picture of the Holy Face referred to has all the marks and proofs of genuineness in the sense that it has been approved by the present Pontiff, who grants to all those that meditate in its presence on the Sacred Passion for some minutes the Indulgences accorded to the Crown of the Five Wounds. The effigy under notice has been copied by a Carmelite Nun from the impression left on the Winding-sheet which wrapped the Saviour's Body in the Sepulchre, and which is still venerated in a church in Turin. There is no doubt that the pious artist has here reproduced a countenance that cannot fail to inspire the worshipper with the profoundest sentiments of compassion and love. It is not claimed for this picture that it is the *only* authentic reproduction of the Holy Face. There are, of course, others also approved, especially that which has been referred to, and which has been taken from the Holy Handkerchief of Veronica venerated in the Vatican Basilica in Rome.

FLORAL DECORATION OF ALTAR AT PRIVATE REQUIEM MASSES

REV. DEAR SIR,—Will you kindly say, in your next issue, if it is allowed by the Rubrics to adorn the Altar with flowers when private Masses for the dead are said?

Again, do not the Rubrics prescribe that flowers be removed from the Altar during Lent and Advent when a ferial Mass is said?

SERVUS HUMILIS.

The general law in regard to the decoration of the Altar is that no flowers should be used whenever the colour of the Office is violet or black. *Gaudete* and *Lactore* Sundays are exceptions to this rule. On these occasions, which partake a good deal of a festive character, floral ornaments are prescribed. Flowers are prohibited when an Exequial Mass is celebrated. The *Ceremoniale Episcoporum* clearly excludes them in this case.¹ Whether the same is true of private Masses for the Dead is not clear. What appears to be certain is that it is the more proper thing not to have them even on these occasions, but that, since these Masses may be said when the colour of the Office for the day is of a festive character, and since the inconvenience of removing the flowers for such short and frequent intervals is so great, the existence of an obligation can scarcely be proved. While insisting strongly on the removal of flowers for Solemn Requiem Masses authors are silent about the necessity of this on the occasion of ordinary private Masses for the Dead.²

COMPATIBILITY OF THE HEROIC SACRIFICE AND THE HEROIC ACT OF CHARITY

REV. DEAR SIR,—A difficulty has arisen in some minds, as in my own, touching the relations between the obligations of one who is a Priest of Mary and one who has made the Heroic Act of Charity. By the latter act we alienate whatever of satisfaction we can for succouring the Holy Souls *only*. But what

¹ Lib. ii., c. xi., n. i.

² Cf. Van Der Stappen, iii., q. 65; De Herdt, i., n. 191; Appeltern, *Manuale Liturgicum*, p. 59, etc.

the Priest of Mary gives to his Heavenly Queen is not for the Holy Souls *per se*, but for *any person whomsoever* Our Lady wishes to apply the gift to, be he a wandering sheep in this life or a King's Prisoner in Purgatory. Is not the Heroic Sacrifice of De Montfort a virtual retractation of the Heroic Act of the Theatines, i.e., to one who has made this Act? To explain by an example: If I give all the money I gain or that shall be given to me for the *one* purpose of aiding prisoners, and afterwards I make an offering not only of this money, but also of my whole estate, of all that I am, and have of my whole being and belongings, not indeed now for some particular end, but for *any end whatsoever* that will seem best to the donee, is not this latter a virtual retractation of my former offering? The donee would certainly regard this latter offering as cancelling the former, so that he would not be bound to apply the money to the aid of the said prisoners at all. If this is true in regard of earthly goods and earthly prisoners, is it not also true in regard of spiritual goods and the spirit-prisoners of the King? Is it possible for these two devotions—the Heroic Sacrifice of De Montfort and the Heroic Act of the Theatines—to stand together, so that one may make both one and the other?

Thanking you in anticipation for your kindness in answering the above questions,—I am, etc.,

T. E. D.

By the Heroic Act of Charity one surrenders to God in favour of the suffering souls the *satisfactory* efficacy accruing from all the good works performed for oneself during life and from the suffrages offered for one after death. Though not essential it is very laudable, in conformity with the practice initiated by the Theatines, that the disposal of these satisfactions should be placed in the hands of the Blessed Virgin. The Heroic Sacrifice, on the other hand, of the Priests of Mary requires that the fruits not only of our *satisfactory* works but of all good works whatsoever, should be placed in the hands of Our Lady and be devoted by her not merely to the suffering souls but to any other purpose that seems good in her sight. Now, it is asked what are the relations between these two acts. May one who has made the Heroic Act of the Theatines validly make also the Heroic Sacrifice of De Montfort as a Priest of Mary?

Evidently the Heroic Sacrifice, being the more comprehensive, contains, *modo eminentiori*, all the merit that belongs to the Act of Charity and, so far from being its retractation, is rather its crowning completion and perfection. But is it not at least unfair to deprive the Holy Souls of the certain measure of relief guaranteed them by the Act of Charity and leave them for so much benefit to the chance pleasure of the Blessed Virgin? It can scarcely be questioned that in the latter case they will not fare worse than in the former. Our Lady may be trusted to deal generously with them in all contingencies that place their fate freely in her hands. In both cases she is the arbitress of the amount of succour that is to be meted out to them, and she will do even-handed justice all round. And it may be safely said that the subsequent Heroic Sacrifice does not change the certain boon of the Heroic Act into an uncertain or doubtful benefit as far as the suffering souls are concerned, since our Blessed Lady in the two hypotheses has it completely in her power to bestow the favours in question upon them. Whether she is bound or whether she is left entirely free, she will always act in the disposal of her clients' offerings in accordance with their presumed wish and intention. In this way the case has no analogy with the hypothesis contemplated in the query. Besides, when making the Heroic Act, there is no question of justice but of fidelity to a promise, and even a vow, however solemn, cannot exclude another that is *de bono adhuc meliore*, especially when the rights of the third party concerned have been duly safeguarded. So far, then, it may be gathered that the Heroic Sacrifice and the Heroic Act of Charity are compatible in the sense that the former virtually includes and perfects the latter, and that there is no conflict of aims or objects between them. A person, therefore, may belong to both Associations and make both these Acts. It should, however, be remembered that in regard to the personal satisfactions he cannot gain a two-fold merit in virtue of the Heroic Act and in virtue of the Heroic Sacrifice. For it is contrary to the general law that one can become entitled to two sets of indulgences by the performance of one and the same act or offering. But,

no doubt, the renewal of the offering in making the Heroic Sacrifice by a person who has already made the Heroic Act will have an enhanced value, in return for which he will receive more generous consideration from Him who does not allow the cup of cold water given in charity to pass unrewarded.

Those who desire to know something about the ' Association of the Priests of Mary ' will find all the information needed in the little treatise by Rev. T. M'Geoy, P.P., which was published last year by Messrs. Browne and Nolan, Ltd., and reviewed at the time in these pages.

PATRICK MORRISROE.

CORRESPONDENCE

LORD MAYO AND MAYNOOTH COLLEGE

PALMERSTOWN,

STRAFFAN,

February 5, 1910.

REVEREND SIR,—I have been sent a copy of the *I. E. RECORD* for February. On page 148 of that journal you quote from Hansard part of a speech I made in the House of Lords on July 27, 1908. What I said there was what was told me in 1893 by the Assistant-Librarian at Maynooth College. I am only too delighted to hear that such a number of works relating to the history of the United Kingdom of Great Britain and Ireland are at present in the library at Maynooth College. There was nothing vindictive in my statement. I only said in my speech in the Lords what was told me by the Assistant-Librarian. It impressed me so much at the time, viz., 1893, that when I spoke in the Lords I quoted the incident. If in 1893 that statement was untrue all the better. You *must not* really think that I had any ulterior motives in saying what I did, and I regret that it should have annoyed you or anyone connected with Maynooth.

Yours most truly,

MAYO.

P.S.—Kindly insert this letter in your next issue of the *I. E. RECORD*.

I have no doubt Lord Mayo's expression of regret is sincere; and, as far as I am concerned, I have no desire to press the matter further. I must, however, enter a mild protest against the insinuation contained in the words 'at present in the library' in Lord Mayo's letter. All the great standard Histories of England, and many others besides them, are in the College library now, were in it when Lord Mayo made his speech in the House of Lords, and were there in 1893, when he visited the library. The Assistant-

Librarian, who was there in 1893 and is there still, is quite positive that he never communicated to Lord Mayo any such information as that contained in his speech, and could, without even consulting the catalogue, have put his hand at any moment on no less than a dozen of the great histories of England, including those of Hume, Palgrave, Froude, Macaulay, Lingard, Lord Mahon, Godwin, and Northcote. That being the case it is evident that Lord Mayo left the House of Lords under a very false impression about Maynooth, that his statement was very injurious to the interests of the College, and that an expression of regret to me or to anyone connected with the College does not repair that injury. At the same time I probably attach much less importance to the whole affair than Lord Mayo does. I thought it right as it came in my way to notice it: but I am not going to exaggerate its significance. It is for Lord Mayo himself to say whether under the circumstances anything more is required of him than a mere expression of regret *in these pages* that his statement has caused annoyance to anyone connected with the College. I need not say that I do not and did not suggest any want of good faith on the part of Lord Mayo: but I do believe that he has been *somehow* mistaken or misled, and that he rashly accepted the statement of somebody who knew nothing whatever about the whole business. I must really give him credit for more intelligence than to accept without suspicion a statement which represented this national College as so ignorant and obscurantist as not to have in its great library a single History of England. I only regret that he should have acted on a statement so utterly false without any serious investigation, and that he should have been in such a hurry to use it against us in the House of Lords where our reputation is of some importance to us, and great injury might be done us by a misrepresentation of this kind.

J. F. HOGAN, D.D.

DOCUMENTS

THE VISIT 'AD LIMINA' OF BISHOPS AND THE ORDER TO
BE OBSERVED IN THE 'RELATIO STATUS'

S. CONGREGATIO CONSISTORIALIS

DE RELATIONIBUS DIOECESANIS ET VISITATIONE SS. LIMINUM,

DECRETUM

SERVANDUM AB OMNIBUS LOCORUM ORDINARIIS QUI S. CONGREGATIONI DE PROPAGANDA FIDE SUBIECTI NON SUNT.

A remotissima Ecclesiae aetate repetenda lex et consuetudo est, qua singuli Episcopi, statis temporibus, Urbem petant, ut sanctorum apostolorum Petri et Pauli limina venerentur, suaeque statum dioecesis exponant Apostolicae Sedi: cuius rei illustria monumenta veteres Ecclesiae annales suppeditant.

Eiusmodi autem facti ratio in ipsa Ecclesiae natura et constitutione nititur, atque a sacro Petri primatu necessario fluit, cui christiani gregis universi commissa custodia est, per divina illa praecipientis Domini verba: *pasce agnos, pasce oves*. In utroque autem munere, quum visitationis sacrorum Liminum, tum relationis de statu dioecesis, debitae Petro eiusque successori submissionis et reverentiae continetur officium.

Verum, quamvis unum et alterum huius legis caput tot antea saeculis vigerit, serius tamen hac de re certior invecata est disciplina. Est enim Xysto V tribuendum, quod is, Constitutione edita die 20 mensis decembris 1585, cui initium *Romanus Pontifex*, congrua ratione determinaverit, quibus temporibus et qua lege visitanda sacra Limina essent et reddenda ratio Summo Pontifici de pastoralis officii implemento a Patriarchis, Primatibus, Archiepiscopis et Episcopis: quibus etiam prospexerunt encyclicae litterae sacrae Congregationis Concilii, datae die 16 mensis novembris 1673. Abbatibus autem *nullius dioecesis* cautum est per Constitutionem Benedicti XIV, datam die 23 mensis novembris 1740, quae incipit *Quod sancta*.

Haec obtinuit ad nostros usque dies disciplina. Verum, effectis hodie multo facilioribus ac tutioribus dioeceses inter et Sanctam Sedem commerciis, iam praesentis aevi conditionibus haud respondere visa sunt ea, quae in memoratis Constitutionibus

decreta fuerunt circa visitationes ad sacra Limina ac dioecesum relationes ad Apostolicam Sedem.

Re mature agitata in coetu Emorum. Virorum Pontificio Iuri in unum corpus redigendo praepositorum, conclusa ab iisdem SSmi. D. N. Pii Papae X iussu, ad hanc S. Congregationem Consistorialem delata sunt, eidemque commissum iudicium, utrum et quomodo eius coetus consilia publici iuris fieri atque in usum deduci possent, etiam ante promulgandum ipsum Codicem.

Nunc vero, omnibus diligenter perpensis, iisque inhaerens quae a memorata coetu PP. Cardinalium deliberata sunt, S. Congregatio Consistorialis, de mandato SSmi. Domini nostri, Eoque adprobante, decernit quae sequuntur :

CAN. I.—Abrogata lege temporum, quibus hactenus visitanda fuerunt sacra Limina et relatio Sanctae Sedi exhibenda de statu dioecesis, omnes locorum Ordinarii, quibus dioecesani regiminis onus incumbit, obligatione tenentur referendi singulis quinquenniis ad Summum Pontificem de statu sibi commissae dioecesis ad normam canonum infra positorum et novi *Ordinis* praesenti decreto adiecti.

CAN. II.—§ I. Quinquennia sunt fixa et communia, incipientque a die I mensis ianuarii anno 1911.

§ 2. In primo quinquennii anno relationem exhibebunt Ordinarii Italiae, et insularum Corsicae, Sardiniae, Siciliae, Melitae, aliarumque minorum adiacentium.

§ 3. In altero, Ordinarii Hispaniae, Lusitaniae, Galliae, Belgii, Hollandiae, Angliae, Scotiae et Hiberniae, cum insulis adiacentibus.

§ 4. In tertio, Ordinarii imperii Austro-Ungarici, Germanici, et reliquae Europae cum insulis adiacentibus.

§ 5. In quarto, Ordinarii totius Americae et insularum adiacentium.

§ 6. In quinto, Ordinarii Africae, Asiae, Australiae et insularum his orbis partibus adiacentium.

§ 7. Et ita per vices continuas singulis, quae sequentur, quinquenniis.

CAN. III.—§ I. In prima cuiusque Ordinarii relatione ad singula quaesita, quae in adiecto *Ordine* continentur, distincte responderi debet.

§ 2. In relationibus quae sequentur sufficit ut Ordinarii ad quaesita in singulis articulis contenta dicant, utrum novi aliquid habeatur, necne.

Adiicient vero quomodo et quo fructu ad effectum perdux-

erint nomina et mandata, quae S. Congregatio in sua responsione ad relationem significaverit.

§ 3. Relatio latina lingua est conficienda.

§ 4. Subsignanda autem erit, praeter quam ab Ordinario, ab uno vel altero ex *convisitoribus*, qui de statu dioecesis magis consci sunt et de ea testificari possunt.

Ipsi vero circa ea quae ex relatione noverint, si publici iuris non sunt, gravi secreti lege adstringuntur.

CAN. IV.—§ 1. Omnibus et singulis pariter praecipitur ut, quo anno debent relationem exhibere, beatorum apostolorum Petri et Pauli sepulcra veneraturi ad Urbem accedant, et Romano Pontifici se sistant.

§ 2. Sed Ordinariis, qui extra Europam sunt, permittitur ut alternis quinquenniis, idest singulis decenniis, Urbem petant.

§ 3. Huic obligationi Ordinarius, vel ipse per se, vel per Coadiutorem aut Auxiliarem Episcopum, si quem habeat, satisfacet; vel iustis de causis a S. Sede probandis, per idoneum sacerdotem qui in eadem dioecesi stabilem commorationem teneat.

CAN. V.—Si annus exhibendae relationi adsignatus, ex toto vel ex parte, inciderit in primum biennium ab inito dioecesis regimine, fas erit Ordinario ab exhibenda relatione, et a visitatione sacrorum Liminum peragenda pro ea vice, abstinere.

CAN. VI.—§ 1. Proximo anno 1910 Ordinarii, qui relationis et visitationis obligatione tenentur, ex benigna SSmi. D. N. venia eximuntur.

§ 2. Annis autem 1911 et 1912 a relatione et visitatione abstinere licebit Ordinariis, de quibus in §§ 2 et 3 *can. II*, qui anno 1909 iuxta veterem temporum periodum legi satisfecerunt.

Qui vero de statu suae dioecesis referent, hi ad normam novi *Ordinis* a S. Sede statuti huic muneri satisfaciant.

CAN. VII.—Denique cum sacrorum Liminum visitatio et relatio dioecesana ad Apostolicam Sedem non sint confundendae cum lege de visitatione pastoralis dioecesis, idcirco vigere pergunt praescripta a Concilio Tridentino, sess. XXIV, cap. III *de reform.*, his verbis expressa: *Propriam dioecesim* (Episcopi) *per se ipsos, aut, si legitime impediti fuerint, per suum generalem Vicarium aut Visitatorem, si quotannis totam propter eius latitudinem visitare non poterunt, saltem maiorem eius partem, ita tamen ut tota biennio per se vel Visitatores suos compleatur, visitare non praetermittant*

SSmus. autem D. N. Pius Papa X, his canonibus et adiecti *Ordinis* normis mature perpensis, iussit haec omnia promulgari

et evulgari, mandavitque ut ab omnibus ad quos spectat integre serventur, contrariis quibuslibet minime obstantibus.

Datum Romae, die 31 mensis decembris anno 1909.

C. CARD. DE LAI, S.C. *Consistorialis Secretarius*.

L. ✠ S.

S. TECCHI, *Adessor*.

ORDO SERVANDUS IN RELATIONE DE STATU ECCLESiarUM NORMAE COMMUNES

Prooemium Relationis.

1. Significetur nomen et cognomen, aetas et patria Ordinarii ; eius institutum religiosum, si ad aliquod ipse pertinet : quando dioecesis regimen susceperit : et si Episcopus est, quando fuerit consecratus.

2. Iudicium aliquod generale praebeatur de conditione religiosa et morali dioecesis, et utrum aliquis ab ultimo quinquennio religionis progressus vel regressus habitus sit.

CAP. I.—*Generalia de statu materiali.*

3. Indicetur paucis et perspicuis verbis :

a) origo dioecesis, eius titulus seu gradus hierarchicus cum privilegiis potioribus : sitne archiepiscopalis, quot et quas habeat suffraganeas sedes ; si sit episcopalis, cui archiepiscopali suffragetur : si immediate subiecta, cui metropolitano debeat adhaerere pro synodo ;

b) extensio dioecesis, ditio civilis, caeli temperatio, lingua ;

c) locus residentiae Ordinarii cum indicationibus necessariis ut epistolae tuto mittantur ;

d) summa incolarum et praecipua oppida : quot inter incolas sint catholici ; et si varii adsint ritus, quot catholici in singulis ; et si adsint acatholici, in quot et quales sectas dividantur ;

e) numerus sacerdotum saecularium, clericorum et alumnorum Seminarii ;

f) utrum et quot *capitula* canonicorum, alique sacerdotum coetus ad instar capitulorum sint in dioecesi ;

g) quot sint paroeciae vel quasi paroeciae, cum numero fidelium in iis quae maximae vel minimae sunt ; in quot vicariatus foraneos aliasve circumscriptiones paroeciae dividantur ; quot aliae ecclesiae vel oratoria publica adsint ; sitne sacer aliquis locus celeberrimus, et qualis ;

h) utrum et quatenam instituta religiosa virorum habeantur, cum numero domorum et religiosorum sive sacerdotum sive laicorum ;

i) utrum et quatenam instituta religiosa mulierum, cum numero domorum et religiosarum.

CAP. II.—*De fide et de cultu divino.*

4. Utrum divinus cultus libere in dioecesi exerceatur : sin minus, unde obstacula proveniant, a civilibus ne legibus, an ab hostilitate perversorum hominum, vel acatholicorum (si adsint), vel ab alia causa : quatenam ratio suppetat ad ea amovenda, vel sin minus imminuenda : et num adhibeatur.

5. Utrum numerus ecclesiarum in singulis oppidis seu paroeiis fidelium necessitati sufficiat.

6. Utrum generatim ecclesiae et sacella publica satis instructa sint iis quae ad fabricam ac suppellectilem pertinent ; et quatenam generatim cura habeatur ut eadem munda sint et decenter ornata.

7. Utrum in singulis ecclesiis inventarium omnium bonorum et suppellectilium habeatur, et quomodo custodiatur, ne morte rectoris aut alio quolibet eventu contingat ut aliquid subtrahatur aut disperdatur.

8. Utrum sint ecclesiae in quibus res vel suppellectiles habeantur materia, arte, antiquitate pretiosae, praesertim codices vel libri, picturae, sculpturae, opera musiva arte vel antiquitate insignia ; quomodo custodiantur ; sintne haec recensita in inventariis, et an de iis speciale inventarium penes Curiam servetur.

Cautumne sit ne quid etiam tenue, sed ratione materiae, artis vel antiquitatis pretiosum, sine licentia S. Sedis et iudicio peritorum venundetur.

9. Utrum singulis diebus, mane et vespere horis opportunioribus, ecclesiae pateant fidelibus.

Utrum debita vigilantia custodiantur ne sacrilegiis, profanationibus aliisve damnis obnoxiae sint.

10. Utrum, dum sacra peraguntur, ita omnibus fidelibus pateant, ut quilibet vel pauperrimus absque gravamine vel rubore libere ingredi, ibique adstare valeat.

11. Utrum aliquando ecclesiae vel sacella adhibeantur ad aliquem profanum usum, ad academicos coetus, musicos concentus, aliaque id genus.

12. Utrum in omnibus ecclesiis et sacellis in quibus SSma. Eucharistia asservari debet vel potest, condiciones a iure requi-

sitae ad conservationem SSmi. Sacramenti accurate servantur : et an cura sit ut altare SSmi. Sacramenti cultu, munditie et ornatu emineat.

13. Utrum poenitentiae tribunalia collocata sint in patenti ecclesiae loco, et cratibus instructa iuxta canonicas leges.

14. Quomodo custodiantur sacrae reliquiae in ecclesiis et sacellis. Utrum ibidem adsint reliquiae sigillo vel documento authenticitatis destitutae, vel plane suspectae. Et an idcirco in Visitatione Ordinarius aliquid decreverit.

Utrum, quod sciatur, penes privatas personas reliquiae insignes servantur ; quo iure, et qua cum veneratione.

15. Utrum in cultu divino, sanctorum veneratione, administratione sacramentorum aliisque sacris functionibus liturgicae leges servantur.

Irreperintne singulares consuetudines, et quatenus : num hae S. Sedis auctoritate aut vetustissimo usu rite approbatae dici queant, aut saltem toleratae : et si tales non sint, quid fiat ut prudenter deleantur.

Speciatim vero utrum lingua et cantus liturgicus iuxta S. Sedis decreta adhibeantur.

16. Utrum graves errores contra fidem serpant inter dioecesis fideles. Adsintne e clero qui eisdem infecti sint. Quatenus huius mali fuerit vel adhuc sit causa. Quid fiat ut eidem malo occurratur.

17. Utrum consilium *vigilantiae* et officium *censorum* ad haec praecavenda institutum sit : quibus personis constet : et an diligenter munera sua ipsae adimpleant, et quo fructu.

CAP. III.—*Dei iis quae ad Ordinarium pertinent.*

18. Quibus bonis et redditibus mensa Ordinarii polleat. An et quali aere alieno gravetur.

Quomodo administratio geratur : utrum independentem ab auctoritate civili, necne ; an seorsim a ceteris dioecesis vel piorum operum bonis et proventibus, vel cumulate ; qua methodo et per quas personas.

19. Utrum adsit domus Ordinario dioecesis propria, vel privatam ipse conducere cogatur. In utroque casu num aedes ita instructae sint, ut Ordinarii dignitati congruant, et luxum non redoleant.

20. Cum quibusnam personis Ordinarius habitet, et quatenus sit earum vitae ratio.

21. An, a quibus S. Sedis officiis, et quibusnam specialibus facultatibus et privilegiis ipse qua Ordinarius instructus sit.

22. Quomodo residentiae legi satisfaciat.

23. Quoties consuescat in cathedrali templo vel alibi sacris functionibus interesse aut pontificalia peragere.

24. Qua frequentia sacris concionibus et pastoralibus litteris clerum ac populum instruat. Et quatenus sit impeditus a praedicando, an per alios opportune suppleat.

25. Quot et quales adsint in dioecesi casus reservati: et quibus Ordinarius committat facultatem ab eisdem absolvendi.

26. Qua frequentia sacramentum confirmationis administret; et utrum pro dioecesis conditioni petitionibus fidelium satisfacere ipse per se valeat: et, si ipse non valeat, quomodo et per quos suppleat.

Utrum in huius sacramenti collatione canonicae regulae de aetate confirmandorum ac de patrinis serventur.

27. Utrum ipse per se vel alium Episcopum sacras ordinationes contulerit.

Et in hoc peragendo, dum studuit dioecesim locupletare idoneorum sacerdotum copia, utrum sartum tectum servaverit Tridentini Concilii praescriptum non promovendi qui non essent necessarii vel utiles ecclesiae pro qua assumuntur.

28. Utrum ipse per se, vel per Vicarium generalem aut per alios viros a se deputatos totam dioecesim ita visitaverit ut singulis annis vel saltem bienniis de statu singularum paroeciarum certam notitiam habere potuerit.

An visitando paroecias, praeter ea quae pertinent ad divinum cultum, populi mores, religiosam puerorum et adolescentium institutionem, legatorum satisfactionem, aliaque; visitationem quam vocant personalem cleri peregerit, singulos audiendo, ut cognoscat quae sit eorum vitae ratio, qui spiritus precum, quod studium procurandae proximorum salutis, aliaque.

29. Utrum curaverit ut Conciliorum et S. Sedis leges et praeceptiones in dioecesi nota fierent et ab omnibus servarentur.

30. Utrum dioecesanam synodum congregaverit; et si nullam coegerit, an, quomodo et quam potestate suppleverit.

31. Si sit metropolitani, an provinciale concilium, aut saltem collationes seu *conferentias* episcopales habuerit, et quoties.

Exemplar eorum quae in *conferentiis* communi consilio conclusa sunt ad S. Sedem (si adhuc factum non fuerit) transmittat.

32. Quomodo se habeat cum civili loci auctoritate: an episcopalis dignitas et iurisdictio sarta tecta ita semper servari

potuerit, ut nunquam per servilitatem erga humanas potestates, vel alio modo, detrimentum libertati et immunitati Ecclesiae aut dedecus statui ecclesiastico obvenerit.

CAP. IV.—*De Curia dioecesisana.*

33. Utrum habeatur Vicarius generalis qui tum virtutis ac doctrinae opinione tum gradus doctoralis auctoritate polleat : et quot aliis ministris constet dioecesisana Curia.

34. Utrum et quot adsint examinatores et iudices synodales aut pro-synodales.

35. Utrum adsit tribunal ecclesiasticum cum suis administris rite constitutum ; aut saltem possit constitui, si necesse sit.

36. Utrum Curia dioecesisana aedes proprias convenienter instructas habeat cum tabulario, in quo pars secreta documentorum tuto ac seorsim ab aliis documentis custodiatur. An archivum ipsum sit bene ordinatum.

37. Quanam taxa in usu sit pro actis Curiae rependendis ; an et quando approbata ; et an conformis ceteris quae in provincia ecclesiastica ut regione vigent.

38. Utrum Ordinarius cognoscat querelas adesse ob Curiae taxas ; et an in re praesertim matrimoniali concubinitas, aut alia mala accidisse sciat ob earum gratitatem seu ob rigorem exactionis earumdem. Quomodo taxarum proventus erogetur.

39. Utrum ex multis, aut ex aliis titulis speciales alii proventus Curiae sint : et quomodo erogentur.

CAP. V.—*De clero generatim.*

40. Referatur generatim quinam sint cleri mores, qui cultus, ac doctrina, quod studium aeternae salutis proximorum, quae pietas : quanam erga suum Ordinarium Summumque Pontificem obedientia et reverentia : quanam inter sacerdotes concordia, coniunctio, caritas.

41. Utrum vestis talaris adhiberi possit et reapse adhibeatur a clero : et in quolibet casu an clerus habitu proprio et decenti induatur, nec sint hac in re scandala vel dicteria.

42. Utrum sacerdotes in missae celebratione praeparationem et gratiarum actionem debite peragant : an serotinae visitationi SSmi. Sacramenti assueti sint : qua frequentia ad poenitentiae sacramentum accedere soleant.

43. Utrum ad spirituales exercitationes statis temporibus omnes et singuli per vices conveniant, qua frequentia, et quibusnam in aedibus : an Ordinarius hac occasione salutaria monita

sive in communi sive in particulari pro opportunitate clero praeberere non omittat.

44. Utrum collationes seu conferentiae ecclesiasticae de quaestionibus moralibus, seu casibus conscientiae, itemque theologiae et liturgiae habeantur : qua frequentia, qua methodo, quo fructu.

45. Quae Ordinarii cura sit de iunioribus sacerdotibus, ut postquam sacerdotio initiati sunt studia non deserant, et pietate adhuc proficiant.

46. Pro emeritis sacerdotibus infirmis et pauperibus an domus aliqua habeatur in qua recipiantur et debita caritate sustententur : an saltem redditus speciales constituti sint quibus eisdem subveniatur.

47. Utrum adsint sacerdotes, qui quamvis viribus et iuvenili aetate polleant, otiosi tamen vivant, adeo ut inutiles vel etiam noxi dioecesi sint : quaenam huius rei sit causa, et an et quomodo huic malo occurri possit.

48. Utrum adsint de clero qui rebus politicis et factionibus civilibus immodice et indebite se immisceant, cum offensione aliorum et spiritualis ministerii detrimento : et quid factum sit, aut fieri possit ut intra iustos limites contineantur.

Et in dioecesibus ubi una vivunt catholici variorum rituum, aut diversae linguae, vel nationis, an idcirco adsint in clero contentiones et aemulationes : quid fiat ut existinguantur, et spiritus Christi in omnibus inducatur.

49. Utrum, quod Deus avertat, aliquis habeatur sacerdos qui vitam minus honestam agat, aut agere publice videatur ; vel cui imputetur aliquod aliud crimen post ultimam relationem dioecesanam patratum.

Nullane habeatur, quam Ordinarius sciat aut suspicetur in suo clero, violatio legis de observandis et vitandis in satisfactione missarum manualium.

Caveantne sacerdotes nedum a libris, sed etiam a diariis irreligiosis vel impiis legendis, nisi gravis et legitima causa intercedat.

50. Quid factum sit tum ad salutarem lapsorum correctionem, tum ad scandali (si adfuerit) reparationem.

Utrum et quoties suspensio *ex informata conscientia* in quinquennio irrogari debuerit ; quo fructu ; et quaenam sit regula quae in hoc adhibetur.

51. Utrum generatim clerus sive ex eleemosynis missarum, sive ex aliis ministerii spiritualis proventibus, aut ex beneficiis ecclesiasticis habeat quo honeste vivere possit.

CAP. VI.—*De capitulis.*

52. Utrum adsit cathedrale canonicorum capitulum; quot canonicis et dignitatibus constet; et an adsint theologi et poenitentiarii officia.

53. Quomodo canonicorum, officiorum et dignitatum provisio locum habeat; utrum libere iuxta commune ius, an alia aliqua speciali ratione.

54. Utrum et quali prae-benda singuli fruuntur: et an haec distincte administretur; an potius vigeat regimen communis *massae*. In quolibet casu an specialis alia communis *massa* habeatur pro distributionibus quotidianis, pro missa conventuali, pro expensis fabricae et cultus.

55. Utrum, et a quo tempore capitulum suas habeat constitutiones legitime approbatas, et an eas servet.

56. Quale sit chorale servitium tam pro recitatione divini officii quam pro missae conventualis celebratione; quotidianum ne iuxta commune ius, an potius intermissum: et quo indulto.

57. Utrum, et quot adsint canonici honorarii: an excedant numerum a sacris canonibus statutum.

58. Deficiente cathedrali capitulo, an habeatur consultorum collegium; quot personis constet; quibus aliis ministeriis iidem vacent; et an ita proximi sint civitati episcopali ut facile congregari possint.

59. Quanam canonici vel consultores existimatione gaudeant in dioecesi. Utrum ipsi concordet inter se et cum Ordinario sint; an potius aliquid Ordinarius habeat, quod eorum de agendi ratione doleat.

60. An Ordinarius eos rite convocet, ut in negotiis maioris momenti consilium vel consensum iuxta sacros canones requirat.

61. Utrum, sede vacante, capitulum libere procedere possit ad vicarii capitularis electionem; an potius, sede vacante, alia sit consuetudo providendi dioecesis regimini, quaenam sit, et quonam iure vigeat.

62. Si alia habeantur in dioecesi canonicorum capitula, dicatur quid de singulis obtineat quoad numerum, chorale servitium prae-bendas et redditus capitulares, bonamque existimationem.

CAP. VII.—*De paroeciis, earumque rectoribus.*

63. Utrum omnes paroeciae de suo proprio pastore sint provisae: an potius adsint quae ab aliquo viciniore parochia vel ab

aliquo canonico ad tempus regantur : quam ob causam : et an idcirco incommoda notabilia aut mala sequantur.

64. Utrum provisio paroeciarum fiat per concursum : et quomodo concursus ipse celebretur.

65. Utrum adsint paroeciarum seu animarum rectores ad nutum amovibiles.

66. Utrum quibusnam sub conditionibus, et quo iure adsint paroeciae Ordinibus seu Congregationibus religiosis addictae.

67. Utrum habeantur paroeciae in quibus cura animarum habitualis penes capitula aliasve personas existat.

68. Utrum adsint paroeciae obnoxiae iuri patronatus ecclesiastico, vel laico, sive familiari, sive populari, sive regio : quatenus praxis vigeat in earum provisione : an et quatenus incommoda hac de re acciderint.

69. Utrum emolumenta, quae occasione administrationis sacramentorum, funerum, celebrationis missarum solemnum, attestationum, publicationum a parochis percipi solent, recognita sint ab Ordinario, vel diuturno usu probata.

Et an sive ob gravitatem parochialium taxarum, sive ob rigorem exactionis earumdem, inconvenientia aliqua et querelae, praesertim in re matrimoniali et in funeribus, deploranda sint.

70. Utrum et qua dote certa parochi eorumque ecclesiae generatim honestentur : an potius ex solis stolae incertis et fidelium oblationibus vivere debeant.

Si bonis immobilibus parochus eiusque ecclesia fruantur, quomodo administratio geratur, et quomodo caveatur pro conservatione patrimonii sacri alterutrius, vel utriusque.

In quolibet casu an parochi habeant quo honeste sustententur et quo expensis occurrant pro animarum cura et pro parochialibus functionibus necessariis.

71. Utrum parochi domum canonicam habeant ; et an ibi cum parochis eius adiutores una vivant. Et si ita non sit, an et quod studium habeatur ut hoc regimen inducatur.

72. Utrum, qua lege et qua observantia caveatur, ne quolibet sub praetextu, etiam ratione servitii, iuniores mulieres (etiam consanguineae, si cum parochis adiutores simul vivant) parochiales domus inhabitent aut frequentent : et an cura sit ne in parochialibus aedibus familiae consanguineorum parochi cum filiis et nepotibus degant.

73. Utrum libri parochiales adsint in singulis paroeciis, et ibi iuxta canonicas praescriptiones adnotentur quae pertinent ad baptismum, matrimonium ac mortem fidelium.

Speciatim circa matrimonium, an novissima lex servetur qua

iubetur de peracto matrimonio inscriptionem fieri in baptizatorum libro ad singulorum nomen.

An habeantur quoque libri confirmatorum et status animarum, itemque tabellae seu libri missarum fundatarum et manualium, iique diligenter redigantur ac servantur.

74. Utrum in singulis paroeciis tabularium aliquod adsit, illudque in duas partes, publicam et secretam, divisum, et utrumque naviter custoditum.

75. Utrum parochi aliique animarum curatores debitam residentiam servant.

76. Utrum diebus festis missam pro populo applicent, sacrasque functiones ad diei festi santificationem proprias cum zelo et fructu celebrent: potissimum vero an evangelium explicant, et catechesim tam pueris quam adultis tradant, qua methodo, quo fructu.

An adsint hisce in rebus negligentes.

77. Utrum in audiendis confessionibus, sacra Eucharistia distribuenda, infirmorum adsistentia semper praesto sint, nihilque inconueniens, vel nulla querela hac de re habeatur.

78. Utrum, nisi gravis et legitima causa in aliquo speciali casu obstet, baptismum administrent et matrimonio adsistant in ecclesia, servatis solemnitatibus a Rituali Romano praescriptis.

79. Quomodo se gerant erga fideles qui, sectis secretis notorie addicti, vel alia quavis de causa extra Ecclesiae sinum viventes, sacramenta in extremis deposcunt; et erga eos qui extra Ecclesiae sinum defuncti, christiano more sepeliri a consanguineis velint.

80. Quatenus sit consuetudo in admittendis pueris ad primam communionem: et an sarta tecta servetur regula a Catechismo Concilii Tridentini tradita, ut pueri qui sui confessarii et parentum iudicio discretionis sunt capaces a sacra mensa non prohibeantur, nec diu arceantur.

81. Utrum parochi pro viribus curent fideles suos in fide roborare, ad sacramentorum frequentiam, praesertim ad S. Communionem etiam quotidianam excitare, et in christianae vitae more et puritate continere. Et ad hunc finem, praeter consueta sui officii munera.

a) an aliquoties in anno, diebus praesertim solemnioribus vel tempore adventus, quadragesimae vel mariani mensis, praeconem et confessarium extraordinarium advocent;

b) an identidem post aliquam annorum periodum sacras missiones in sua paroecia haberi curent;

c) an pias devotiones ab Ecclesia probatas, ut expositionem SSmi. Sacramenti, viam crucis, rosarium, mensem marianum, aliaque similia in sua ecclesia celebrent, et fidelibus commendent : et quatenam magis in usu sint in dioecesi ;

d) an studeant pueros, puellas et maioris aetatis fideles alligere ut ad pias uniones, patronatus, sodalitates vel consociationes catholicas se adscribant ;

e) an prudenter instituant vel saltem foveant opera socialia, quae Ecclesiae catholicae spiritu aluntur.

CAP. VIII. ART. I.—*De Seminario dioecesano.*

82. Paucis dicatur quae sit Seminarii fabrica, novane an vetus, quot alumni continendis capax, an disciplinaribus et hygienicis regulis respondens, an a servitutibus libera, hortis et atriis ad recreationem instructa.

Si vero dioecesanum Seminarium non unicum sit, sed in maius et minus, vel in plura alia aedificia divisum, exponatur quae sit materialis singulorum conditio.

83. Quinam sint Seminarii vel Seminariorum redditus, an, et quali aere alieno graventur : quae pensio ab alumni persolvatur : quomodo pauperibus subveniatur.

84. Dicatur quinam sit rector, qualis eius aetas, qualesque sint eius qualitates : quot alii eum in regimine adiuvent : et utrum hi, et quidem omnes, muneri commisso digne satisfaciant, et alumnos in disciplina et pietate instituant ; an potius aliquid animadvertendum sit.

Si vero Seminarium a congregatione aliqua religiosa regatur, indicetur quatenam sit haec congregatio, quando, quibusnam conditionibus, et an ex S. Sedis venia curam pii instituti susceperit, et an praefatis conditionibus satisfaciat.

85. Utrum habeatur magister pietatis, vulgo *director spiritualis*, in Seminario degens et nullo alio officio implicatus ; et an, praeter ipsum, sufficiens copia aliorum confessoriorum detur.

86. Utrum adsint deputati pro disciplina et pro oeconomia a S. Concilio Tridentino praescripti : et an Ordinarius eorum consilium iuxta iuris praescripta requirat.

87. Utrum magistri in Seminario convivant, necne : et an quoad eorum idoneitatem, pietatem, agendi rationem (praesertim si Seminarium incolant) aliquid animadvertendum sit.

88. Quot sint actu Seminarii alumni : et an inter eos admittantur qui ad statum ecclesiasticum certe non aspirent.

An et quot externi alumni habeantur : qua de causa : et an

feri possit ut et ipsi quam primum Seminarium ingrediantur : interim quomodo vigilentur : an saltem cura sit ut ante sacram ordinationem per aliquod notabile tempus in Seminario degant.

An et quot alumni extra dioecesim instituuntur, ubi et qua de causa.

Et vicissim an clerici alterius dioecesis in Seminarium dioecesanum recepti sint, quot, quarum dioecesum, et quibusnam de causis.

89. Si unum sit Seminarium, et simul convivere debeant aetate iuniores cum maioribus, an debitae cautelae adhibeantur, ut seorsim hi ab illis et cum disciplina suae cuiusque aetatis propria instituuntur.

90. Quomodo pietas et disciplina excolatur in Seminario : quatenam sit sacramentorum frequentia ; an, quoties in anno et quomodo spirituales exercitationes fiant.

91. Quot annis, qua lingua, qua methodo, quorum auctorum textibus theologiae et philosophiae studia absolvantur : quot et quatenam disciplinae hisce accessoriae tradantur.

Quot annis et qua methodo humaniora studia perficiantur : et in his praeter linguas latinam, graecam et propriae nationis an et quatenam aliae disciplinae tradantur.

An clerici in sacris caeremoniis et cantu liturgico instituuntur.

92. An prohibeantur alumni a lectione librorum ac diariorum, quae quamvis in se innoxia, eos tamen a studiis suis distrahere possunt.

93. Utrum Ordinarius saepe Seminarium invisat et alumnos pro viribus ipsemet audiat, ut cognoscat quo spiritu educuntur, quatenam sit eorum pietas, quinam in studiis profectus.

94. Quae regulae servantur in promotione alumnorum ad ordines : quale scrutinium habeatur et quale examen, ut constet quinam pietate, scientia, vitae integritate aliisque requisitis sacra ordinatione digni et idonei censeantur : an spirituales exercitationes praemittantur : an interstitia servantur : quo titulo ordinentur.

95. Utrum ab ultimo quinquennio extraordinarium aliquid in Seminario acciderit sive bonum sive malum.

96. Utrum adsit rusticationis domus, et ibi alumni feriarum tempore adunentur. Ea si desit, an et quae spes sit ut comparetur, et ibi alumni saltem maxima ex parte temporis agant ferias.

Interim dum ad suos revertuntur, an parochi naviter de iis curam habeant, et Ordinarium certiozem reddant de eorundem

agendi ratione ; quatenus hac de re normae praescriptae sint in dioecesi.

97. Utrum cura sit ut maioris spei clerici, sive ante sive post susceptum sacrum presbyteratus ordinem, in aliqua pontificia studiorum universitate, sive Romae sive alibi, instituantur ut academicos gradus assequantur.

98. Si qui vero cum Ordinarii venia, vel eius mandato, publicas civiles studiorum universitates frequentant, an pro iis regulae a S. Sede statutae servantur, ut ipsi a perversione custodiantur, et a fide vel ab ecclesiasticae vitae institutis non deflectant.

99. Si clerici servitium militare obire cogantur, quae cautelae adhibeantur ut ii in stipendiis honestam vitam agant prout ecclesiasticos decet ; et a stipendiis dimissi sine aliorum periculo utiliter ad Seminarium regredi et ad sacros ordines post debitam ac maturam probationem tute promoveri queant.

100. Utrum firma sit regula non admittendi in Seminarium reiectos vel dimissos ab aliis Seminariis vel ab institutis religiosis.

ART. II.—*De Seminario interdioecesano seu regionali.*

101. Si in dioecesis habeatur Seminarium quo alumni plurium dioecesum, vel totius alicuius regionis convenient, et ipse loci Ordinarius huic Seminario praesideat, de eius statu fuse referat iuxta quaesita superius relata pro Seminario dioecesano.

Quod si huic Seminario ipse non praesit, indicet cuius immediatae directioni subsit, et exponat quid de eo fama ferat.

CAP. IX.—*De institutis religiosis virorum.*

102. Utrum vitam communem servant, vel habitent soli aut in domibus privatis cum saecularibus : quo habitu incedant : quo modo sustententur : quae sit eorum fama : utrum aliqui in maioribus ordinibus constituti adsint in dioecesi a suis Praepositis eiectioni vel dimissi ; et quatenus sit eorum agendi ratio.

103. Quibusnam muneribus obeundis se addicant in dioecesi : quo fructu, qua fama : an eorum hospitalia, orphanotrophia, scholae, etc. iuxta canonicas praescriptiones Ordinarii vigilantiae subsint.

Qui curam animarum in parochiis sibi addictis exercent, an in omnibus, quae ad istam curam spectant, ab Ordinario dependeant.

104. Si religiosi adsint quaestuant, utrum opportuna S. Sedis decreta hac de re edita ab eis servantur, et an aliquid inconveniens in his acciderit.

105. Utrum aliquod habeat Episcopus cum regularibus offendiculum in exercitio iurisdictionis sive suae, sive sibi a iure delegatae.

106. Si congregatio aliqua dioecesana adsit, dicatur in quem finem fuerit instituta, an fini suo respondeat, et quo fructu. An in alias dioeceses se diffuderit, et quo vinculo domus extra-dioecesanae cum dioecesanis nectantur.

CAP. X.—*De institutis religionis mulierum.*

107. Utrum generatim ita religiose vivant ut fidelium exemplo sint: an forte aliqui abusus irrepserint, praesertim post ultimam relationem et quinam.

Utrum in monasteriis monialium, Praelatis regularibus subiectis, omnia prout de iure procedant, an aliter; et hoc in casu quomodo provisum fuerit.

108. Utrum circa clausuram serventur leges canonicae.

109. Utrum monasteriorum redditus fideliter administrentur: an monialium dotes fuerint persolutae et investitae, et quomodo administrentur.

An ipsae quoque moniales exemptae Ordinario rationem reddant de bonorum administratione iuxta canonicas leges.

110. Utrum pro confessione monialium constitutiones et decreta apostolica serventur.

111. Quae vitae activae addictae sunt, quibus operibus incumbant, quo spiritu, qua fidelium utilitate et Ecclesiae aedificatione.

112. Si adsint quae infirmis in privatorum domiciliis inservant, aut rem domesticam in hospitalibus aliisque virorum domibus gerant, quomodo caveatur ne quid inconveniens accidat: an cautela ipsae rite custodiantur; an aliquid hac in re deplorandum sit.

Si religiosae adsint quaestuant, utrum opportuna S. Sedis decreta hac de re edita ab eis serventur, et an aliquid inconveniens in his acciderit.

113. Si instituta mere dioecesana habeantur, an haec cohaerenter ad canonicas leges regantur, in quem finem fundata sint, quo fructu vivant, an etiam extra dioecesim diffusa sint, et an variae domus ab invicem independentes sint, an non.

CAP. XI.—*De populo generatim.*

114. Quinam in universum sint populi mores, et an specialia vitia in eo invalescant, et quaenam.

115. Utrum dominicis et festis diebus fideles generatim abstineant ab operibus servilibus, missam audiant, et hos dies, prout christianos decet, sanctificent.

Si inter varia dioecesis loca differentiae notabiles adsint, hae notentur.

116. Eodem modo referatur quae sit observantia legum abstinentiae et ieiunii, et Pascalis praecepti.

117. Pariter indicetur quae sit frequentia ad sacramentalem confessionem et ad S. Communionem in variis dioecesis locis pro diverso personarum sexu, conditione, aetate.

118. Utrum parentes solliciti generatim sint, ut recens nati saltem intra hebdomadam baptismo abluantur: an sint qui nimium differant, aut forte negligant, vel prohibeant baptismum ministrari.

119. Utrum matrimonia mere civilia sive concubinatus habeantur, et qua frequentia. An alii speciales vigeant abusus contra sanctitatem matrimonii.

120. Utrum usus matrimoniorum mixtorum, ubi sunt acatholici, invaluerit, qua frequentia, et an ex legitima venia. An conditio de universa prole in catholica religione educanda servetur. Quenam catholicae fidei detrimenta ex his matrimoniis proveniant. An ab huiusmodi contrahendis nuptiis parochi studeant fideles avertere.

121. Utrum parentes generatim curent filios suos non solummodo in sinu familiae sed etiam extra, et maxime in scholis, christianis moribus instituere.

122. Utrum fideles qui graviter decumbunt generatim extrema sacramenta deposcant.

An, quo numero et quibusnam de causis funera civilia contingant,

123. Utrum in exercitio iurium politicorum et civilium curent fideles ita agere, vel tales eligere, quo religioni et libertati Ecclesiae plene consulatur.

124. Utrum adsint in dioecesi sectae secretae, praesertim massonicae.

An socialismus aliaeque societates ab Ecclesia damnatae in dioecesi radicem fixerint et propagentur.

An *spiritismi* praxis habeatur.

Quid fiat ut fideles ab his omnibus avertantur, et quo profectu.

CAP. XII.—*De iuventutis institutione et educatione.*

125. Referatur in primis ac generatim quae sit ratio institutionis et educationis filiorum in dioecesi iuxta usum legesque civiles.

Utrum contra sacrum Ecclesiae et parentum catholicorum ius opponantur christianae iuventutis educationi obstacula; et quid fiat ut haec amoveantur.

Utrum scholae distinctae iuxta sexum sint, an utrique sexui

communes : quae mala inde sequantur : et quatenus remedia adhibeantur.

126. Si agatur de dioecesi in catholica natione constituta, dicatur utrum ibi scholae publicae primordiorum, vulgo *elementares*, bonae vel innoxiae generatim sint, et an ibidem per ecclesiasticos viros aut idoneos magistros christiana doctrina digne tradatur : an potius noxiae sint.

Et in hoc casu an scholae liberae habeantur : quomodo sustententur : a quot alumnis frequententur : an Ordinarii vigilantiae et inspectioni subsint.

127. Si agatur de dioecesi ubi catholici cum acatholicis commixti sint, an catholici scholas proprias primordiorum habeant, et quatenus sit earum status.

Et si scholas proprias non habeant, et frequentare cogantur scholas publicas mixtas, an saltem catholica fides ibi non offendantur, et catholicis alumnis iusta libertas relinquatur ut in fide per ecclesiasticos viros vel idoneos magistros instituatur.

128. Quod si pueri et puellae scholas publicas primordiorum adire cogantur, quae noxiae sint, quid fiat ut iuventus a perversione et corruptione immunis fiat.

129. Utrum scholae mediae vel superiores quae in dioecesi habentur vel ad quas dioecesani confluere solent, hostiles sint, vel non, catholicis veritatibus et doctrinis.

Et si sint hostiles, quid fiat ut adolescentes ab erroribus et vitiis praeserventur. An habeantur scholae mediae vel superiores catholicis propriae : et quatenus sit earum status.

130. Utrum opera quae *post-scolaria* dicuntur, ut recreatoria, circuli, scholae catecheticae, oratoria serotina et festiva, ad sanam christianae iuventutis institutionem et praeservationem in dioecesi habeantur, quatenus, et quo fructu.

CAP. XIII.—*De piis sodalitatibus aliisque religionis consociationibus.*

131. Utrum adsint piae sodalitates aliaeque religiosae consociationes rite institutae, quot et cuius nominis : an habeantur eae quae a S. Sede potissimum commendatae sunt, seu illae a SSmo. Sacramento, a Rosario, a christiana doctrina, aliaeque pro pueris et puellis in fide, pietate, morumque puritate excolendis.

132. Utrum erectae sint in ecclesiis paroecialibus et religionum, vel habeantur etiam quae in propriis et distinctis ecclesiis existant.

An in ecclesiis monialium sodalitates virorum adsint, et qua facultate.

133. Utrum ab auctoritate ecclesiastica iuxta canonicae legis praescripta dependeant: quem fructum afferant; an forte aliquod gignant incommodum.

134. Utrum adsint tertiarium in saeculo viventes, cuius ordinis, quo fructu: an saepe congregentur, et an sint exemplo fidelibus.

135. Utrum in aliqua pia sodalitate vel tertio ordine adsint, et in fratres seu sodales recipiantur, qui notorie addicti sint sectis ab Ecclesia damnatis, vel religioni adversi aut inhonestae vitae sint. Et quid fiat ut hoc malum avertatur.

CAP. XIV.—*De piis legatis et eleemosynarum collectionibus.*

136. Utrum habeantur in dioecesi pia legata missarum, aliorumve religiosorum onerum, et an de iisdem Curia dioecesana indicem habeat cum recensione onerum et indicatione reddituum.

137. A quibus generatim administrentur, an fideliter et fructuose.

138. Utrum missis legatorum aliisque obligationibus intra praescriptum tempus regulariter satisfiat: et si hoc nequeat fieri, an redditus praesertim missarum fundatarum Ordinario tradantur: an adsint qui hac de re ad officium revocari mereantur, aut revocati iam sint, et quo fructu.

139. Utrum et quo fructu fiant in dioecesi pia collectiones eleemosynarum a S. Sede praescriptae vel commendatae pro communi Ecclesiae bono, ut, pro Fidei propagatione, pro sancta Infantia, pro redemptione captivorum, pro obolo S. Petri, pro Terra sancta.

140. Utrum fiant collectiones speciales pro ipsius dioecesis necessitatibus, ut, pro fidei conservatione, pro praeservatione ab orroribus et cleri pro sustentatione, si opus sit.

141. An et quatenus aliae collectiones eleemosynarum in dioecesi usuveniant.

Si religiosi vel religiosas quaeritantes habeantur, an tot sint numero ut nimium gravamen fidelibus afferri videatur.

CAP. XV.—*De operibus piis et socialibus.*

142. Utrum hospitalia, orphanotrophia, brephotrophia aliaque similia caritatis instituta in dioecesi fundata sint; et an dependeant ab auctoritate ecclesiastica iuxta S. Concilii Tridentini praescripta. Et nisi dependeant, referatur an in iis quae a materna Ecclesiae protectione et directione subtracta sunt, catholici spirituali adsistentia frui saltem libere possint.

143. Utrum adsint in dioecesi opera illa quae *socialia* dicuntur quibus dum consulitur bono morali et religioso fidelium, prospicitur etiam eorum temporali utilitati vel necessitati, ut, asyli pro infantibus, patronatus pro iuvenibus utriusque sexus, circuli pro iuventute catholica, aut pro studiis peragendis, consociationes operariorum, agricolarum, mulierum in hunc vel alium pium finem vel mutuum subsidium, arcae nummariae, aliaque similia.

144. Utrum consociationes et opera haec socialia, et potissimum qui eis praesunt, debitam in omnibus Ordinario et Summo Pontifici reverentiam praestent, et in iis quae fidem, mores et iustitiae leges attingunt, S. Sedis directioni et moderationi omnino subsint.

145. Cura ne sit ut hisce consociationibus et operibus praeficiantur qui non nomine tenus, sed corde et opere catholici sint. Et an caveatur, quatenus opus sit, ut qui hisce consociationibus et operibus adscripti sunt, aut beneficia et subsidia ab iis nanciscuntur, a vitiis recedant, in fidei doctrina instituantur, et christianam vitam ducant.

146. Utrum caveatur ne in hisce catholicis consociationibus connumerentur sectis secretis adscripti, increduli, impii vel religioni adversi, qui consociationes ipsas vel earum opera a recto fidei et iustitiae tramite deducere possint.

CAP. XVI.—*De editione et lectione librorum et diariorum.*

147. Utrum in dioecesi edantur libri, ephemerides, illustrationes, diaria obscena vel impia, vel utcumque religioni noxia; a quibus, et quali cum diffusionem et detrimento.

148. Utrum libri et diaria impia vel obscena aliarum civitatum dioecesim incrediantur, ibique diffusa sint, et quaenam potissimum sint.

149. Utrum strenue a catholicis agatur et praesertim a parochis et a sacerdotibus, et libri et diaria obscena vel impia a dioecesi removeantur, adhibita etiam, si fieri potest, civilis auctoritatis opera.

An cleri et maxime confessoriorum cura sit ut libri et diaria obscena vel impia a catholicis familiis arceantur, et a fidelibus non legantur.

150. Utrum libris et diariis noxiis alia opponantur religiosa et honesta: quot sint, quomodo diffusa et quo fructu.

Datum Romae, die 31 mensis Decembris anno 1909.

C. Card. DE LAI, S.C. Consistorialis Secretarius.

S. TECCHI, Adressor.

LETTER TO FATHER GANNON, O.S.F., CORK, FROM HIS
EMINENCE CARDINAL MERRY DEL VAL

SECRETARIA STATUS

EPISTOLA

AD R. P. BENIGNUM GANNON, MODERATOREM PROVINCIALEM
FRATRUM MINORUM IN HIBERNIA, DE NOVIS AEDIBUS ET
SCHOLIS IN CORCAGIENSI URBE ACQUISITIS

Admodum Rev. Pater,

Beatissimi Patris nomine et mandato, hoc tibi libenter significare propero, Sanctitati Suae pergratum nuncium obvenisse, quod aedes et scholae ab istis Fratribus Minoribus acquisitae pro iuvenibus Ordinem professis et pro alumnis catholicis excipiendis, proximo mense Octobri solemniter aperientur. Summus autem Pontifex, dum vota promit, ut maximi optimique fructus ex iisdem scholis colligantur, hunc in finem tibi, confratribus, praeceptoribus et alumnis omnibus petitam apostolicam benedictionem peramanter impertitur.

Magna cum existimatione sum et permaneo tibi.

Romae, 17 Septembris 1909.

Addictissimus

L. ✠ S.

R. Card. MERRY DEL VAL.

NOTICES OF BOOKS

DE ANNATIS HIBERNIAE. A Calendar of First Fruits Fees Levied on Papal Appointments to Benefices in Ireland, A.D. 1400 to 1535. By the late Rev. M. A. Costello, O.P., S.T.M. With Introduction by Rev. Ambrose Coleman, O.P.; and Notes by W. H. Grattan Flood, Mus.D. Vol. I., Ulster. Dundalk: W. Tempest. 1909.

THE volume now lying open before us possesses peculiar interest. It is a complete collection of the entries respecting the Annates or First Fruits derived from Benefices in Ireland to which the Pope had collated. No one but the person that has had experience in searching for and deciphering such documents knows how wearisome the work is. Difficulties innumerable have to be overcome. The Papal regesta are only collections of transcripts; they are not indexed. The officials simply made transcripts of the documents they sent out from the Cancellaria. These transcripts are therefore in chronological order, but no geographical arrangement exists. Take any one of the ponderous volumes—that, for instance, in which the Annates for the second year of Callixtus III are set down—and it will be found to contain notices regarding ever so many parts of Christendom. In order to compile a collection of what regards Ireland, Father Costello had to glean from hundreds of such volumes. Most were preserved in the Vatican Archives, a good many were in the Lateran, Corsini, Barberini, or in the Archivio di Stato. In addition to the labour of searching there was that of deciphering. We do not allude to the difficulties which ancient documents as a rule present: the minute characters, arbitrary contractions, faded writing, etc. The great problem which frequently confronted Father Costello consisted in identifying localities. Perhaps the medieval name had fallen into disuse. Or, again, the Celtic name of a parish or townland, etc., was Latinized in a most unintelligible fashion, or was read incorrectly by the Italian officials, or was approximately copied (with variants in one and the same document) by the clerk in the Papal chancery, who was quite satisfied that no trouble could arise from his own conventional or provisional spellings, because the document, which was to be delivered by hand, would in any case not fail to reach the person for whom it was intended.

It is easy to understand the necessity of the Annates. The Pope requires revenues for the maintenance of his State. His court is a large one. Besides what is indispensable to his dignity, provision has to be made for carrying on the government of the Church. Even if he be in the actual exercise of his temporal power, the sums received from his dominions are not equivalent to the outlay. The sums expended for the benefit of the inhabitants of the Papal States have always been a magnificent instance of paternal generosity. Not indeed that the charity of the Pope is confined to home, for poverty and calamity in any part of the world have never appealed to him in vain. These reasons amply justify the Head of the Church in demanding a subvention from the clergy. Much is not asked. While the laity give every year, the beneficed clergy are called on only once to make this contribution. The Annates or First Fruits are a modest offering made in acknowledgment of the Papal authority.

While the principle on which the Annates rest has never been disputed by good ecclesiastics, it has been turned into an occasion of complaint by the querulous, and has been availed of as a pretext by the insubordinate. For instance, the schismatic Council of Bâle, in its twenty-first session (June 9, 1435), impudently decreed the abolition of Annates as well as of all other imposts, and declared that if the Pope made any opposition to this enactment he should be summoned to appear before a General Council. But as an instance of inconsistency, be it observed that the Bishops who composed this Council levied a tax on their respective dioceses for its support. The insolent decree of Bâle was re-enacted three years afterwards at Bourges. It also formed part of the Pragmatic Sanction, which was observed in France till the Concordat between Francis I and Leo X. Thus was opposition to the principle of taxation begun and persisted in.

As regards the action of the Council of Bâle, in palliation of it none of the Bishops could accuse the Pope, Eugenius IV, either of extortion or of extravagance. But this cannot be said of Sixtus IV, by whom the Annates were raised so high as to provoke almost universal murmurings, and as if to add to the discontent the number of offices to be got by purchase was increased. As is only too certain, a great deal of the money thus acquired went to enrich his nephews. Speaking of this Pope's acquisitiveness, Pastor remarks that it caused in Germany particularly a hostility to the Holy See which had a much closer connexion with the Reformation than most persons are aware

of. And under Innocent VIII, Alexander VI, and Leo X, the condition of things did not improve. It must be admitted that grave disorders existed both in the treasury and in the fiscal administration. How often was money collected for a crusade against the Turks—an expedition which on one pretext or other was never undertaken! Pastor shows clearly that in course of time the Annates for some dioceses became excessive. For instance, when in 1484 Berthold von Henneberg was made Archbishop of Mainz he had to pay 14,300 ducats. His successors in 1504, 1508, and 1514 were each obliged to pay about 20,000 florins—a fact that, as Pastor observes, had serious consequences. How different were these sums from what was sufficient two centuries earlier! The same is true as regards Ratisbon: while in 1507 1400 florins were demanded, in 1384 the modest sum of 12 was enough.

The publisher, W. Tempest, of Dundalk, deserves great credit for his enterprise in producing this most valuable historical work. Let us hope he will get such support as to encourage him to give us the other volumes in due time.

RITUAL AND FUNERAL PRAYERS. For Use of the Irish Clergy. Dublin: James Duffy & Co., Ltd. 1909.

THIS abbreviated edition of the Ritual has merits that will not fail to commend it to the Irish clergy, whose utility it is designed to serve. Compiled by a learned priest, who is himself engaged in missionary work, it will be found to possess features that make it very handy and convenient. Its modest size, clear type, explicit directions, and judicious selection of matter are some of the things that will render it a valuable companion for the priest on duty. There are two parts composing the little volume. In the first are given in very full form the rubrics for the administration of the Sacraments, forms for blessing the ordinary scapulars, and the common blessings. The compiler has included the method of baptizing converts and reconciling baptized heretics. The rubrics, or directions, are given in English, and there is no danger of mistaking them. The second part is taken up with the Funeral Psalms and Prayers of the Exequial Service. The various portions of the *Exequiae* are clearly set forth, and the priest sees at a glance what exactly he has to do in every possible contingency.

P. M.

IRELAND. Edited by R. Barry O'Brien, of the Middle Temple, Barrister-at-Law. London: T. Fisher Unwin. 1910.

MR. FISHER UNWIN has published a series of histories of various countries under the general heading of 'The Children's Study.' With a view to including Ireland in his list he recently placed in the hands of Mr. Barry O'Brien a manuscript history of this country, with a request to edit it and prepare it for the press. Mr. O'Brien consented to undertake the work, but was obliged to rewrite and rearrange the greater part of it. However, the little book came to be produced. It is, in our opinion, one of the most attractive and most readable books about Ireland that could be put into the hands of young people. It is thoroughly National and Catholic in spirit, and is written in a very pleasant style. It avoids useless and depressing details, and fixes the mind on the important events and leading characters.

Mr. O'Brien is a skilled biographer, and in this little book he follows a good deal the biographical method, grouping around the name of some leading character the chief events of his time. It will be a great advantage to Irish schools to have a work of this kind for their pupils. Anyone who reads it carefully will have acquired a vast amount of information, and will have laid the foundation of a really good knowledge of Irish history. He will also have the advantage of having acquired his knowledge of Irish history in the pleasantest way possible. The late Archbishop Croke once remarked that Irish history was depressing reading, consisting for the most part of an account of squalid and contemptible quarrels; and said that he had a greater fancy for 'making history' than reading it. A good deal depends however on the manner in which the history is written; and from that point of view I think Mr. Barry O'Brien's work will be found a great improvement on the old style.

J. F. H.

THE CATHOLIC ENCYCLOPEDIA. Vol. VI. London: Caxton Publishing Co. New York: Appleton.

THE sixth volume of the *Catholic Encyclopedia* extends from *Fathers* to *Gregory*, and includes a vast number of valuable articles, with great stores of information accumulated in them. Such questions as *Gallicanism*, *Grace*, *Gnosticism*, are dealt with in regular treatises, whilst very full and well written articles appear on *God*, *Gothic*, *Greek*. The opening article on 'The

Fathers of the Church' is elaborate and learned, but for an *Encyclopedia* it is not as clear and as satisfactory as one would wish. The historical articles on Germany, Görres, and Gil de Albornoz seem to me admirable. There are a few things about which I feel inclined to grumble : but I fear my grumbling might be misunderstood. The last thing I wish to do is to injure the circulation of this admirable work, which, whatever may be its defects, ought to find a place in every priest's library.

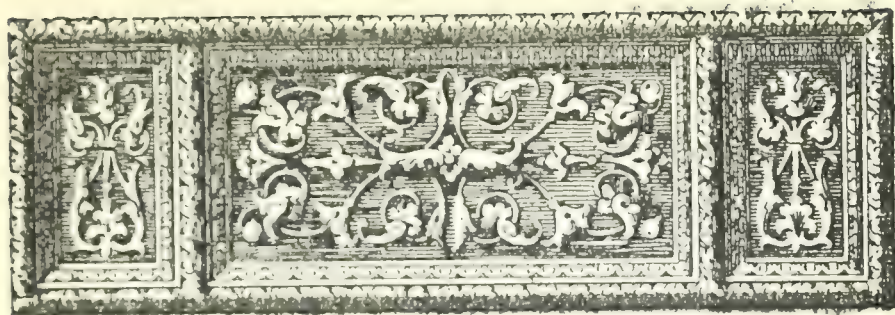
J. F. H.

COUNSELS FOR YOUNG WOMEN. Especially those in Domestic Service. Compiled by a Member of the Ursuline Community, Sligo. Dublin: Sealy, Bryers & Walker. 1910.

AMONGST the many books that have been sent to me in recent times one of the most practical and useful is this little volume. It emanates from the Ursuline Convent, Sligo, and it certainly was a happy thought that occurred to the zealous and experienced Sister who put these counsels together. It is often said by foolish and superficial people that the education given to young women in convents and religious establishments is inferior to that received in worldly schools ; that nuns being ignorant of domestic life are but ill-fitted to train those who are destined for it. I believe there are no teachers and educators better fitted to discharge their duties in that respect than nuns. They do it in the best way, and if the results of their efforts are not always satisfactory, they are so generally, and prove to be so in ninety-nine cases out of a hundred. And what is more, the people of Ireland, who so gladly take advantage of the presence of a convent school in their midst, are evidently of the same opinion. They do not mind these insidious grumblers who try to instil the poison of their own prejudices into the minds of others.

This little book shows what pains are taken with the education of a certain class of young women. They get in it the right sort of information as to the duties of their state in life, and get enough of it. Religion is judiciously but not importunately blended with worldly knowledge. No better book could be put into the hands of young women in domestic service, for whom it is specially intended. I am glad to have an opportunity of recommending it to the patronage of the clergy. I am sure nobody who gets it will be disappointed.

J. F. H.



PREHISTORIC MAN: HIS CIVILIZATION AND RELIGION

THE materialistic doctrines concerning man's origin from an anthropoid ancestor have made all that concerns the condition of prehistoric man a most important branch of apologetics, which cannot be neglected by the philosopher and theologian of our day. The general interest that is aroused by the announcement from time to time of fresh discoveries of early skulls or parts of skeletons, and the numerous articles that are devoted to the subject in scientific periodicals, is proof enough, if proof were wanted, of the materialistic tendencies of the times. If man has been evolved from one of the higher forms of ape, then the earliest remains of man will be expected to bear the imprint of their animal origin. It is for this reason that the oldest known skulls are compared so carefully with those of the anthropoid apes with respect to capacity, shape, facial angle, etc. This development, too, must have required an immense period of time, and this explains the many attempts that have been made to put man's first appearance on the earth as far back as possible, even into the middle of the Tertiary Period.

Within the last few years much has been learnt concerning the unwritten history of Prehistoric Man, and the evidence that has been acquired has been entirely adverse to the supposition of his animal origin. Prehistoric man was essentially the same as the men of the twentieth

century. We know now at what period of the earth's history he lived ; we even know much about his habits and his state of civilization ; we know too a little about his religious ideas. It has been the custom to speak of him as a savage, a little higher than the anthropoid apes, differing from them only by the possession of a keener instinct, the first dawnings of rudimentary intelligence. This was required by the theory of his animal origin. We know now that it is erroneous to compare him with present-day savages who have gone backwards, and lost from various causes a higher civilization which they once possessed.

We do not know, and probably never shall know, the number of years that have elapsed since man, fresh from the hands of his Creator, first appeared upon the earth. We know, however, that the earth was already peopled with all the forms of animal and plant life that are around us at the present day, when ' God formed man of the slime of the earth : and breathed into his face the breath of life.'

By virtue of his reason man is essentially distinct from all the rest of the animal world. In making him a rational animal God constituted him the lord of creation. The possession of the reasoning faculty made man from the very beginning an inventor, for it gave him the power of forming mental abstractions, and so he was capable of making tools and weapons whereby to subject the rest of creation to his will and pleasure. Before making a tool, no matter how simple it might be, he had to create an image of it in his mind, and so the work of man's hands are just as much a test of the operations of his intellect as the language of articulated speech. The tools that he has fashioned from the shapeless flint core, the pottery that he has moulded with his hands, the frescoes that he has left behind on the walls of caves, and the other objects of his industry may be truly said to be his creations, for they are the materializations of his ideas and thoughts, and though in a different degree belong to the same order as the productions of a Michelangelo.

The earliest remains of man are instruments of flint roughly hewn or chipped into shape, and date back to the

Pleistocene epoch in Geology. There is no serious evidence which would warrant our supposing that man was on the earth in the middle of the Tertiary Period. In this connexion, the distinguished geologist, A. de Lapparent, after stating that man, as the head of the organic kingdom, could only appear on the earth after the plant and animal kingdoms had been properly developed, says: 'Or, à l'époque miocène, ces développements sont encore trop incomplets pour que la présence de l'homme sur la terre ne soit pas considérée comme un véritable anachronisme.'¹ 'The most primitive member of the human family hitherto discovered,' we are told by Professor Sollas, 'was in existence during the early Pleistocene epoch.'²

The most famous remains that have been found so far were brought to light by Dr. Dubois, in 1892, at Trinil, in Java. They were lying thirty feet below the surface and are attributed by him to the Pliocene epoch of the Tertiary Period. So much has been written on the subject of these bones that it will only be necessary here to mention the fact. They have aroused a considerable amount of discussion, and great importance was attached to the discovery of the Dutch naturalist, for he had set out for Java with the express intention of hunting for the 'missing link.' It seems very doubtful whether the bones are really human remains, and even supposing that they are, many authorities refer them to the Quaternary Period. They consist of a piece of the top of a skull, a thigh bone and two large teeth. The most interesting piece is undoubtedly the fragment of skull, for it belongs to a skull that is unlike any known human skull, differing considerably from other skulls of Palaeolithic date. The brain capacity, judging from the fragment, must have been much smaller than that of any other known human skull, and on the other hand must have been about twice as great as that of the largest ape, the gorilla. It is impossible, therefore, to classify it with either human or ape skulls. The creature to which these

¹ *Traité de Géologie*.

² 'Palaeolithic Races and their Modern Representatives,' *Science Progress*, October, 1908.

remains belonged has been given the name of *Pithecanthropus erectus*, the monkey-like man, and a monument has been erected to this supposed ancestor of man close to the place where the remains were found.

Some savants consider *Pithecanthropus* as a new species of ape, a kind of giant gibbon; others suppose that the bones belong to a very inferior type of man; others, again, that they are the remains of an idiot with a very small head. Haeckel and Dubois himself think that they belong to an intermediate form, the 'missing link.' Whatever these scanty fragments may eventually prove to be, it is admitted by all anthropologists to-day that the long-sought 'missing link' has not yet been found.

A little more than a year ago another discovery was made, this time of a skull almost complete, at the Chapelle-aux-Saints, in Central France. It aroused a considerable amount of discussion at the time, and a photograph of the skull appeared not long ago in the illustrated papers. It is now supposed to date back to the Glacial Period, and belonged to one of the men of the Palæolithic Age, resembling very closely other skulls of this date. The latest calculations of the brain capacity of the newly-discovered skull gives the very interesting result that the man to whom it belonged had a larger brain than that of the average European of the present day. It may, in fact, be compared with that of a Bismarck.

Only a very few discoveries of skulls of men who lived during the last Glacial Period have been made, and these are very fragmentary. The most famous are those known as the Neander and Spy skulls. They were both found in caves—the former in the Neander Valley, the latter at Spy, in Belgium. Nevertheless, from these scanty remains, which are certainly the oldest pieces of man's skeleton that have been found so far, we are able to conclude with certainty that these men were in every respect essentially human. We can reconstruct their bodily form, which is found to be far removed from their supposed ancestor, the ape. Their brains were at least as fully developed and were in all probability like the skull of the Chapelle-aux-

Saints, comparatively larger than the brains of the average European of to-day. They had the double curvature of the vertebral column, so characteristic of man, and walked perfectly upright. Their average height was, it is true, inferior to that of the twentieth-century European, being only about four feet ten inches. In the later Stone Age, however, some surpassed six feet in height. Smallness of stature is no essential difference. In the Middle Ages the average height was smaller than it is to-day, and there are races existing which are even smaller than those of the Stone Age. The difference in height must, of course, be taken into account when comparing the size of the brain. A curious feature may be noticed: whilst the hinder part of the head of these men was very large, the forehead was somewhat low and narrow, and the ridges of the eyebrows stood out very prominently. They had strong jaws and, strange to say, the chin was frequently pointed.

It is chiefly from the tools which they have left behind that our knowledge of the earliest inhabitants of the earth is derived. Implements of stone are practically imperishable, and consequently are more ancient in the Palæolithic Age, as a rule, than the less durable bones of man, and so it is from his tools rather than from the exceedingly rare fragments of his skeleton that we must construct the history of Prehistoric Man.

It is important to bear in mind that we are speaking of Prehistoric and not Primitive Man. We know what was the condition of Primitive Man from revelation in the first chapters of Genesis. Archaeologists and geologists, following the classical poets, have divided the Prehistoric Period into a Stone Age and a Bronze Age. The poet Lucretius, in his description of prehistoric times, has these verses:—

Arma antiqua manus, unguis, dentesque fuerunt,
Et lapides et item sylvarum fragmina rami,
Et flammæ atque ignes, postquam sunt cognita primum:
Posterior ferri vis est aerisque reperta,
Et prior aeris erat quam ferri cognitus usus.¹

¹ *De Rerum Natura*, v. 1287.

The stone remains are, of course, more ancient than the bronze, and the latter preceded the use of iron. This succession of material used for making implements by Pre-historic Man is found in all the countries of Europe, but not necessarily so in all the countries of the world. For instance, the Book of Genesis tells us that Tubalcain before the Deluge was a worker in iron, and iron was known in Egypt from the time of the earliest dynasties, although flint seems to have been also extensively used. In some districts copper was in use before bronze, but the softness of the former metal was against its general employment for the manufacture of tools. It may, perhaps, seem strange that bronze, which is a mixture of copper and tin, should have been discovered before iron, but this is explained by the fact that iron is more difficult to smelt and its ore could not be utilized till the right flux was found, and a method discovered of obtaining a sufficient draught.

Since most of our knowledge of Prehistoric Man is derived from the remains found in Europe, the same succession of perfection in the European tools is not necessarily found everywhere, and this is a distinction that is not sufficiently emphasized in many works treating of this difficult subject. Again, it must be clearly understood that the Stone and Bronze Ages are not fixed epochs in the history of the progress of humanity, for the date of the Stone Age varies very considerably in different countries. In the same way, the Stone is not separated from the Bronze Age by any hard and fast line of demarcation; it would be ridiculous to suppose so. Stone would remain in use, especially amongst the poorer classes, long after bronze had been introduced, on account of the rarity of the metal and the slowness of communication between different countries. The Egyptians were using iron when the inhabitants of these islands were still using stone. Even in our own time, some of the Polynesians, and the Indians of Rio Colorado, are still in the Stone Age.

The Stone Age is subdivided into the Palæolithic or Old Stone Age, and the Neolithic or New Stone Age. The former implements are the most ancient remains of man's

industry and consist of flints or other hard stone merely chipped into shape, and never ground nor polished. They are found in ancient river gravels, or in the lowest deposits of caves. At the same time they bear the impress of intelligent design for use as axes, scrapers, prickers, etc. M. de Mortillet has classified these tools according to their relative age into different periods, but as Howarth has pointed out, in *Mammoth and the Flood*, rude instruments as a test of chronology are treacherous guides. Sir Arthur Mitchell also, in his interesting work *The Past in the Present*, has warned students of the great danger of error in deciding that an instrument is of great age simply from its rudeness. In course of time a great improvement was made in the construction of stone implements, and so the remains of the new Stone Age are generally of a much finer quality, being very often finely ground and polished.

Some countries never had a Palæolithic Age, and were peopled in the beginning by Neolithic invaders. No implements of the Old Stone Age are ever found in Ireland, nor in the North of England and Scotland, but they are very plentiful in the South of England, especially in the Thames Valley.

It has been thought by some geologists that an earlier civilization preceded the Palæolithic, which has been called the Eolithic. The only assumption for this is based upon certain types of broken flints that have been found on elevated ground on the chalk plateau of Kent. Large numbers of them have been discovered on the surface, but some, it is claimed, were lying in the clay-drift, and would seem to be of pre-glacial age. Much has been written about these 'eoliths,' but there are no certain signs that they have ever passed through the hands of man, although it has been claimed more than once that they are the work of semi-human beings in the Tertiary Period. Broken flints of the same class are known to be produced in large numbers by the action of rushing water, frost, and the movements of the soil; to attribute their origin, therefore, to intelligent design is, to say the least, unscientific.

The tools of the Neolithic Age are, for the most part, of

a workmanship so fine that it would be difficult to surpass, even at the present day, by chipping the flints with tools of steel, and they betray considerable art in their manufacture. They have been found in great numbers in almost every part of the British Isles, either on the surface, in barrows, or in the upper deposits of caves. Ireland is especially rich in Neolithic remains, where they are often turned up by the plough. They are also met with in most regions of the Old and New World. It is clear, therefore, that in the Neolithic Period mankind had become exceedingly numerous, and had spread far and wide.

With the smelting of bronze, the human race entered upon a new epoch in the history of civilization, and our museums contain numerous remains of a very varied description, which testify to the high degree of civilization to which the men of this period had arrived. When iron supplanted bronze the historic period began. We to-day are living in the Iron Age. It is generally supposed that iron has been known from about 4000 B.C., but this is probably an exaggeration, except, perhaps, in the case of Egypt and other exclusive nations. It is not unlikely that at some future date aluminium may take the place of iron when a cheap method of manufacturing that metal has been discovered. In that case the Iron Age will be a thing of the past.

Now, since, according to no less an authority than Vigoroux, the Holy Scriptures do not give us any definite chronology—for the chronology of the Greek version, from the creation of man to Abraham, differs by a very considerable number of years from that of the Hebrew version and the Vulgate—we have no means of ascertaining from the Bible how many years have passed since man has been on the earth. Neither does Geology help us to solve this very difficult question, for her data are of a very uncertain character. It is, however, generally admitted that Europe was thickly populated at the end of the Glacial Period. We have already said that there is no evidence of a serious nature for supposing that man was upon the earth before the glacial invasion; but there seems to be no doubt that he

was living in Europe during a part of the extraordinary accumulation of snow and ice which marks the beginning of the Quaternary Geological System. The Quaternary System has been divided into the Pleistocene or Glacial and the Recent or Post-Glacial Period. It includes, therefore, all the rock formations from the end of the Tertiary to the present day. The characteristic deposits of the Glacial Period is a stiff clay full of angular fragments of rocks of various kinds, many of them scratched and grooved, and in many cases the rocks and stones in the clay are at great distances from the parent rocks of which they once formed a part. Along with this boulder clay occur irregular beds of coarse gravel and sand formed by running water. These masses of clay and gravel were considered by the early geologists to be due to the action of the waters of a universal deluge, and so were known as the Diluvium. Sir C. Lyell proposed to call them the Drift, that is, rocks which have been removed or have drifted from their place of origin. Recent investigations, however, have convinced geologists that their origin is due to moving ice, which explains the angular character of the boulders and the striations—the clay representing the ultimate rock particles finely ground by the immense weight of ice as it moved along.

Whatever may have been the cause of the Ice Age, it seems to be admitted by all modern geologists that at this period the North Sea was an immense *mer de glace*, which came down from the mountains of Scandinavia. The mountains of Scotland and the North of England also produced their share, with the result that Scotland, Ireland, and all England north of the Thames Valley were buried beneath an immense thickness of ice. The Irish Sea was filled up, and the ice, spreading over the sister island (for the boulder clay and striated stones have been traced over the whole country), made its way out to sea beyond Cork and Kerry, where portions became detached through their weight and floated away. This fact explains the absence of Palæolithic remains in Ireland and Scotland. The country was absolutely unfit for human habitation.

Along with the Palæolithic remains contained in river-terraces, cavern deposits, peat-mosses, etc., occur the skeletons of those curious extinct animals, the mammoth, the woolly rhinoceros, the Irish elk, and other species, indicating a very cold climate, strangely associated with others of a warm climate, as the lion, leopard, and hyena. The latter probably arrived during inter-glacial conditions. The later Palæolithic remains are often found associated with the bones of the reindeer.

Mankind cannot have been long on the earth when the rude flints found at Chelles, near Paris, were made. These are the oldest known tools of Palæolithic Man, and seem to date back to the early part of the European Glacial Period. No fragments of his skeleton of the same date as the Chellean flints have been found; the oldest skeletons do not belong to an earlier period than the Age of the Mammoth at most, so the Chellean men cannot be far removed in descent from Primitive Man, otherwise it is very difficult to understand why no earlier remains of his skeleton have ever been unearthed.

The men of the later Palæolithic or Reindeer Age lived in caves, where their bones and tools are found along with animal remains and kitchen refuse in the lowest deposits, sealed up by deep accumulations of stalagmite. There is every reason to believe that the men of this period were very similar to the modern Eskimos. Very often many of the bones are detached from the rest of the skeleton and scattered about the cave-floor, as though they had been swept there by the waters of a flood.

In caves that have been inhabited during both the Palæolithic and Neolithic Periods the earlier remains are in most cases, at any rate in England, separated by a thick layer of stalagmite from the finely worked Neolithic implements in the higher strata of the cave. This is undoubtedly a very strange circumstance, so much so that many geologists consider that the two periods are separated by a complete gap, as though the earlier race of men had been annihilated by some sudden catastrophe. Speaking in this connexion, J. Geikie says, 'between Palæolithic and Neolithic

Man there is thus a wide gulf of separation.' ¹ Howarth, who has written at great length on this subject, considers that the gap is due to a great deluge, of which there is not only a geological record, but a universal tradition preserved amongst the most ancient nations of the world. He says that there is evidence to show the complete difference between the two Stone Ages, in habits, in tastes, in art, as well as in the associated animal remains. 'The difference,' he says, 'is everywhere acknowledged, and it does not carry us far. What is much more important is the startling fact that the two sets of men, their remains and their animal companions, are sharply and definitely separated by a complete gap.'² The French anthropologists, however, deny the existence of any hiatus in their own country. Some geologists have supposed that the caves were not successively inhabited, but whatever the explanation may be, it seems to be established that in many regions a hard and fast line of demarcation exists between the two Stone Ages. Howarth's theory, in support of which he brings forward a large mass of evidence, is very suggestive. The gap may be nothing less than the geological record of the waters of the Flood, which 'destroyed all the substance that was upon the earth, from man even to beast.'³

It is not the purpose of the present paper to enter into the question of the duration of the Stone and Bronze Ages. The data upon which alone we can build up arguments are very untrustworthy. Geology can only say which are the oldest remains, whether they be bones or tools. Geologists can only give relative ages; calculations given in numbers of years can, with our present knowledge, be never more than guesses; hence the need of students to be on their guard against accepting the fantastic numbers that are sometimes given of the years that mankind has been upon the earth. If we knew how long a time has elapsed since the last Glacial Period we should have something solid to

¹ *Prehistoric Europe*, p. 118.

² *Mammoth and the Flood*, p. 246; cf. also *The Glacial Nightmare*, by same Author.

³ *Gen.* vii. 23.

work upon. From calculations made on the rate of erosion at the present day (although to argue from the present to the past is a somewhat unreliable procedure), some eminent geologists are inclined to think that perhaps only seven or nine thousand years have passed since the end of the Ice Age.

The distinguished anthropologist, de Quatrefages, thought that the place of origin of Prehistoric Man was the North of Asia, where he lived on the fruits of the earth and hunted the wild animals. Others suppose that the cradle of the human race was near the centre of Asia. The rest of the world was peopled in course of time by migrations, due either to climatic reasons or to the original fatherland becoming too small for the support of the ever-increasing population. As de Quatrefages says very truly, 'tout peuple chasseur a besoin de vastes espaces,' and so Primitive Man would radiate in all directions in search of game. During the mild climate of interglacial periods, large numbers would make their way into Europe following the course of the great rivers swollen by the melting ice. The rivers provided them with a plentiful supply of fish, which they harpooned. Palæolithic Man in Europe was essentially a hunter, and lived on the flesh of the mammoth, rhinoceros, wolf, etc. He lit fires to cook his food, obtaining a light probably by striking a piece of iron pyrite with a flake of flint. He seems to have been especially fond of the marrow extracted from the bones of the great mammals that he hunted. His diet was varied with herbs and wild fruit.

These first inhabitants of Europe progressed comparatively slowly in civilization. They could hardly do otherwise, in the continual struggle to secure the necessities of life amidst the rain and snow and periodic advance of the glaciers. To progress rapidly in civilization a long period of peace and plenty of leisure is absolutely necessary. In Europe these first inhabitants were wanderers in search of game. They had no fixed abode and no security of tenure; it was not worth the trouble, therefore, to cultivate corn. For the same reason they had no domestic animals. They were, however, acquainted with the art of sewing,

and made for themselves clothes from the skins of the beasts that they killed. The skins were scraped and cleaned with flint flakes, and sewn together with bone needles threaded with tendon. These rough, but no doubt serviceable, garments were fastened with round buttons consisting of bone discs. There is every reason to believe that the fabrication of cloth was known in the later Palæolithic Age, for instruments resembling shuttles have been met with which seem to have been used for weaving. Ornaments were frequently worn—of a strange kind it is true, consisting of shells or teeth threaded together to make necklaces or bracelets.

A visit to any museum that contains examples of his tools and weapons is enough to convince us that in their manufacture a very high degree of intelligence and art is manifested. Prehistoric Man had also a great appreciation for the beauties of nature, which is evidenced by the fact that in the choice of his temporary settlements he was very careful to select those spots not only that would supply him with the essentials of life—shelter, warmth, and water—but which would at the same time, as at Chelles, Moutiers, or at Solutr  , satisfy his tastes for the sublime in nature.

The civilization of a people is especially manifested by the artistic sense. A people that cultivates art cannot be in a state of savagery. Now, the men of the Old Stone Age were artists of no mean order, for there exist at the present day some very remarkable examples of carving executed on ivory and reindeer horn, representing the animals with which they were best acquainted, as the mammoth and reindeer. These men, clad though they were in skins, with no other tools than flint or bone, and possessed of none of the comforts of life, had nevertheless a true sense of the æsthetic. As the men of the Reindeer Period often chose caves for their dwelling-places, it is not surprising to find remains of their art on the walls of the caves. In two caves frescoes have been discovered, executed in red ochre and charcoal, representing, with a remarkable degree of exactitude, the elephant, deer, and other animals. Some of these caves are quite dark, and so the men who engraved

and painted upon their walls must have had some kind of artificial light—stone lamps have, in fact, been found in these caves.

At the end of the Palæolithic Period art seems to have disappeared for a time, for what reason it is difficult to say. It is clear, however, that at this time the men of the Old Stone Age in Europe began to turn their attention to the cultivation of the land and abandoned the caves for the most part. A great advance in civilization was at hand, due to the arrival in Europe of the first Neolithic immigrants, who are essentially agriculturalists and breeders of cattle. Perhaps the new agricultural pursuits left no time for the cultivation of art. There was a very great difference between the new-comers and the rude hunters of the earlier period. Whence came Neolithic Man? When Primitive Man began to disperse from his original fatherland, whilst some journeyed towards the East and West, many no doubt made their way to the warmer regions of the South, where they encountered quite another set of animals, such as the cow, sheep, goat, dog, etc., which are especially adapted for domestication.¹ Possessed already of a knowledge of the cereals, they now began to cultivate them extensively, which would have been impossible in the cold regions of the North. The southern emigrants, by reason of their occupations, were obliged to become settlers, and so had more time to develop the inventive faculty. They would soon find that grinding the edges of their tools produced a far more serviceable article than mere chipping. With a rapidly-increasing population emigration became once more a necessity, and again numbers of them radiated in different directions, carrying with them the new arts they had acquired on the fertile plains of Southern Asia. Their arrival in Europe heralded a new civilization, which was destined to supplant the old. As time went on the tools of polished stone took the place of the ruder types, although the latter survived in some remote regions for a considerable number of years. This explains why certain

¹ Cf. de Quatrefages, *Introduction à l'Étude des Races Humaines*, ch. vi.

Palæolithic forms are found in Ireland—which country, as far as we know, had no Palæolithic Age—and were fashioned probably by refugees from Gaul or Britain. The skeletons of the Neolithic Age show that the new invaders were mostly of the middle height, with long narrow skulls and oval faces.

There is evidence to show that in the New Stone Age corn, millet, and fruit trees of various kinds were extensively cultivated. It is certain that the arts of spinning and weaving were known. Amongst the richer classes linen was woven for articles of clothing. Their pottery at first was of a very simple description, without any ornamentation; later we find geometrical designs traced on the clay with a sharp stick.

The cultivation of the land necessitating a permanent habitation, Neolithic Man was obliged to fortify his settlements and defend his crops against hostile neighbours and the attacks of wild animals. For this reason a number of families banded together and formed a clan, generally on some high ground difficult to approach. This, too, is the reason of the curious lake-dwellings which betray such ingenuity in their construction. They consisted of a number of huts built on platforms raised above the lake and supported on piles. In this way they were isolated from the land and well out of reach of stones or arrows. The waters of the lake provided them with a constant supply of fish. Lyell is inclined to believe that as many as three hundred wooden huts were comprised in a single settlement. The same author states that at Wangen, on the Lake of Constance, amongst the debris of the old lake-dwellings lumps of carbonized wheat and barley have been found, and, what is a very interesting fact, some flat round cakes of bread, showing clearly that these people knew the art of baking.¹

In course of time another set of emigrants arrived in Europe from the East, and eventually found their way to Britain and Ireland. They were a tall, round-headed and powerfully-built race, and brought with them a knowledge of bronze. With the introduction of this metal a very

¹ *Antiquity of Man*, ch. ii.

great progress was made in civilization, which is shown by the ever-increasing variety of the instruments and their more perfect finish. We shall take but one example, viz., the axe-head or celt. At first the axes were flat, and resembled those of polished stone. Soon an improvement was made by moulding them with transverse rims to prevent the handle from slipping. Then they were provided with flanges which eventually developed into sockets into which the wood fitted. Then, again, an immense variety of spear heads, swords, and daggers have been found, many of them of the most beautiful workmanship. Even razors and saws have been met with which still retain a very sharp cutting-edge. Along with bronze remains gold ornaments sometimes occur, consisting of bracelets, armlets, rings, etc. In the previous Stone Ages no coinage existed; barter was the only medium of exchange. In the Bronze Age pieces of this metal seem to have been used as mediums of exchange, and occasionally penannular rings of gold. This is the first indication of money in prehistoric times. Certain savage tribes at the present day use penannular metallic rings for money. It may be asked, how were the bronze tools and weapons made? There can be little doubt that the copper and tin were melted in vessels of burnt clay, and the molten mass then poured into moulds. But with all our modern appliances it is difficult to understand how some of the instruments of this period were moulded.

It is clear, then, from the above facts, acquired by positive science concerning the civilization of Prehistoric Man, that these men, even in the earliest part of the Old Stone Age, were in no sense of the word savages. They had far less knowledge than we have at the present day, it is true, for mankind had not been long enough upon the earth. It was for them to discover the laws of nature by the use of their reason according to the words of Ecclesiastes: 'He hath made all things good in their time, and hath delivered the world to their consideration.'¹ Although

¹ Eccles. iii. 11.

their civilization was in the beginning a very simple one, it is, nevertheless, from their primitive civilization that our modern civilization is derived. The remains of their industry prove that they had an intelligence of a very high order, and that they were in no way different from the men of the present day. We find no traces of any semi-human beings nor any slow evolution from the ape; ever since his creation man has been essentially the same.

Palæolithic Man, by what he saw around him, was forced by his reason to arrive at the knowledge of God by the idea of causality. Besides, the first Palæolithic immigrants in Europe must have preserved some of the primitive revelation given to Adam and Eve, and handed on by them to their descendants. In course of time, no doubt, much of this revelation was lost or became perverted, but it is impossible to suppose that Palæolithic Man was an atheist. We are concerned here only with *a posteriori* proofs, and these are to be sought mainly from the sepulchral usages of the times.

The conditions, according to de Quatrefages,¹ that a race of men should be considered as having a religion are that they should believe in the existence of invisible beings of a higher nature than themselves, who are able to have an influence upon their destiny either for good or evil, and that they should have a presentiment of another life. These very elementary ideas may be very much distorted; a tribe of men may have ideas of a very strange character concerning these higher powers, and their conceptions of the life after death may be of a very material nature, yet if these conditions are present it would be unjustifiable to call them atheists. There are no savages at the present day, no matter how degraded they may be in the scale of humanity, that have not some sort of a religion in the sense above described. It has been stated that the Australian aborigines have no religion of any kind, but they are not without the essentials laid down by de Quatrefages. Lord Avebury has said that 'some races entirely disbelieve in

¹ *Introduction à l'Étude des Races Humaines*, ch. xiii.

the survival of the soul after the death of the body,'¹ but, as Mr. Rice Holmes has pointed out, if they have a belief in spiritual beings they have the germ of religion.² We are justified in arguing from the present to the past in this matter; if religious ideas are common to every race of men, no matter how isolated or degraded they may be, the idea of religion must have been inherited by them from their prehistoric ancestors.

There is evidence to show that from the early part of the Palæolithic Period the dead were buried with scrupulous care. The men belonging to the race known as Cro-Magnon, which is one of the most ancient known, buried their dead, we are told by de Quatrefages, in a manner that bears testimony to a belief in another life.³ In the case of the interments of Menton and Cro-Magnon it would seem that the skeletons only were buried after the flesh had been removed, and the bones cleaned with flint flakes. In some cases their weapons and ornaments were laid by the side of the dead, evidently that they might be of use in another life. Evidences of their religious belief are scarce it is true, but this is no reason for saying that the men of the Old Stone Age were without any religion.

The long barrows, the chambered cairns, the dolmens, the round barrows and other sepulchral monuments upon which such an immense amount of labour has been expended, some of the barrows being more than a hundred feet long, bear testimony to a religious belief amongst the men of the Neolithic Period in which the evidence from interments is more plentiful. The long barrows and chambered cairns were built, as a rule, with their axis pointing due east and west, and the dead were buried facing eastwards, towards the rising sun. In many cases, along with the bones of the dead are found weapons, tools, and ornaments; daggers were often placed in the hands of the corpse. Many skeletons, however, are found without weapons or ornaments; these were probably the poor, who could ill afford the loss

¹ *Origin of Civilization*, p. 391.

² *Ancient Britain*, p. 462.

³ *Introduction à l'Étude des Races Humaines*, p. 280.

of their tools. Certain savage tribes at the present day place implements by the side of the corpse, and we have the testimony of Cæsar¹ and Tacitus² that objects of various kinds were buried with the dead, in the belief that the souls of the articles would be required by their owners in the next world. It seems very probable that in some cases in the Neolithic Age, when their master died slaves were put to death that their souls might serve their chief.

We do not know when Druidism was established, but some authorities are inclined to believe that it is of Neolithic origin. Cæsar tells us that amongst the Celtic tribes the Druids conducted all the religious ceremonies. Probably Druidism was introduced by the first Celtic invaders who arrived in Ireland in the Bronze Age, and probably came to Britain about the same time.

The circles of stones, often spoken of as Druids' circles, are nearly always found to have been prehistoric burial places, and we can only suppose that the circle was constructed in honour of the dead to mark out the enclosure as sacred ground. Canon Greenwell thinks that circles and banks were in some cases intended to prevent the spirits of the dead from wandering abroad.

The most ancient form of burial was inhumation, but during the Neolithic Period cremation was in use in certain districts. During the Bronze Period cremation became very common, and the burnt bones were preserved in urns. Cremation seems to have been practised with the idea of giving the soul a speedy release from the body, for the Celts at the end of the Bronze Age believed that the soul departed as soon as the body was burnt.

In the Bronze Period the dead or their burnt bones were buried with the greatest decency. Babies also were buried with scrupulous care. Instances are known where a barrow has been erected for a single child. The skeletons are generally found in a contracted position, and it appears to have been the general practice to bury the dead with

¹ *De Bello Gallico*, vi., 19.

² *Germania*, 27.

their faces towards the sun.¹ Sometimes the dead were laid in coffins made out of the trunks of trees, and clothed as they were during life. In the sepulchral urns, with the burnt bones are often found tools and weapons along with flint chippings and stones. Many barrows of this period contain the broken bones of domestic animals, no doubt with the intention that the departed might feed on the marrow which was so much appreciated in prehistoric times. A very handsome form of vessel, known as the 'drinking cup,' is often met with in the Bronze Age interments in Britain, and sometimes on the Continent in the Neolithic, generally where the corpse had not been cremated. The 'drinking cups' were receptacles of food, and often appear to have contained a kind of porridge. They were placed by the side of the deceased, no doubt to be used on the journey to the other world. Another very curious form of sepulchral pottery has been named the 'incense cup,' but its use is altogether unknown.

It is an interesting fact that no idol has ever been found belonging to the Prehistoric Period. In France statuettes representing women have been met with belonging to the later Palæolithic Age, but there is no reason whatever for supposing that they were idols. They may have had the same signification as the Egyptian funeral images. As late as the time of Tacitus² the Celts and Germans had no idols to represent their gods, for they thought that it was unbecoming to attribute to them a human form.

Objects of different kinds which seem to have served as amulets have been met with in interments of the later Palæolithic, Neolithic, and Bronze Periods. At Solutr , besides shells of various kinds a number of ammonites have been found, and it appears that these fossils still have a religious signification in certain parts of India, and are considered as sacred objects. In the Neolithic a cow's tooth is often found with a corpse. Large numbers of minute axes, far too small for use, are met with belonging to the Neolithic Age, and seem to have served as

¹ Canon Greenwell, *British Barrows*, p. 25.

² *Germania*, 9.

amulets. It is difficult to attribute to them any other signification.

In conclusion, it seems clear to us that the burial places of the prehistoric races bear witness to a belief in a future life. No doubt, through the isolation of various tribes there were different religious observances and local superstitions ; at the same time the fundamental principles laid down by de Quatrefages were present—the belief in invisible beings and the survival of the soul after death. The manner in which the dead were laid to rest, the care that their friends took to place by their side their weapons, tools, a supply of food, and other objects that were dear to them during life, comparing these observances with what is done at the present day amongst certain tribes, leaves no room for doubting the existence of a belief that at death the defunct was about to undertake a long journey to the world of spirits, to continue there the life that he had led on earth. ‘ J’ai charché l’athéisme avec le plus grand soin,’ says de Quatrefages, ‘ Je ne l’ai rencontré nulle part, si ce n’est à l’état erratique, chez quelques sectes philosophiques des nations les plus anciennement civilisées.’¹

CHARLES GELDERD.

¹ *Introduction à l'Étude des Races Humaines*, p. 254.

MODERN SOCIALISM—II

THE closest companion and most trusted friend of Karl Marx was Frederick Engels. Engels discussed everything with him, criticised everything for him, acted as his agent and defender during his lifetime, and his literary executor after his death. In his works on *The Origin of the Family, of Private Property and of the State*,¹ and *Feuerbach and the Roots of Socialist Philosophy*, he propagated and popularized the philosophical side of the socialist creed, and emphasized its materialistic aspect. He was not, of course, in any sense on a level with Marx. He makes no claim to being so; for in his work on Feuerbach he says: 'Marx stood higher, saw further, took a wider, clearer, quicker survey than all of us. Marx was a genius; we others, at the best, talented.' In 1845 they jointly published a work entitled *The Holy Family*,² which was written in favour of the Feuerbach materialist development and against the Hegelian idealist school. The selection of such a title for such a purpose is, in itself, significant. The 'Communist Manifesto' of 1847 was likewise their joint production. But the most important work of Engels was his reply to Eugene Dühring's *Revolution in Science*.³ Dühring was a 'privat-docent' at the University of Berlin, who in the year 1875 announced his conversion to socialism, and published three large volumes in support of his discovery. In this rather ponderous and elaborate work he made frequent attacks on *Das Kapital* and its theory of 'surplus value,' and on many of the subsidiary arguments of the patriarch of the cult he professed to embrace. This brought Engels into the field. His reply to Dühring was published in a Leipzig journal; and the collected papers were issued in a volume

¹ *Der Ursprung der Familie, des Privateigentums und des Staats.*

² *Die Heilige Familie.*

³ *Umwälzung der Wissenschaft.*

in 1886.¹ Three chapters of this work, containing, it was thought, the essence of socialism, were translated into English and nine or ten other European languages. The title of the English version is *Socialism, Utopian and Scientific*.² It is undoubtedly the most widespread and authentic exposition, in the shape of a handbook, of the principles of socialism that has ever appeared; and though, as Schaeffle points out, one may call himself, and be, a socialist without accepting everything in it, yet it is by far the most generally accepted and universally recognized summary of the principles of socialism in existence.

Engels certainly was not devoid of humour, whatever may have been his other defects; and his criticism of the style, methods, and principles of Herr Eugen Dühring is caustic and telling:—

We Germans [he says] are of a terribly ponderous *gründlichkeit*, radical profundity or profound radicality, whatever you may like to call it. Whenever any one of us expounds what he considers a new doctrine he has first to elaborate it into an all-comprising system. He has to prove that both the first principles of logic and the fundamental laws of the universe had existed from all eternity for no other purpose than to lead to this newly-discovered crowning theory. And Dr. Dühring, in this respect, was quite up to the national mark. Nothing less than a complete 'System of Philosophy,' mental, moral, natural, and historical; a complete 'System of Political Economy and Socialism,' and finally a 'Critical History of Political Economy,' three big volumes in octavo, heavy extrinsically and intrinsically, three army corps of arguments, mobilized against all previous philosophers and economists in general, and Marx in particular—in fact, an attempt at a complete 'revolution in science,' these were what I should have to tackle. I had to treat of all and every possible subject, from the concepts of time and space to bimetallism, from the eternity of matter and motion to the perishable nature of moral ideas, from Darwin's natural selection to the education of youth in a future society.

This gave Engels an opportunity of expressing the views

¹ Herrn Eugen Dühring's '*Umwälzung der Wissenschaft*' (2nd edition).

² In German, *Die Entstehung des Socialismus von der Utopie zur Wissenschaft*.

of Marx and himself on a great variety of subjects. It supplied him, in particular, with an occasion for expounding the materialistic principles on which he and his master sought to establish the new structure of society. But when presenting the English version of his compendium to the British public he feels that he is on dangerous ground. He adopts at once an attitude of defence or rather of offence.

I am perfectly aware [he says] that the contents of this work will meet with objection from a considerable portion of the British public. But if we Continentals had taken the slightest notice of the prejudices of British 'respectability' we should be even worse off than we are. This book defends what we call 'historical materialism,' and the word *materialism* grates upon the ears of the immense majority of British readers.

And yet, he contends, the original home of all modern materialism is England. He then endeavours to wear off British '*prejudices*' by an appeal to the 'Nominalists' of early English philosophy, to Bacon, to Hobbes, Bolingbroke, Locke, Collins, Hartley, and many others. He is shocked at 'the religious bigotry and stupidity' of the English respectable middle-class, who 'believe in all sorts of impossible miracles' and in 'the myths of the Book of Genesis.' The only people amongst them who dared to use their own faculties were to be found amongst the working-classes. So it was at least when he first came to England. But even England is advancing. She is now becoming as internationalized in ideas as in diet and manners. 'The use of salad-oil has been accompanied by a fatal spread of continental scepticism in religious matters.' It must be consoling, he thinks, to those who regret and condemn this progress of infidelity to know that these 'new-fangled notions' are not of foreign origin, not 'made in Germany,' but are of the real old English stamp.

Now such progress has been made that the new doctrine may be broached and boldly pressed home. Religious ideas, moral ideas, patriotism, humanity, have had nothing essential to do with the great historic events that have occurred in the course of ages. The ultimate cause of these

must be sought in the modification of the modes of production and exchange and of the consequent division of society into classes. Surely nothing more materialistic than this could well be imagined. In this process of evolution, we are told the Catholic Church went down with feudalism on which it was modelled. Its power lingered for a while amongst the *bourgeoisie*; but science, which had been set free, was advancing, and science rebelled against the Church. The *bourgeoisie* could not do without science and they had to join in the rebellion. The 'Catholic Church' is usually associated by these writers with all that is selfish and tyrannical. She is the first to be attacked and the last to be left in peace. In this she is honoured: for her enemies know her strength. Scepticism, whether of German, French, or old English origin, had now, however, made such progress in England as to fit her for the reception of the new gospel of Karl Marx.

These two great discoveries [says Engels], the materialistic conception of history and the revelation of the secret of capitalistic production through *surplus value*, we owe to Marx. With these discoveries Socialism becomes a science. The next thing was to work out all its details and relations.¹

To work out these details and relations in an abridged and concise form Engels then set himself. He does it very clearly, giving us now and again a side glimpse into the changes in morals, in beliefs, and in ideals, which his economic revolution would bring about. Anarchy, in what he regards the good sense, would succeed the present tyranny. The state would first gradually secure all power. But the acquisition of the last remnant of power or possession would be its last act as a state. From that day forward its interference will not be needed. In social relations of all kinds, and in one domain after another, it becomes superfluous, and then dies out of itself.

The government of persons is replaced by the government of things and by the conduct of processes of production. The *state* is not abolished. It *dies out*.

¹ *Socialism, Utopian and Scientific*, p. 44.

The state that dies out certainly ceases to be a state. It will come under some other state which has no such visionary aims as the one that consents to its own extinction ; for the plan of the socialists in order to be even partially successful in one state should be adopted in all. Otherwise the great power that would consent to die out as a state would become an easy prey to its nearest civilized neighbour, and, failing that, to the nearest tribe of organized savages. If, however, the socialist ideal were adopted, Marx and Engels think that it could be imposed all round without any difficulty. Such an effort as that made by the Commune in Paris in 1871 should have been backed up in Berlin, Madrid, Rome, London, and other capitals. Then the result would have been very different. When socialist dreamers get the people of the principal nations in the world to work together for their own destruction they may establish their *utopia* : but I think that day is a long way off, and in the meantime we probably shall have to read a great deal more of their pernicious literature and listen still for many a day to their wearisome oratory.

As to the best means of realizing their ideal, a good deal of dissension prevailed in the socialist ranks in the latter half of last century. Marx and Engels were for political action, extension of the franchise, formation of parliamentary groups, capturing posts of influence and patronage, seizing, wherever possible, political power. The causes now at work in the economic world are sure to precipitate a crisis. The rich will become richer, the poor poorer. Capital will follow its tendency to withdraw itself from the many and become the monopoly of an ever smaller and smaller group of individuals. The more concentrated it becomes the easier will be its capture by the democracy when it reaches power.

The proletariat seizes the public power, and by means of this transforms the socialized means of production, slipping from the hands of the *bourgeoisie* into public property. . . . Socialized production upon a predetermined plan becomes henceforth possible. The development of production makes the existence of different classes of society thenceforth an anachronism. In

proportion as anarchy in social production vanishes the political authority of the state dies out. Man at last the master of his own form of social organization becomes at the same time the lord over nature, his own master—free. To accomplish that act of universal emancipation is the historical mission of the modern proletariat. To thoroughly comprehend the historical conditions and thus the very nature of this act, to impart to the now oppressed proletarian class a full knowledge of the conditions and of the meaning of the momentous act it is called upon to accomplish, this is the task of the theoretical expression of the proletarian movement, scientific socialism.¹

But, as Graham² has justly remarked, whilst the state undoubtedly tends to widen its range of activity, the tendency to increased concentration of wealth has not been maintained. There are indeed cases of colossal fortunes in various countries which increase automatically whilst others accidentally decrease: but the prophecy that wealth would rapidly concentrate in the hands of a few colossal capitalists has not been verified. Marx and Engels were not alone in believing that this tendency to concentration was, given the conditions, a law of natural evolution which was approaching its final stage. In 1877 Dr. Franz Hitze,³ the well-known Catholic economist of Münster in Westphalia, gave us a hundred or a hundred and fifty years for the world to fall under the domination of a very small number of families of bankers. Allowing the fortune of the Rothschilds to increase at the normal rate that it had increased during the previous decades, the day was near at hand when it would be equal to the income of 37,000,000 average men, which implied that a population as large as that of the whole Austrian Empire would be engaged in supporting this single family.

Socialists of the school of Marx would do nothing to impede this development, for it will render their own conquest the easier when it has reached its climax. Meanwhile we see what terrible powers these mighty financial potentates

¹ *Socialism, Utopian and Scientific*, p. 87.

² *Socialism, Old and New*, p. 402.

³ *Die Soziale Frage und die Bestrebungen zu ihrer Lösung*.

wield. They hold in their hands the power of life and death over multitudes. It is they in reality who decide on peace and war. Madame Anselm Rothschild can assure her friends that there will be no war, 'because Anselm will not advance the money.' They can break up governments, can rule the stock exchange and the corn market, fix the rate of interest and the price of commodities. They can determine policy. They can mould public opinion. They can make and unmake newspapers. The tone of public morality, of literature, of public life is influenced by their whims and predilections. The legislature is in their grip. They are the real kings and rulers of our time; none the less so for working behind the scenes and escaping the dangers by which nominal kings and rulers are surrounded.

If it were true that these mighty fortunes were on the increase and that the monopoly was becoming ever narrower and narrower, whilst at the same time the power of the proletariat and the democracy was every year advancing in the state, the time would soon arrive when the triumphant working-classes would be able to seize the coffers of the few surviving bankers and establish the new regime over the face of the globe. 'Then,' says Marx, 'the knell of capitalist property will sound, the expropriators will be expropriated.' But Marx was mistaken in thinking that the tendency which undoubtedly existed in his time would be permanent and progressive. It has proved to be nothing of the kind. An elaborate and convincing proof to the contrary has been supplied by M. Paul Leroy-Beaulieu.¹ The chaotic conditions of the rise of industrialism had not yet ceased. The permanent or enduring tendencies had not emerged with sufficient clearness. Where, as in America, through the medium of syndicates, corners, trusts, and rings, the tendency has been maintained, a check is being got ready for it, and is sure to be applied. The state, indeed, has shown a tendency to nationalize and act on the collective principle in many directions in later times. There are certain needs of the public at large that make such a

¹ *Le Collectivisme : Examen Critique du Nouveau Socialisme*, pp. 45, 57.

departure within due limits a great public benefit if not a necessity. It does not trench on established rights, except to an insignificant degree. It only does so for the public good : and even then it takes nothing from anyone without adequate compensation. As long as the public departments directly administered by the state are of this description and are worked on these lines, no evil result can follow. If the staple property and industry of the country were to be taken over and worked in a similar fashion it could only be by purchase or by confiscation. Purchase would only create a new lot of capitalists and turn their energies elsewhere. With confiscation the evil and destroying principle would have made its appearance. To draw the state on and on from one department to another, and from one class of industry to the next, in order ultimately to embrace everything, has been the aim and object of many energetic socialists in modern times. The ablest, most picturesque, and most energetic of all of them was a German, like Karl Marx.

FERDINAND LASSALLE

The socialism of Marx was essentially international : the socialism of Lassalle was national in the most practical sense of the word. Marx laid stress on the injustice of capital in confiscating the *surplus value* of all commodities produced. Capital was the enemy. Lassalle turned his attention more to labour than to capital. He analysed its conditions. He contemplated its miseries. He sought out the root of the evil and found it, or thought he found it, in the 'Iron Law of Wages.' This law was to Lassalle what *surplus value* was to Marx. Marx was the very type of the thinker, the philosopher, the man who made conspirators and revolutionaries if he was not one himself. Lassalle was more of the political agitator, seeking what he could get when he could not get all that he sought, but governed in the main by the same principles as Marx, like him a Hegelian and a materialist, and like him a collectivist and republican. Of the two Lassalle was the more humane and the more sentimental. He could stir a crowd

as few men of his day, and had undoubtedly the gift of inspiring enthusiasm and attachment.

Ferdinand Lassalle was born at Breslau in the year 1825. Like Marx he belonged to a Jewish family, but, unlike him, he never renounced the faith in which he was bred and born. His father was a prosperous merchant or wholesale dealer, and was able to give his son a good education. Ferdinand in due time went to the Universities of Breslau and Berlin, studied philology and philosophy, became an ardent Hegelian, a member of several political clubs, and an active politician. Before he had finished his University studies he had already begun to write a work on *Heraclitus*, but fortunately this did not appear till years afterwards. At an early age the future tribune made his mark in the higher circles in Berlin. Humboldt called him a *Wunderkind*. He settled for a while in the Rhine country, and then went to Paris, where he made the acquaintance of Heine. The famous poet gave him a letter of introduction to Varnhagen von Ense, when he was about to return to Berlin. In this letter Heine says that he is a young man of the most remarkable endowments, in whom wide knowledge, acute mental powers and rich gifts of expression were most happily combined. He added in a mocking tone that he was a genuine son of the new era, without the slightest trace of modesty or pretence of self-denial; one who will assert himself in the world of action and realities. The brilliant young man soon became a celebrity, and took a hand in everything that was going on in the Prussian capital. He brought on himself a good deal of ridicule and not a little obliquy by the part he took in the case of the Countess of Hatzfeldt. Having entered the lists as the defender of this unhappy lady, he brought her charges against her husband before thirty-six tribunals, and finally secured a settlement most favourable to his client. He spent a good deal of his own money in prosecuting the case, but at the settlement recovered the whole of it, and got £600 a year besides as a reward for his services. Indeed, there were numerous persons to hint that the chivalrous knight-errant had an eye to business all through,

and was making a good investment with all his gallantry. Now, at all events, he was free for the rest of his life to indulge his luxurious propensities, and to denounce capital and the exploitation of labour whilst taking the fullest advantage of both ; for in addition to the £600 a year derived from his client he had a handsome income of his own.

During his first years of public activity Lassalle finished his work on *Heracleitus*, organized the socialist elements of the Rhineland, and was condemned to six months' imprisonment for resisting the authorities at Düsseldorf. In 1859 he returned to Berlin, and published his pamphlet on *The Italian War and the Mission of Prussia*,¹ warning his countrymen against any action that would impede the formation of Italian unity and the downfall of the Papacy. It was, moreover, Prussia's interest that Austria should be weakened in order to make sure of her own preponderance in the German States. In 1861 he published a learned legal work entitled *System of Acquired Rights*,² in which he applies the historical method of Hegelianism to the development of legal principles.

But the real power and activity of Lassalle date from 1862. This was a time when the foundation of great changes was laid. Bismarck had just come into power as chief minister of Prussia. Dreams of a German Empire, greater, wider, more powerful, than that of the Hohenstaufens or the Hapsburgs, were beginning to be entertained. In a pamphlet on *Might and Right*³ Lassalle contended that in the new order of things *right* belonged exclusively to the democracy, as they alone have *might*. The claims of the democracy, and particularly of the working-class of which he became the champion, were pressed forward now by him in season and out of season. He sketched his reforms in a lecture on 'The Working-men's Programme,'⁴ for which he was brought to trial on the charge of inciting the poor against the rich, and sentenced, first, to four months'

¹ *Der Italienische Krieg und die Aufgabe Proussens.*

² *System der erworbenen Rechte.*

³ *Macht und Recht.*

⁴ *Der Arbeiter Programm.*

imprisonment ; then, on appeal, to a fine of £15. In 1863 he published his ' Open Letter ' to the workmen of Leipzig, expounding the political, social, and economic programme on which he relied for their salvation. This ' Open Letter ' has been called the ' Charter of German Socialism ' ; and it certainly marks off German socialism from the international brand of Karl Marx by a distinct line of cleavage. It demanded that productive associations, by which the workmen should secure the full product of their labour, should be established by a state founded on universal suffrage, and truly representative of the people. It demanded that these associations should be so fitted out and supported that they would be able from the start to compete successfully with private capitalists or companies. But its chief recommendation was that the working-men of Germany should form an independent political party ; stipulating, however, that the political programme of this party should be subordinated entirely to the social end of improving the condition of the working-class. The '*Iron law of Wages*' operated against them with such irresistible force that it left them no hope of betterment ; and the schemes of Schulze-Delitzsch for their protection and assistance were powerless to avert the ruin which the ' iron law ' brought of necessity in its train. What was ' the iron law of wages ' ? And who was Schultze-Delitzsch ?

The ' iron law of wages ' was nothing more or less than free competition in the open labour market. The employer purchased the best hands he could get at the lowest possible wages, and the labourer sold his labour to the highest bidder. It is, in other words, the law of *supply and demand* applied in its rudest, crudest, and most rigid form to human labour. The raw material of which commodities are made is the first object of competition. The producers of it vie with one another as to who shall sell at the lowest rate, and the purchaser cuts down this lowest if he can, in order to outdo his own competitors in the advantages of price. The same rule is applied to labour. The employer will get his workmen at the lowest rate he can. There are plenty of them to be had. He has only

to make his choice and the best bargain he can as to wages. How they are to subsist on what he gives them is their own look out. He has nothing to say to that. The labourer on the other hand finds that in order to get employment he must cut down his estimate of his labour-value to the finest point. The average of what is thus attained is barely sufficient to supply him with food, raiment, and lodging. If he has a wife and family it is scarcely capable of supplying their needs. In favourable circumstances it may do so. Sometimes it may rise a little above this average and sometimes it may sink below it, but it can never go far on either side. The average itself is maintained only because it is the interest of the capitalist or employer to maintain it; for if provision is not made for the reproduction of the race the race is thinned and labour becomes more expensive than ever. The growth of population among the working-classes is always in direct ratio to the well-being of the workers. The lot of the labourer at the best is to secure for his labour barely enough to maintain life and keep house and family, the labour of the wife and children often entering as an element in the competition. The nature of this law is such, indeed, that owing to the progressive condensation of labour in machinery the lot of the working-man is bound to go from bad to worse. Instead of there being any hope for the vast majority of men, for the delvers who work the machine of the world, there is nothing for them to look forward to but progressive misery, or at the best a stable condition of slavery and degradation.

Lassalle's exposition of this *iron law* as applied to the labour market of Germany in his day, taking it all round, was accepted, with certain reservations, by Bishop Ketteler of Mayence,¹ whose remedy, however, was different from that either of Schultze-Delitzsch or of Lassalle. There were also certain principles involved in Lassalle's exposition of the law which the Bishop repudiated.

Schultze-Delitzsch was the prototype of Sir Horace Plunkett. He went about telling the labouring classes that

¹ *Die Arbeiterfrage und Das Christenthum*, pp. 18-21.

what they wanted was *self-reliance*, and *self-help*; that they should learn to despise the alms of a patron and the alms of the State as well as the alms of the Church; that they should learn to practise economy, thrift, foresight. This drove Lassalle into a fine frenzy. Economy indeed! With the 'iron law of wages' grinding them to powder talk to them of economy! The thing was a mockery and an insult. It had been scientifically established that economy was an impossibility. The working-man, whom the 'iron law' held in its grip, could practise economy only by starving. The moment he was in a position to practise economy that moment the 'iron law' put another man in his place at a lower wage, satisfied to live without any economy. The worst economy of all was to break down by privations the health of the wage-earner, or to starve the wife who kept house for him and the children who were the hope of his old age. The market in which this infamous traffic in human blood and bone and sinew was carried on fluctuates like all other markets, and when the price of labour goes down and work becomes scarce, there is nothing for the poor slave but misery and starvation. On the whole, Bishop Ketteler sympathized with Lassalle in his criticism of the social reformer and apostle of self-help:—

As a general rule [he wrote] the material existence of the working-classes depends upon their wage. It is the salary that enables them to procure the necessities of life for themselves and their families. The exceptions do not alter the rule. Now, to-day the salary is determined by the strictest computations of the material needs of the worker. Only what is indispensable in the way of food, clothes, and housing is taken into account. The controversies with Lassalle have made this so clear that it is impossible to deny it without deceiving the people.¹

To carry out the programme sketched in his 'Open Letter' Lassalle founded the Universal German Working-men's Association in 1863, the first objective of which was to obtain universal suffrage. In furthering this object the socialist leader visited various large cities and spoke to

¹ *Arbeiterfrage und Christenthum*, p. 16.

multitudes of working-men with great eloquence; and whilst engaged in this laborious propaganda he wrote his *Bastiat-Schultze*,¹ twitting the German social reformer with being the mere echo of the French economist Bastiat, the popularizer of orthodox political economy. This work, written in haste, is the most elaborate expression we possess of Lassalle's economic views. It is unrestrained in its attacks on Schultze. Even Kirkup, himself a socialist, cannot approve of its personalities:—

It contains [he says] passages in the worst possible taste. The coarseness and scurrility of his treatment of Schultze are absolutely unjustifiable.²

In 1864 Lassalle proceeded to the 'glorious review of his army' in the Rhineland. His journey was a triumphal procession. The enthusiasm of the working people knew no bounds. Lassalle was their idol. The methods by which he stirred their feelings were those of the demagogue; but they were effective.

For the first time for many centuries we see the working-men of Germany aroused from their hereditary degradation, apathy, and hopelessness. Change after change had passed in the higher sphere of politics. One conqueror after another had traversed the Rhine countries, but, whoever lost or won, it was the working-man who had to pay with his sweat and toil and sorrow. He was the anvil on which the hammer of those iron times had fallen without mercy and without intermission. His doom it was to drudge, to be fleeced, to be drilled and marched off to fight battles in which he had no interest. Brief and fitful gleams of a wild and desperate hope had visited these poor people before, only to go out again in utter darkness; but now in a sky which had so long been black and dull with monotonous misery, the rays were discernible of approaching dawn, a shining light which would grow into a more perfect day. For in the process of history the time had come when the suffering which had so long been dumb should find a voice that would be heard over the world, should find an organization that would compel the attention of rulers and all men.³

¹ *Herr Bastiat-Schultze von Deitzsch, der Oekonomische Julian.*

² *A History of Socialism*, by Thomas Kirkup, p. 86.

³ *Ibid.*, p. 81.

The leader of such a movement, however, in order to be successful, needed qualities which were wanting in Lassalle. While posing as the spokesman of the labouring classes he was a man of decidedly fashionable and luxurious life, a judge of good suppers, a connoisseur in good wines, fond of society, vain, world-loving, sensitive. His working-men's association, on which he mainly relied, was slow in forming in spite of all the enthusiasm. Lassalle was disappointed, disgusted, and he turned his thoughts to something else.

In fashionable circles in Berlin he had made the acquaintance, in 1863, of a young lady named Helena von Donnigsen, the daughter of a Bavarian diplomatist and nobleman. An attachment sprang up between them. During the following summer they met in Switzerland and agreed to marry. But the parents of the young lady were indignant at the proposal, and refused to hear of it. The worst of it was the young lady herself proved false and yielded to her parents' wish that she should marry a Wallachian Count named von Racowitza. This drove Lassalle wild. He sent a message to Bishop Ketteler asking him to interfere, and promising, if necessary, to become a Catholic : but it was no use. When all remonstrances and efforts failed he sent challenges to the lady's father and her intended. The latter accepted. The duel was fought on the 28th of August, 1864. Lassalle was mortally wounded, and died on the 31st of the same month. He was buried in the Jewish cemetery of Breslau, and on his tomb were carved the words : ' Here lie the remains of Ferdinand Lassalle, thinker and fighter.'

Whatever may have been the defects in Lassalle's programme, and the incongruity of his life as a defender of the poor, there is no doubt that he left a profound and distinctive mark upon the character of German socialism. In his ' Working-men's Programme ' he approached the emancipation of labour from the Hegelian standpoint. There are, he held, three historical stages in the evolution of the modern working-class. First, the period before 1789, the period of feudal power, when all authority and might were vested in the aristocracy. Second, the period between 1789 and 1848, the period of *bourgeoisie* industrialism in

which political power still rested on property and legislation was carried out in the interests of manufacturers and the middle-class. Third, the period since 1848, the age of the working-class, which was still, however, only beginning to be conscious of its power and ardent for its rights. It is foolish to reproach those who desire to effect the transfer of rights with being revolutionists. They are but nature's midwives who assist in bringing to the birth a future with which society is already pregnant. The working-class was really not a class at all; it was the nation. What is the State? he asked, in his 'Working-men's Programme':—

You are the State. You are ninety-six per cent. of the population. All political power ought to be of you, and through you, and for you. Your good and advancement ought to be the aim of the State. It ought to be so, because your welfare is not a class interest, but the national interest. . . . Your affair is the affair of mankind. Your personal interest moves and beats with the pulse of history, with the living principle of moral development.

In his *Bastiat-Schultze* he contends that though slavery is abolished and feudalism abandoned, man still, in many respects, continues a slave and a serf. He has the liberty of his person, but not the liberty of his labour. He has the liberty of his mind, but not the liberty of his arms. He is emancipated bodily and mentally, but not economically. It remains for the sturdy men of the new era to emancipate themselves in this final sense.

Another fundamental principle of the *Bastiat-Schultze* is that capital is not, in the main, the result of saving, as the orthodox economists contended, but the result of what he called 'conjuncture.' A man has a large supply of goods to sell. Some change occurs in human arrangements. A war breaks out. A new law is made. There is a shrinkage in the production of this particular article. Its price goes up. An immense profit is made. The owner from being a struggling factor becomes a capitalist, perhaps a millionaire. There is no particular effort of his in the business. It is the 'conjuncture' that has made him. But what right has he

to the profits of this 'conjuncture,' to this 'unearned increment,' as we should call it? The capital thus derived should be the reward of the labour that went to produce it. Instead of that it goes into the pocket of an individual.

It is on your backs the green cloth is spread on which they gamble for their profits. It is on your backs they pile up their gold whilst waiting for the drop of the roulette. It is on your backs those lords of labour and speculation find wherewith to pay for their failures and their mishaps.

There is no question as to the ability and persuasiveness with which Lassalle did his work; but, to speak only of the theoretical part of it, there is scarcely an axiom of his, scarcely a single fundamental principle, from his 'iron law of wages,' which he, too, borrowed from Ricardo, to his principle of 'conjunctures' and historic laws that will stand the test of serious criticism.

It is absurd to contend that the law of wages is of such a grinding nature as to leave no room for thrift, foresight, economy. The savings-banks of the various countries give conclusive testimony on this point.¹

The law of wages [says Professor Flint] tends to press us down to bare subsistence no otherwise than water tends to drown us. Water tends to drown us and will drown us, if we do not keep out of it, or cannot swim, or make no use of ship, boat, or saving apparatus. The law of wages tends to draw us down to bare subsistence, and will draw us to that level if we do not exercise self-restraint and temperance; if we are content to be unintelligent and unskilled in our work; if we do not strive to develop our faculties and improve our condition; if we do not seek the best market for our labour; if we are in

¹ 'Avec leur dix millions de déposants en France les caisses d'épargne donnent à Lassalle le plus flagrant démenti. Si chétive que l'on veuille supposer la rémunération de l'ouvrier, il est certain qu'il se rencontre un grand nombre de travailleurs manuels, même parmi les catagores les moins rémunérées, qui à force de privations parfois héroïques, mettent à la caisse d'épargne et se créent un pécule. Les fils de ces premiers épargnants, s'ils continuent la tradition de leurs pères, augmentent l'avoir qu'ils ont reçu. L'épargne existe donc et peut exister dans toutes les couches de la population même chez les ouvriers. L'argument de fait, qui n'était qu'un argument de fantaisie, tombe ainsi devant des faits nombreux et incontestables.'—*Examen Critique du Nouveau Socialisme*, by Paul Leroy Beaulieu, p. 237.

other ways untrue to ourselves. Water, however, notwithstanding its tendency to drown us, drowns not one of us of itself, or apart from our occasional misfortunes, or want of skill, or want of prudence. And equally the law of wages, notwithstanding its tendency towards bare subsistence, drags not one of us down to that of itself apart from our exceptional ill-luck, or our insufficient intelligence or virtue, or our lack of skill or energy.¹

Then his whole denunciation of the wages-system is illogical and unwarranted. If people may sell the products of their labour it is hard to see why they should not sell the labour itself. It comes to the same. There is nothing degrading in it. The labourer is worthy of his hire. Wages imply that the receiver of them is a moral and free agent, with a right to do what he pleases with his own. Nor is the system always profitable to the employer and unprofitable to the employed. Not much profit was made by the capitalists who sought to pierce the Isthmus of Panama; and if the labourers who worked at the project had to depend for their remuneration on a division of the profits, they would have been badly off. How many works are never completed, or when completed, fail? How many industrial companies pay no dividend? The collectivist system would make labour compulsory. Now it is free. Is there nothing in freedom? And as for the 'conjuncture,' does it not tell both ways. If it is now in favour of the capitalist it is as often against him. Another very absurd contention of Lassalle was, that increase of population followed the greater or less degree of welfare of the working-classes. Here again statistics contradict him. He was a very superficial observer in the world of facts.

In the practical order Lassalle adopted the step-by-step policy of taking what he could get, provided it did not clash with the ideal and strengthening his power of acquiring more. Hence, besides the extension of the suffrage and full political rights he asked that the government should supply the capital for the organization of a number

¹ *Socialism*, p. 88.

of productive associations to be owned and worked by the labourers. Schultze-Delitzsch was opposed to all State intervention, and held that industry and labour should be free. Lassalle, on the other hand, required of the State to see that the workman got the *whole fruit* of his labour. He thought a hundred million thalers would suffice to set labour free in the kingdom of Prussia. He did not obtain them, and it was just as well for his own fame and popularity that he did not. By his system of co-operative societies and banks Schultze-Delitzsch did much to help the workmen. He held up to them as models the 'trade unions' of England as the best safeguard against oppressive employers, recommended 'self-help' and 'self-reliance,' and facilitated for them the investment of their savings. But he cared nothing for religious or moral influences, and applied an 'iron law' of credit in all his dealings. A much more sympathetic and more helpful system of credit or local banking was established by Herr Raffeisen, and supported by the clergy, Catholic and Protestant. It is extraordinary with what minute calculation, what persevering work, what attention to details, and what absolute disinterestedness these banks of Raffeisen have been conducted: but it is certain that all the labour and devotion have been rewarded. The German Catholic clergy do not look upon charity alone as the remedy for social evils. Charity indeed supplies the oil without which the machine will not work above or below, but it does not supply the machine. To construct, maintain, and repair that machine must be the work of enlightened legislators and rulers.

Alms are but a poor remedy [says Mgr. Hitze, one of the most ardent disciples of Ketteler] so long as the just claims of the fourth estate remain unsatisfied. This class claims its rights and not alms. Alms should only be the exception. The workman naturally considers as an enemy whoever refuses to admit his claims. Good will is not enough. Charity is not, and never can be enough in a social organization founded on competition and rivalry, in which charity is but too frequently rewarded with failure and may often be justly regarded as the reward of hardness of heart.¹

¹ *Kapital und Arbeit*, p. 234.

The just claims of the labourer must, therefore, be determined and acknowledged ; and when that is done there will still be ample room for all that charity can do. Active charity, according to Mgr. Ketteler, is best directed to sick or invalided workmen, to the old, the infirm, the neglected. Whilst material aid is rendered as far as may be, religious instruction should not be omitted. They should be reminded of the dignity of man, of the immortality of the soul, of the rewards of another life, of the poor and laborious life of our Lord, of the ideal of the Christian family :—

The Christian family [said Ketteler] assures to the workman the best and most natural of all associations, that which God Himself has founded, and without which all others, by whatsoever name they may be called, are of no avail. It preserves the workman from the effects of a libertine excess from before his birth in the life of his parents, then during his own youth and the whole course of his existence. The love and thrift of a scrupulous Christian wife increase the value of his salary. I do not hesitate to affirm that the Christian family, that is to say, Christian marriage founded on the doctrine and grace of the Catholic Church, is of infinitely more importance in the solution of the labour question than all the projects of the liberal and radical party.

What is the advantage of an eight-hours' day if the hours gained for liberty are spent in the public-house or in the betting-ring ? What is the advantage of higher wages if it means only dissipation and debauch ? The higher wage was in itself the immediate aim of Lassalle. Not so with Ketteler. The advancement—moral, material, social, and religious—of the working-man was his ideal. He went a certain way with Lassalle, believing that much could be done for the labourers by co-operation and organized efforts. He even favoured productive associations, founded, however, on private not public capital, and not as part of a system of State socialism, the effects of which are never salutary and the tendencies always dangerous. When asked whether Catholic workmen might, with safe consciences,

join the 'Universal German Working-men's Association' founded by Lassalle, his answer was unfavourable.

The direction of that society [he said] appears to me to fall more and more into the hands of men who know, whatever may have been the original object of an association, how to turn it towards another end, to the service of incredulity, to hatred of Christianity and the Church. That, at least, is the line pursued by a great number of those who not only belong to the liberal party, but profess to be interested in the welfare of the working-classes. Whatever their starting point may be they soon find themselves acting as the champions of incredulity and impiety. They found societies for gymnastics, not for the practice of gymnastics, but to supply an occasion to scoff at Christian belief. They found choral societies, not to sing, but to insult the Catholic faith. They found national societies, not in the interests of the nation, not for the consolidation of a great united Germany, but in the interests of a party, the first object of which is to combat Catholicism . . . [the *National Verein*]. I fear very much that many of those who call themselves partisans of Lassalle belong to this category ; that they do not serve the true interests of the workmen, but simply make of their association a pretext for advancing their party and exploiting the workmen whilst turning them against Christianity.

He then quotes articles of one of the principal organs of the association, the *Social Democrat*, to justify his objection. He also quotes the speeches of some of its leading organizers, and he says :—

That is all pure anti-religious fanaticism. We Catholics cannot absolutely have a share in an association which despises and attacks our faith. . . . Deeply as I am interested in the welfare of the working-classes, and sympathising though I do to the very depths of my soul with their claims for justice, I cannot express the sadness with which I see so excellent a cause turned by anti-religious fanaticism against the Catholic Church. Christ says that all those who wish to save men without Him are like brigands and assassins. That applies to all human attempts taken *en bloc*. No matter how excellent and sublime they may be in themselves they can only prove hurtful to humanity if they exclude Christ and are not guided by His spirit. . . . At all times, in all countries, amongst all conditions of men the same old enemy comes to ensnare them into sin. Religion alone

can save them and make them serviceable to one another. Without it they must be swayed by evil on account of the passions with which the human heart is filled. The efforts of godless champions cannot aid the workman. How different things would be if those men, many of whom are not wanting in natural goodness, were true Christians, and began by sanctifying their souls at the pure sources of Christianity. They would then be able to lift up and emancipate the working-classes. As long as that is not the case I can only do my best to put Catholic workmen on their guard, and I do so with the deepest conviction, against those friends who wish to hold out a helping hand to them, and have not Christ with them: for they must infallibly fail.¹

Mgr. Ketteler admitted the force of many of the criticisms directed by Lassalle against the conditions of labour. He admitted a good part of the argument founded on the 'iron law of wages,' but parts of it he totally rejected. The constructive part of Lassalle's policy he entirely repudiated, that, namely, which relied on state-aided associations of workmen to compete with private capitalists until they had driven the latter from the field. He had no more confidence in the societies founded by Schultze-Delitzsch than in those projected by Lassalle. But the principle of state-intervention on a large scale alarmed him. It went against his notions of justice that large possessions should be taken violently or even constitutionally from the rich and transferred wholesale to the poor. He had learned in his theology what we have all learned, that the right of property is sacred, and that its recognition is at the base of all civilization. He could never forget the distinction between obligations of justice and obligations of charity. Above all the centralizing, bureaucratic state was his aversion:—

Even if all these utopias were realized [he wrote], and each one was fatly nourished under the proposed regime, I should still prefer to eat in peace the potatoes that I cultivate and to be clothed with the skins of the animals I rear, whilst preserving my liberty, than to live a well-fed slave in the most flourishing socialist state. He alone can supply a remedy who is able to conquer the evil that is in himself and around him.

¹ Raich, *Briefe von und an Ketteler*, pp. 332-338.

It was fortunate that the Church in Germany had in those days of turmoil and unrest so far-seeing and enlightened a bishop. He set Catholics thinking on the right lines and guided them by his sympathy, his tact, and his intelligence. Catholics have no grudge against unfortunate Lassalle ; for he was but following the light that nature and his education gave him, and he was never offensive to their faith, as were so many of his followers. He had many good points. He was a clear thinker and a good fighter. He was eloquent and brave. With all his faults he loved the workmen ; and one who devoted his life, no matter how chequered it may have been, to uplift them and make them happy, deserves a veil for his weaknesses and a word of recognition for the strenuous efforts he made on their behalf.

J. F. HOGAN, D.D.

MORAL INSTRUCTION IN FRENCH LAY SCHOOLS

M. BUISSON, one of the French representatives at the International Moral Education Congress, held in London in 1908, gave an account of the French lay school which might lead one to suppose that the grievances of French Catholics against it are quite chimerical. The attitude of the French instructor in the public schools was described by him as one of complete neutrality. The teachers, he said, were allowed to say nothing 'either for or against' the religious beliefs of their pupils :—

Religious sentiments and religious beliefs ought to be considered sacred things, that is, private matters of which the individual soul is the only judge, and which no external authority can impose or forbid. The State has no more right, it has still less right, to proselytize or apply pressure, direct or indirect, in its relations with children than in its relations with adults. Consequently, the equal liberty due to all beliefs, the incompetence of the State to pass judgment on any of them, the danger of all intervention of the civil power in this department, the absolute duty of respecting the consciences of all without exception, should suffice to motive the exclusion of religious teaching from the programme of studies which the State takes under its charge and direction.¹

To those of his hearers who had no experience of the shiftiness of men of M. Buisson's type, it may have seemed that France had by slow degrees, and by a sort of regular evolution, raised itself to a satisfactory solution of the education problem, which is being discussed in England and elsewhere—a solution which was satisfactory and stable, because it provided for the needs of all classes, and avoided giving offence to the political, philosophical, or religious views of any. The position of the speaker in the French

¹ *Papers on Moral Education*, p. 191.

educational world, his long career as director of teaching, his importance as a specialist, may easily have led many to believe in his integrity, and to give credit to his description of the sort of teaching that prevails in French elementary schools. He is, in fact, one of the paramount authorities on the subject. He has been Inspector of the Paris elementary schools, and was for the long period from 1879 to 1896 the Director of Primary Education in the employment of the Ministry. He has contributed a standard book and an interminable flood of eloquence to the cause. But for all that, he is a mere sectary, nor has he any right to speak for any save his own political clique. Originally a Protestant pastor of liberal views, later a high functionary and a radical-socialist deputy, he combines the cloudy grandiloquence of his early days with the bigoted insincerity of his later political career. The truth is evident to all but the blind that the boasted neutrality of the French school is a mere pretence. It deceives no one now except some foreign believer in the political professions of the *bloc*. It has never been anything but a consciously fraudulent scheme for ruining religious influence in the sphere of popular education.

In these pages I hope to give reasons for this estimate, but in view of the limited space at my disposal it will be wise to confine myself to one branch of the French system. After all, though there are obvious difficulties in the way, the richer class of Frenchmen have it in their power to provide their children with a Christian education; the wholesale injustice of the present system falls upon the poor, who, tied to one locality and helpless before the tyranny of the State, have no alternative save to send their children to the schools which are provided by the Government.

We have to go back to the law passed in March, 1882, for the origin of the mischief. It is a measure associated with the name of Jules Ferry, but its real author was Paul Bert, who acted in the position of its 'reporter.' He it was who devised the scheme. By this enactment primary instruction was declared to be henceforth 'obligatory,

gratuitous, and secular.' The schools were opened for five days each week; Sunday was a free day, also a holiday in mid-week was given to the pupils. This, it was pointed out, could be used by the churches as a time in which catechism or other religious instruction might be given. The entrance of the priest was barred, and catechism at the school discontinued. It was, however, felt that the State had a duty to look to the morality of its little citizens; hence the teaching of morality found a place in the official curriculum. What was to be the exact nature of the ethic no one could exactly define. Some wished to insert a clause in the very Act including 'Duties towards God' in the moral system to be enforced by the State. This was not done, though it is true, as we shall see, that a chapter on the subject found a place in many of the manuals. Catholics were suspicious, to use a mild word. They began to prophesy that the neutral school must soon become irreligious. M. Jules Ferry did all in his power to silence objections and to quieten consciences. He kept insisting that the school was to be, above all things, neutral, and it was this formula, repeated in season and out of season, which made the plan almost presentable. It is useless to ask how far he was sincere. Such a question is out of place when we deal with French politicians of his class. The point to be observed is the strenuous affirmation that justice would be done to all consciences, and that the Government would guarantee that the spirit of the law should be observed.

The Government [he announced] wants the school to be neutral, but it desires to give every facility for the accomplishment of the wish of so many French families for the children to make their First Communion. We dislike the irreligion of the State, which is nothing else but fanaticism turned in another direction. . . . The Government does not purpose to provide a State irreligion instead of a State religion.¹

And again, in reply to M. Buffet, Ferry explains that

¹ *Journal Officiel*, March 15, 1882.

the Government is making no idle threat against an infringement of the law :—

The first duty of the legislator, our duty to all, will be to assure most scrupulously and most rigorously, the neutrality of the school. If, therefore, a teacher should so far forget himself as to deliver in the school any teaching hostile to religious convictions he would be as severely and as promptly dealt with as if he committed the fault of thrashing or ill-treating his pupils.¹

Nothing can be plainer than these and like declarations made by the authors of the new system. The Bill passed into law, and from that time the war of parties has been waged in the schools, where peace and union were to have been most conspicuous. In truth, the law will never be workable, unless, by a strange irony, its promise of tolerance issues in the extinction of all religious interest in the population.

The destructive side of the legislation naturally presented no difficulty : the priest was excluded and the catechism was no longer given. But to give effect to the scheme of a civic moral-teaching was not so easy, and in fact no satisfactory substitute has yet been found for the definite and authoritative religious instruction which used to be given at the catechisms. It was easy enough to decree the 'religion of the good fellow' as an alternative to the 'religion of the creeds.' The schoolmasters and schoolmistresses naturally felt the difficulty of their situation. Jules Ferry gave them plainly to understand that they were not expected to give an instruction which was a pale reflection of the catechetical teaching. They were not, he told them, to pose as prophets and seers and pontiffs of morality ; what they were required to do was to teach the morality of the honest man, 'the ancient morality of our fathers.' Some of the teachers were alarmed as well as flattered by the prospect which was opening up before them, for it was but natural that, in spite of Ferry's warnings, they should conceive their position to be more important than the Minister had suggested. They knew what the

¹ *Journal Officiel*, March 17, 1882.

move meant—they knew that they were established in the country as rivals of, or as substitutes for, the clergy in the task of forming the moral character of the rising generation.

There were indeed serious difficulties in the way of the new system. The teachers had to educate themselves for their mission, and manuals had to be compiled which would be held satisfactory. The 'ancient morality' had been drawn from the Decalogue and the Gospel; this new code had to be dragged out of that fickle and fluid element which goes by the name of 'the modern conscience.' Protestants of liberal views, positivists, evolutionists, materialists, have all laboured and contributed something to the chaos. The lay priests and priestesses of this new cult have gradually been trained for their task. If it cannot be said that an absolutely definite scheme has arisen from this welter of views and philosophies, at least it is evident that all the promises of neutrality have been violated, and the elementary rights of parents in the matter of their children's education have been ruthlessly set at nought. The radical futility of the system—which is, at least in France, quite impossible in itself—has been aggravated with obstinate fanaticism by unjust and repressive measures of legislation.¹

Under the stress of these laws the Christian teachers were driven more and more into the *Écoles libres*. These schools were built to provide religious teaching as well as secular instruction in the case of those children whose parents desired it. The laws, though they put obstacles in the way of opening the *Écoles libres*, yet allowed them to exist. They were staffed by religious and lay teachers, and were carried on, in spite of harassing disadvantages, with marked success. Their success in fact led them directly to their ruin. Of late years, and especially since the *Affaire Dréjus*, the French anti-clericals have had their way. The hope which long inspired them of laicizing all French institutions led them to their great stroke—the Association Law

¹ See *Catholic Encyclopedia*, vol. vi., p. 182 (Art. 'France').

introduced by Waldeck-Rousseau, and carried through with cynical barbarity by M. Combes. This enactment, entitled 'Loi relative au contrat d'Association,' passed on July 1, 1901, thinly disguised its real object by professing to regulate the status of all associations, or body of persons, who combined into a permanent society for any definite object. Associations were required to declare at the prefect's or sub-prefect's office their nature, their roll of membership, their managers, and their rules. A section regarded especially the case of religious Orders, viewed as associations. It was forbidden expressly to form new associations of this kind without legal authorization; it was forbidden to open any new establishment without authorization; unauthorized persons were not allowed to teach or to conduct schools in their own person or by proxy; and the existence of the authorized was absolutely in the hands of the Ministry.¹

Events have shown that the plot of the promoters of the law was to get into their possession all information as to the property and *personnel* of the Congregations, so as to facilitate the suppression, when local conditions allowed it, of establishments conducted by religious Congregations. That the Ministry intended to refuse rather than grant authorization soon became clear. The process of passing the statements through both Chambers was found to be too long, hence the Council of State consented to allow the judgment of either Chamber to be sufficient. This was in November, 1902, and the result of this concession was a large amount of litigation on the part of some Congregations, who held that the Council of State were acting *ultra vires*. To get rid of this inconvenient appeal to the law courts, M. Combes, on the December 4, 1902, hurried a draconian measure through both Chambers which decreed penalties against all persons who in any way supported establishments which had been refused authorization.

Then followed refusals of authorizations *en bloc* and without any examination of the pleas. Almost at once

¹ See full text of the Law in Bodley, *The Church in France*, Appendix, pp. 135 sqq.

thirty congregations of men and eighty-one of women were dissolved. Decree followed decree, carrying away as in a whirlwind more than 15,000 schools. Only a few primary religious schools remain, and these will, it is decreed, disappear before the end of the present year. We are now in a position to judge the critical nature of the present situation. The schools taught by religious are practically all closed. The zeal of Catholics is taxed to support free schools taught by secular teachers, and as a consequence, when zeal or means are absent, the children are forced into public schools. Another cloud is appearing on the horizon. The cry is raised in some quarters in favour of complete State monopoly in the domain of education. This, if it gathers force and finally prevails, will finish the work of Ferry and Combes. When we bear this in mind, and then turn to the state of the lay school, which is gaining absolute and sole supremacy, it is plain that the situation which French Catholics have to face is terribly grave. The future of the Church is at stake; and the Bishops are of one accord in admitting the danger that is present, and the utter ruin that seems to be impending.

They instructed their people in a joint pastoral letter, which was read in all the churches of France last October. It has been widely discussed, and is, as I write, forming the subject of long and rather confused debates in the Chamber of Deputies. In this document is expressed the peril of the crisis, the grievances from which Catholics suffer, and the remedies which they must seek. Written with studious moderation and firmness, it arraigns the principles on which the Republic is insisting, and appeals to the democracy to do all in its power to secure individual liberty and the recognition by the State of the inalienable rights of parenthood. On the fathers of families is placed the responsibility of averting the evil which is victimizing their own sons and daughters; it is for them to safeguard their rights over their children. They must support Catholic schools when they have an opportunity, and they must watch over the souls of their children in cases when the lay school is the only one available. The campaign against

the faith of children is being waged by means of irreligious school books, irreligious oral instruction, and even by means of pictures which are calculated to poison the minds of impressionable children against the Church and its doctrines. Fourteen books used in the schools are condemned as violating neutrality. The Bishops forbid their use by the faithful, and command parents to resist all attempts to put them into the hands of their children.

An outcry was raised against this letter as constituting an attack upon State education. Prominent officials of the Government hypocritically held up their hands and turned up their eyes at the accusations that the Bishops were levelling against the teachers and the school books. From the noisy protests that were resounding from every quarter we may judge that the teachers considered their authority to be above the range of criticism. Fifty thousand of them declared that they could not rest content until the Bishops had been brought before the courts and fined for this outrage upon their professional honour. Perhaps this outburst on the part of the lay teachers proves more than any other incident the necessity for some such declaration as that of the Hierarchy; for it is significant of the determination of the teachers to carry out with energy the plan of dechristianizing the children who have the misfortune to be committed to their charge. They have evidently become enamoured of their work, and will tolerate no interference. Flattered by the professors of the *Écoles normales* in which they are prepared for their trade, flattered by the eloquence of politicians of whom they are the instruments and dupes, they have begun to regard themselves as men entrusted with the mission of bringing down the heavenly fire from the heights of learning and culture to the lowest strata of the nation. One has only to read the speeches delivered at their conferences to understand how natural it is that their heads should be turned by the shameless and insincere eulogies they receive from the prominent politicians who are invited to address them.¹

¹ See three most interesting articles, 'Écoles normales et instituteurs,' by J. Airaudi, in the *Revue du Clergé Français*, tome I., pp. 32, 244, and 486

Turning from the teachers, who are admitted by all to be tools in the hands of the Ministry and of the Freemasons, we will glance through the school books which are supposed to fulfil the purposes of the educational scheme, and, as a consequence, to respect the convictions of those who are compelled to use them. The books from which I may make quotations in the course of this section of this article will be those which have been condemned by the Bishops in their pastoral. Before me is one of the most commonly used manuals, written for the benefit of children of about twelve years of age, *Leçons de Morale*, by A. Bayet. Its author is one of the leading men who are occupied in perhaps the most fatuous of all human employments—that of constructing a satisfactory ‘scientific morality.’ For anyone who would wish to appraise thoroughly the ‘bankruptcy of science’ in the region of morality, Bayet’s book *L’Idée de Bien* would serve as the best of text-books.¹ His *Leçons de Morale*, however, are written for children, and naturally they have none of the dreary scepticism which characterize his more advanced and theoretical treatises. But it contains a scepticism of another sort, as these words of the preface will show :—

‘The authority of moral systems being founded on facts (of a simple nature), we have suppressed the chapters relative to the existence of God and to the duties of men towards God. Those chapters which could have wounded certain convictions have been replaced by others, in which we enumerate the principal religious systems, and we indicate the difference between scientific truths which only the ignorant can deny, and religious and philosophical beliefs which any one of us can accept, reject, or modify according to his taste.

At least it is evident that our author is determined to respect the consciences of the young infidels who carry his book in their satchels, but we have only to turn over a few pages to convince ourselves that his scruples do not protect the unfortunate Catholics who are obliged to make use of his book. Most of the work, it is true, is quite harmless

¹ Published by Alcan, Paris.

—as moral and as quaint as *Sandford and Merton*. It preaches sobriety, courage, good temper, reverence towards parents, the cultus of school teachers, the duties of fraternity. But the book is an outrage upon the conscience of Catholic children and parents. Every opportunity is taken, and in fact opportunities are sought out, to give an anti-religious bias to children's minds. The very pleas for tolerance are so stated as to lead directly to indifferentism, or even to a state of mind hostile to religious creed and practice. The twenty-fifth lesson, for example, is devoted to 'The Religions and Liberty of Conscience,' and opens thus:—

As one cannot know scientifically what happens after death, men have tried to *guess*, and they have made, on this subject, a great number of *suppositions*. . . . Some have said that nothing at all happens. But others have believed that after death men find themselves in the presence of an eternal being, supremely good, supremely just : God.

Hence the number of religions, each representing this supreme being. M. Bayet enumerates them inaccurately, and goes on to draw the lesson in this fashion :—

All these religions speak of God and of what comes after death ; they speak therefore of things which are unknowable, of matters which we are free to believe, but which we cannot know scientifically. That is why we have the right to choose from all these religions the one which pleases us best ; we have also the right to have no religion. The right to have any religion one wishes, or to have none at all, is called liberty of conscience. Liberty of conscience is an absolute right ; men have not always understood this.¹

He then goes on to introduce Catholics as 'terrible examples.' The chapter is followed by a reading from Voltaire's Essay on Toleration, and four more short and scrappy chapters on the same theme, treating the subject in the same spirit. The impression left upon young and impressionable minds by this school book is calculated to counteract any religious influence which may be brought

¹ *Leçons de Morale*, p. 155.

to bear upon children out of school hours. The illustrations in the book reinforce the letterpress teaching. On page III we see a Jesuit retiring in shame before the argument of an honest man; on another page a monk and a cavalier occupy the foreground of the illustration, while in the distance a violent and very unintelligible scene is being enacted in an atmosphere charged with smoke. This is designed to represent 'Persecution against the Protestants.'

While we are writing of the method of instruction by pictures, we may mention a brilliant idea of M. Payot, the editor of the teachers' newspaper, *Le Volume*. He has issued with his paper a series of pictures which it is explained may be profitably hung in the school-rooms over which his subscribers preside. Catholic children will now be able to rest their eyes on a sensational picture of 'Galileo before his Judges,' with its explanatory legend, 'Ignorance condemns Truth'; or on the features of Spinoza and Luther displayed on the walls of their class-rooms.

Payot's book, *La Morale à l'école*, insinuates, wherever it is possible, the idea that superstition and irrational belief are the most formidable enemies to the liberty which has evidently made its first appearance with the French Republic. He has a characteristic manner of introducing this subject. He treats doctrines as though they were fairy tales, useful only to serve as illustrations and metaphors for literary people, in much the same way as a Christian writer might use a fable or a story from pagan mythology. For instance: 'At one time it used to be said that each child had a guardian angel who watched over him and loved him. Each worker nowadays has thousands of them.'¹ Again: 'There is between the worthy poor and the destitute the same difference as there is between the purgatory and the hell of pious women. People can get out of purgatory; those who are there have always the hope, nay, the certainty, of escape. What makes hell such a terrible thought is that the damned have no hope of getting free.'² He is as insistent as M. Bayet on the

right to reject religious belief ; this, it would seem, is the greatest faculty given to man.

No belief in God, in the origin of the world, the origin and destiny of man, is accepted by all thinkers ; we are only able to get at suppositions on these points. . . . That proves that no one knows the whole truth ; so it is mad and criminal to wish to persecute anyone who does not share our beliefs. Let everyone believe according to his taste. Let everyone be free to believe or refuse to believe.¹

Many look forward to rewards and punishments infallibly just. As these sanctions do not appear to exist in this life, people place them after death. That is a religious belief which is a matter for liberty of conscience.²

Agnostic platitudes of this kind abound in the book, together with denunciations of religious hypocrisy, religious persecution, and sickening reiterations of the glories of the Republic and its protection of the people. Passages of it might have been written by an atheistic infant for the instruction of his equals.

The *Cours de Morale* by the same author is meant for teachers. It would be wearisome to quote from it ; suffice it to say that the agnosticism is more undiluted, as it is intended for grown-up children. The reading books, the histories, are composed in the same spirit as the books of secular ethics. At times they insinuate prejudice by historical calumnies, at times they magnify the gravity of real abuses in the Church's past. They leave out of sight the vast work of the Church in teaching and civilizing the world, and manage to leave an impression on the mind of the child, which will infallibly disappear if he grows up and keeps his eyes open, that the Republic has saved him from all tyrannies and endowed him with dignity and liberty. If any reader wishes to obtain a detailed knowledge of the errors and suppressions in these manuals, he might most profitably read the book which has been published this month³ by M. l'Abbé Bricout, which critically examines the

¹ Pages 230, 231.

² Page 242.

³ February, 1910. *Ce qu'on enseigne aux enfants*. Letouzey et Ané, 76bis rue des Saints Pères, Paris.

objectionable passages contained in the manuals condemned by the Episcopate.

If, in addition, he will read the debates in the Chamber of Deputies which occupied some of its sessions at the end of January and the beginning of February, the conclusion will be formed that the Bishops, in appealing to the sense of justice of the parents, are carrying their case and the case of the children to the only tribunal where there can be any chance of a just verdict. They have nothing to hope from the Ministry, which continues its attack, making sure of its ground as it advances; they can expect nothing from the Chambers as they are at present constituted. But if there is any hope that dare be entertained in these dismal times, it is in the sense of fair play which slumbers in the heart of a deluded democracy. The process of obtaining justice at that court is weary and slow. There are signs, however, that an ever-increasing number of Frenchmen are becoming distrustful of their rulers. Those who are protesting against religious persecution are one section of these. It may be that the confused clamour of many particular complaints may give way to a definite and articulate appeal for general justice for all citizens, and at that moment—should it ever come—the fate of the ruling oligarchy will be sealed.

W. B. O'Dowd.

SOME CURRENT PHASES OF PHYSICAL THEORIES

THE history of some recent developments of theories put forward by scientists and philosophers in explanation of the inorganic universe is decidedly interesting and important. I have already outlined some of the newly-discovered facts¹ that have led to some of those developments; and, in reply to certain observations offered by Dr. McDonald,² I expressed my belief that there has been, among other developments, a reaction against the attempt to refer all inorganic processes in Nature to local motions of ultimate particles of matter, or of a supposed ether. Dr. McDonald has questioned the existence of any such reaction either against the reduction of all energies to local motion³ or of all qualities to different modes of structure,⁴ that is, to different spatial arrangements of ultimate parts or particles of matter; and he endeavours to convey the impression that the kinetic theory of the processes of inorganic Nature is universally accepted by modern physicists, is indeed—unless I am misinterpreting his reference—‘one of the fundamental principles of modern physical science.’⁵

Such an impression would, in my opinion, be erroneous; and I hope it will not be amiss if I explain briefly to readers of the I. E. RECORD why I think so. I may possibly be mistaken as to the actual trend of opinion among those scientists who purport to offer us a philosophy, i.e., an ultimate explanation, of the inorganic universe. My belief is based on my acquaintance with their writings.

¹ ‘The New Knowledge and its Limitations,’ I. E. RECORD, October, 1909–January, 1910.

² I. E. RECORD, January, 1910, pp. 70 sqq.

³ Ibid., February, pp. 259, 260.

⁴ Ibid., p. 265.

⁵ Ibid., p. 274.

I cannot undertake to bring forward here all the evidence I have detected in their writings in support of my belief ; but I feel it due to my readers to show that this belief is not without some foundation.

I

The University of Cambridge is one of the chief existing centres of scientific research. Two remarkable volumes¹ were written in recent years by one of its professors, Dr. James Ward. They are philosophical, not scientific ; but their author is a Doctor of Science ; he had the advice and assistance of such eminent scientists as Professors Poynting and Russell ; for what is scientific in the technical sense he quotes only standard and recognized exponents of science ; so that his authority will scarcely be questioned. Writing from a point of view which is not the scholastic, but that of spiritualistic or idealistic monism, he subjects the whole mechanical conception of the universe to a very keen and searching analysis ; reaching the conclusion, in his fifth lecture, that

as a professed explanation of the world [it] over-reaches itself (pages 140-143). The kinetic ideal shows this best of all [he continues], for some of its upholders dream of 'replacing' dynamical laws by kinematical. The refutation is the more striking because they imagine that they are all the while getting nearer to 'what actually goes on' (pages 145-148). It is upon an uncritical prepossession of this kind that the mechanical theory has rested all along. Descriptive analogies have been regarded as actual facts ; yet are nothing but the inevitable outcome of the endeavour to summarize phenomena in terms of motion (pages 148-152).²

Those sentences, from the analytical table of contents,

¹ *Naturalism and Agnosticism*, the Gifford Lectures delivered before the University of Aberdeen, in the years 1899-1898, by James Ward, Sc.D., Hon. LL.D. Edinburgh ; Fellow of the British Academy ; Professor of Mental Philosophy and Logic in the University of Cambridge. Second Edition. London : A. & C. Black, 1903.

² Vol. i., p. xvi.

show the general drift of Dr. Ward's criticism. Turning to page 163, we find the following :—

All change is either a transformation or a transference of energy—this is the new doctrine. The familiar experiences to which we owe the conception of inertia are transferences of one particular form of energy, viz., motional or kinetic energy. This energy of motion may be mathematically regarded as $\frac{\text{momentum} \times \text{velocity}}{2}$ or, as Clifford once put it, half the rate

at which the momentum is carried along. It is now, of course, a familiar fact that other forms of energy have their *equivalents* in kinetic energy and *vice versa* ; it is a fact indeed that renders the doctrine of energy physically so important. But it is not a fact that other forms of energy are not only quantitatively commensurable, but qualitatively identical, with energy of motion. This qualitative identity is at best but an assumption ; and in the vain endeavour to justify it we have seen the mechanical theory led, ' to pass through the very den of the metaphysician strewn with the remains of former explorers, and abhorred by every man of science ' (Maxwell, *Collected Papers*, ii., p. 216).

A few pages further on (page 167), he returns to the theory of Energy to emphasize the point

that this doctrine only entitles the physicist to assert the quantitative equivalence of phenomena that are qualitatively diverse : so much energy in the form of heat is equivalent to so much energy in the form of mechanical work ; or again, so much thermal or mechanical energy has its equivalent in radiant energy or in the energy of the electric field. But it is going altogether beyond the facts to assume that all these forms are at bottom the same, i.e., mechanical or kinetic. The endeavour to reduce them to one is of course legitimate and in the interests of simplification. It is, however, pure hypothesis ; there is no necessity about it ; and, moreover, it is a hypothesis, as we have seen, round which, in spite of all that it has accomplished, difficulties seem steadily to thicken.

He next points to the ' possibility of unknown forms of energy coupled with the probability that the known forms are not all mechanical ' (page 168) ; and after observing that ' Mechanics is no longer, at the end of the

nineteenth century, what she was at the beginning,' that 'absolute supremacy is hers no more' (ibid.), he points out clearly and, I believe, correctly, in the following passage, the reason why it has been able to masquerade as a philosophy of Nature from the days 'when Democritus and Leucippus first broached the atomic theory' (page 169):—

Its long supremacy is due largely no doubt to that vividness and mathematical accuracy with which the imagination can follow geometrical constructions. We are familiar with the influence of this fact, direct and indirect, on the minds of Plato, Descartes, Spinoza, and Kant. Had the inadequacy of the old atomism been realized earlier, the sway of the strictly mechanical theory would have been briefer. But it was only as physics and chemistry grew that these defects of the theory of 'hard, massy particles' disclosed themselves in the course of attempts to resolve physical and chemical phenomena into mechanical processes between such particles. The result has been, as we have seen, to justify Lagrange's contention that mechanics is essentially a branch of pure mathematics, and as such subservient to, not dominant over, the concrete physical sciences.

The attempt to reduce the qualities of matter to spatial configurations of its parts is likewise as old as Aristotle and Democritus¹; and its persistence in science and philosophy is traceable to the same source—'the influence of the imagination' (page 165):—

We figure changes of state as being displacements or motions because we can imagine nothing else with equal clearness and distinctness. We cannot be surprised, then, that the certainty of mathematics, and the freedom from contradiction and obscurity of mechanical imagery, should have led so many able minds to an anticipation of nature that is unwarranted by facts, and even induced them to affirm as Descartes, yes and Kant too, have done, that a true science of Nature extends just as far as mechanics will carry it and no further. Time's cure for such an error is twofold: first, to leave it to work itself out and so refute itself; and, secondly, to confront it with facts to which it will not apply.

¹ Cf. Windelband, *History of Philosophy* (tr. by Tufts, 1898), pp. III, 148.

The mechanical theory tries to transfer the whole category of Quality from object to subject: making qualities forms of thought, modes of the percipient mind, rather than determinations or accidents of the known reality, and having as objective counterpart only local motions and positions of space-occupying figures. Speaking under correction, I interpret 'modes of structure,'¹ or grain, in matter to be simply spatial collocations—whether stationary or motional—of extended particles which are in themselves passive and inert. In the mechanical conception of the inorganic universe there is nothing else, objective to the mind, than these two quantitative factors. If there is any quality of matter that cannot be reduced to these, the mechanical explanation breaks down.

So long as scientists suppose matter to be resolvable into molecules, atoms, ions, electrons, vortices, or infinitesimally small particles by whatsoever name these be called, *merely as a working hypothesis*, in order to suggest new lines of experiment, no reasonable exception can be taken to the procedure. And many scientists are prudent enough to make no further claim for the latter. I find Lord Kelvin himself, for instance, credited with this significant admission, that 'the assumption of atoms can explain no property of a body which has not been previously attributed to the atoms themselves.'² Many scientists, too—indeed, I think the considerable majority—take up a distinctly positivist and phenomenalist attitude in regard to the scope and significance of their hypotheses. That is to say, they aim merely at discovering, describing and classifying uniformities of co-existence and sequence between the phenomena of sense-experience, and eschew all enquiry into the nature either of the reality which presents those appearances or of our knowledge of that reality.³ This is an intelligible

¹ Cf. I. E. RECORD, January, p. 71; February, p. 159; March, p. 265.

² Stallo, *The Concepts and Theories of Modern Physics* (International Scientific Series, xlii.), Fourth Edition, 1900, p. 101. The author does not give reference for quotation in text. His whole chapter on the atomic theory deserves careful study.

³ This is a well-known fact, for which reference to authorities would be superfluous. See, for instance, Ward, *op. cit.*, i., pp. 56-64.

attitude for scientists to adopt¹; but it is open to very extreme danger of misinterpretation, for two reasons. In the first place, they try to avoid the use of such terms as 'substance,' 'cause,' 'force,' etc., on account of the traditional metaphysical meaning attaching to such terms,² and when they do use them it is in a sense totally different from that which metaphysicians—and other ordinary people—attach to them.³ Then, in the second place, influenced no doubt by the habit of confining their attention to uniformities (or 'laws') of sequence between phenomenal antecedents and consequents, very many scientists go on to imagine and to assert that nothing more can be known about the nature of the Universe, or of the factors that enter

¹ And in so far as science is responsible for the wonderful discoveries of the last few centuries, in so far as it is a knowledge that is practically fruitful in its applications to all the various arts and crafts and industries, it is manifestly independent of all theories as to the real nature and *modus operandi* of the matter and forces over which it gives us control. To utilize these forces, all that we need to know is how to make ever new combinations and spatial arrangements of quantities of matter, how to realize the conditions on which useful phenomena will follow. Science may make immense strides in this direction (of *discovery*) without giving us a corresponding insight into the nature of the phenomena it deals with (an *explanation*). It may increase our knowledge of natural phenomena *extensivè* without increasing it *intensivè*, so to speak. We can bring about a phenomenon *B* provided we know how to realize all the conditions *A*, on which *B* follows, even though we do not know *how or why B* follows *A*: we can utilize electricity without knowing what is efficient causality.

² Professor Ostwald, of Leipzig, one of the leading continental chemists, will not even use the term *matter* on this account. 'But the idea that there is something more in the concept of matter than the expression of a set of experiences and their reduction to a law of Nature has persisted from earlier times. Matter is looked upon as something originally existing, which is at the bottom of all phenomena and in a sense independent of them all [an inaccurate account of the traditional idea]. . . . The word matter is so connected with the ideas mentioned . . . that it is not advisable to retain it; we shall therefore not make any use of it whatever.'—*The Fundamental Principles of Chemistry*, by Wilhelm Ostwald, tr. by H. W. Morse; London: Longmans; 1909.

³ On the authority of Maxwell and Tait, whom he quotes, Ward concludes thus: 'Matter as substance is, in short, as rigorously excluded from modern physics as mind, as substance is banished from modern psychology; in deed matter is not merely excluded but abused as a 'metaphysical quagmire,' 'fetish,' and the like.' And to the questions 'is mass conceived by abstract mechanics as a thing or substance; or, is force conceived as a cause?' he replies: 'The answer, I think, must be negative to both questions'—*Op. cit.*, p. 57; cf. p. 63: 'I am quite aware that the elimination from natural science of this so-called fetishism, which the categories of substance and cause are supposed to involve, has been gradual . . . Even in the time of Newton forces were regarded as powers inherent in substances. Their *effects* could be measured, but not the forces themselves.'

into their conceptions, than their own positive method reveals ; and they allow themselves the liberty of *believing*, if they think well of it, that all these phenomena are products of mind, or that mind itself is but one of the many phenomena of an *unknowable* something. Now evidently the scientific hypotheses of those who embrace such a *Theory of Knowledge* as this, cannot at all have the same scope and significance as with us who believe that scientific hypotheses may yield a genuine *knowledge* of material reality. Hence I do not agree with Dr. McDonald that we may interpret the physical theories of scientists independently of the presuppositions of these latter.¹ If we read our own metaphysics into their physical theories we are simply running the risk of deceiving ourselves. It is these very presuppositions that we, as philosophers, are bound to examine, when scientists propose to transform a special scientific method or a definite scientific hypothesis into an ultimate philosophy of any portion of the Universe. If they eliminate the concepts of substance, cause, force, matter, etc., from their physics, it is our right and duty to discover the reason for such a procedure. Possibly, in the words of Dr. Ward,² 'It is not a question of divesting the human mind of its most fundamental conceptions ; it is simply a question of method and expediency, the propriety, in a word, of dividing natural science from natural philosophy.' With this attitude of the scientist we need not quarrel : his hypotheses are descriptive and working hypotheses, not explanatory.³ But many scientists have put forward more pretentious claims for the atoms-and-motion theory—as indeed for other theories too—of material phenomena :—

No doubt many of those who insist on this separation are privately of opinion, as we have seen, that natural science will make a whole of knowledge by itself. But in so thinking they are only playing the amateur philosopher. Such a declaration is no part of their business as scientific experts. As Mr. Bradley

¹ Cf. I. E. RECORD, January, p. 75 ; February, p. 165.

² *Op. cit.*, i., pp. 64, 65.

³ *Op. cit.*, i., p. 305.

roundly puts it: 'When Phenomenalism loses its head and, becoming blatant, steps forward as a theory of first principles, then it is really not respectable. The best that can be said of its pretensions is that they are ridiculous' (*Appearance and Reality*, p. 126).

It is such a pretension on the part of the mechanical theory that Dr. Ward criticises; and by evidence drawn directly from its own supporters he shows its utter bankruptcy as a philosophy, and even its inability to *describe* facts in its own terms.¹ His fifth and sixth lectures particularly deserve to be read, as also his note at the end of his first volume, in answer to Sir A. W. Rücker's Address to the British Association in 1901. A few more brief extracts must suffice to reveal the drift of his criticism. After pointing out that the science of Mechanics gradually eliminated the concepts of mass as substance, and force as cause, he continues (page 140):—

The simplest and most comprehensive description of the movements, actual or supposed, that occur in nature becomes the sole aim of these sciences, not the unveiling of the mystery of matter or the knowledge of the causes of things. The logical development of this procedure we have attempted to follow in some detail, and the outcome . . . is that we find nothing definite except movement left. Heat is a mode of motion, elasticity is a mode of motion, light and magnetism are modes of motion. Nay, mass itself is, in the end, supposed to be but a mode of motion of a something that is neither solid nor liquid nor gas, that is neither itself a body nor an aggregate of bodies, that is not phenomenal and must not be noumenal, a veritable *ἄπειρον* on which we can impose our own terms. I am sure that this process will remind you of one of *Alice's Adventures in Wonderland*. I trust I may be pardoned for the allusion. The Cheshire Cat, you remember, on a certain occasion 'vanished quite slowly, beginning with the end of the tail and ending with the grin, which remained sometime after the rest of it had gone. 'Well! I've often seen a cat without a grin,' thought Alice, 'but a grin without a cat! It's the most curious thing I ever saw in my life.'

¹ Ibid., p. 166.

The humorous conceit is certainly not inapplicable to those at least who push the mechanical theory, as many do, to the point at which it 'leaves us with a scheme of movements and nothing to move' (page xv.) And this is the logical issue of the mechanical ideal (page 166):—

Rigorously carried out as a theory of the real world, that ideal lands us in nihilism: all changes are motions, for motions are the only changes we can understand, and so what moves, to be itself understood, must be motion.

The things moved—atoms, ions, vortices, ether, etc.—are so stripped of their physical properties that from being the 'solid, massy, hard, impenetrable, movable particles of various sizes and figures' (page 143) such as Newton conceived them, they have become entities that are really not only hyper-physical¹ in the sense that they cannot be really pictured by the imagination nor perceived by the senses no matter how we conceive the power of the latter to be multiplied—though they are erroneously thought by many to be so picturable—but are even incapable of yielding faithful analogies, not to speak of explanations, of the sensible processes of inorganic nature. To put forward such a system of abstract mathematical symbols as an explanation of the material universe is to explain an ideal universe and leave the real universe unexplained:—

The mechanical theory of the Universe begins with abstractions and has only abstractions left; it begins with phenomenal movement and ends by resolving all phenomena into motion. It begins with real bodies in empty space, and ends with ideal motions in an imperceptible plenum. It begins with dynamics of ordinary masses, and ends with a medium that needs no dynamics or has a dynamics of its own. But between beginning and end there are stages innumerable; in other words, the end is an unattainable ideal. First we have sensible mechanisms; to these theoretical formulas apply only approximately, their abstract simplifications being inadequate to cope with the 'practically infinite' complexity of the reality. A closer approximation is secured, but at the cost of new residual discrepancies,

¹ Cf. *op. cit.*, pp. 308, 310 sqq.

by resolving the parts of sensible mechanisms into smaller mechanisms and the parts of these into other yet smaller in turn. Again, further approximations are made by attributing other elements of the real complexity to imaginary mechanisms of many orders [molecules—atoms—electrons]. But the complexity being, as said, 'practically infinite,' this procedure has no prospect of ending. . . . Yet, spite of these complex mechanical fictions, *no* advance is yet reported towards a kinetic theory of gravitation, and very little has been done with the terrible complications of chemical affinity (page 153).

II

Where, then, it may well be asked, does the mechanical theory excel the old philosophy of substances, causes, forces, qualities, etc.? The 'occult forces' of the latter were honestly recognized to be entities required by a necessity of thought in virtue of the Principle of Causality, but themselves needing explanation. But wherein are they more occult than the unpicturable velocities of the sub-atomic motions of the modern 'electron' with all its higher pretensions?

In place of simplifications of actual phenomena it [the mechanical theory] offers us fictitious mechanisms; or mechanical analogies, in which quasi-rigidity, quasi-elasticity, quasi-mass, and quasi-matter meet us at every turn. One recent writer, the brilliant German physicist, Hertz, did not shrink from assuming that the underlying mechanism, by which he proposed to explain the effects we perceive, consists of hidden masses and motions that exceed by an infinite number the masses and motions to be described.¹

It is not likely that scientists who gave serious thought to the limitations and assumptions of mechanics would fail to see the inutility of all attempts to 'explain' the material universe by eliminating from it all qualities and forces. I find further evidence of a reaction from the kinetic theory

¹ *Op. cit.*, i., p. 156. Cf. Duhem, *Evolution de la mécanique* (Paris, 1903): 'Comment des masses et des mouvements qui demeurent *cachés* seraient-ils mieux accueillis par les imaginatifs que les puissances *occultes* de l'ancienne Scolastique?' p. 190.

of material processes in a recently published volume [xc.] of the International Scientific Series by a writer of recognized authority,¹ who undertakes to give a brief account of the present state of physical speculation. In the opening chapter of his book he refers to the fact that recent discoveries in radiation have tended 'to rehabilitate in the eyes of scholars speculations relating to the constitution of matter, and, in a more general way, metaphysical problems' (page 8); pointing out that although 'in times past many physicists dissociated themselves from studies which they looked upon as unreal word-squabbles,' still they were all the time 'admitting, unknown to themselves, certain axioms which they did not discuss, but which are, properly speaking, metaphysical conceptions' (page 9). And he tells us what these were: 'It was thus that it was considered readily evident that physics must necessarily some day re-enter the domain of mechanics. We, further, accepted the principles of the classical mechanists without discussing their legitimacy;' the cardinal mechanical assumption being: 'There is nothing in the physical world but matter and movement' (page 10). But,

many contemporary physicists wish to subject Descartes' idea to strict criticism. From the philosophical point of view, they first enquire whether it is really demonstrated that there exists nothing else in the knowable than matter and movement. They ask themselves whether it is not habit and tradition in particular which leads us to ascribe to mechanics the origin of phenomena (page 12). . . . Many reasons . . . might be invoked which tend to compel us to see in nature phenomena which cannot be reduced to movement (page 13). . . . Mechanics is understood of reversible phenomena. . . . On the other hand, it is established that if a mechanical explanation of a phenomenon can be given, we can find an infinity of others which likewise account for the peculiarities revealed by experiment.² . . . Even

¹ *The New Physics and its Evolution*, by Lucien Poincaré, Inspecteur-Général de l'Instruction Publique. Authorized Translation. London: Kegan Paul, 1907.

² Cf. Duhem, *op. cit.*, p. 191, where the well-known French mathematician and physicist, M. Henri Poincaré, is quoted for the same view ('*Electricité*' et *Optique*, t. i., Introd., p. xiv.; Paris, 1890).

were we disposed to admit the strangest solution of the problem ; to consent, for example to be satisfied with the hidden systems devised by Helmholtz, whereby we ought to divide variable things into two classes, some accessible, and others now and forever unknown, we should never manage to construct an edifice to contain all the known facts. Even the very comprehensive mechanics of a Hertz fails where the classical mechanics has not succeeded.

Deeming this check irremediable many contemporary physicists give up attempts which they look upon as condemned beforehand, and adopt, to guide them in their researches, a method which at first sight appears much more modest, and also much more sure. They make up their minds not to see at once to the bottom of things. . . . They study the various magnitudes directly accessible to their observation without busying themselves as to their essence (page 14). . . . [Some of these] are thus led to reconstruct a physics in which there again appears the idea of quality ; understood, of course, not in the scholastic sense, since from this quality we can argue with some precision by representing it under numerical symbols, but still constituting an element of differentiation, and heterogeneity (page 16).

The quality just referred to is, in fact, the scholastic 'quality,' now found to be capable of subjection to quantitative or mathematical measurement.¹ Turning next to the author's chapter on *Principles*, we find an account of the failure of mechanics to explain the material universe analogous to the account extracted above from the work of Dr. Ward. Referring to the classical experiments establishing the equivalence of heat energy and mechanical energy, Poincaré says (page 63) :—

It is quite clear that such experiments do not prove that heat is work. We might just as well say that work is heat. It is making a gratuitous hypothesis to admit this reduction of heat to mechanism ; but this hypothesis was so seductive, and in such conformity with the desire of all physicists to arrive at some sort of unity in nature, that they made it with eagerness and became unreservedly convinced that heat was an active internal force.

¹ Cf. also pp. 37, 42, for evidence of the recognition of distinct, mutually irreducible energies.

Their error was not in admitting this hypothesis ; it was a legitimate one since it has proved so very fruitful, but some of them committed the fault of forgetting that it was a hypothesis and considered it a demonstrated truth.

But some went farther still. Eliminating the concept of matter and substantializing that of energy, they transferred all the qualities of the former to the latter, conceiving the latter ' as taking different forms—mechanical, electrical, calorific and chemical—capable of changing one into the other ' (page 65), rather than as being incessantly ' created ' and ' annihilated ' : which is, perhaps, the only alternative in the case of a simple substance, though not in the case of an accident.

The writer next sketches the growth of the conception of the conservation of energy throughout the ' various aspects ' of the latter (page 66), a conception which ' passes the limits of experience ' (page 67) ; and the further attempt to reduce all energies and in fact ' all physical phenomena,' including matter itself and all its properties, to manifestations of energy :—

On this hypothesis, matter would only be the capacity for kinetic energy, its pretended impenetrability energy of volume, and its weight energy of position in the particular form which presents itself in universal gravitation ; nay, space itself would only be known to us by the expenditure of energy necessary to penetrate it (pages 67, 68).

But all this approached sufficiently near a *reductio ad absurdum* of the whole theory to give the physicists pause. To put the matter mildly, it does ' seem difficult not to conclude from the qualities which, if you will, reveal the varied forms of energy, that there exists a substance possessing these qualities ' (page 68) ; and that ' kinetic energy is only a particular variety of energy to which we have no right to wish to connect all its other forms ' (page 69).

This latter, as a matter of fact, is the conception which is now finding favour in the comparatively new department of researches into energy, known as *Thermodynamics*. Here

we meet the concept of *Entropy* or measure of gradual dissipation of energy, leading to 'the idea that energies which exchange with each other and correspond to equal quantities have not the same qualitative value' (page 83). Among the foremost workers in these researches we find the names of Helmholtz, Gibbs, Boltzmann, Duhem, and others. The significance of their researches, from a philosophical point of view, consists in this, that they have shown the possibility, if not indeed the necessity, of introducing into mathematical physics numerical equivalents for the intensities or qualities of the various energies,¹ side by side with the measure of their quantities in terms of mechanical energy or work²:—

One may hope to constitute in this way, as M. Duhem in a long and remarkable series of operations has specially endeavoured to do, a sort of general mechanics which will enable questions of *statics* to be treated with accuracy, and all the *conditions of equilibrium* of the system, including the calorific properties, to be determined . . . But the most indisputable triumph of this thermodynamic statics is the discovery of laws which regulate the *changes of physical state or of chemical constitution*. J. W. Gibbs was the author of this immense progress. . . . It is known that Helmholtz succeeded independently in introducing thermodynamics *into the domain of chemistry* by his conception of the division of energy into free and into bound energy (pages 89, 90). . . .³

M. Duhem has given us many excellent examples of the fecundity of the method (page 92). . . .

[On the statics of mixed fluids, he] has published memoirs of the highest importance, and a great number of experimenters, mostly scholars working in the physical laboratory of Leyden, . . . have endeavoured to verify the anticipations of the theory (page 114). . . .

On the deformation and elasticity of solids, he has helped to introduce into thermodynamics laws previously excluded, and . . . to construct a much more comprehensive theory. . . .

¹ Ostwald (*op. cit.*), substantializing energy (p. 7), enumerates different forms of the latter, and distinguishes, in each form, between *quantity* and *intensity* (pp. 17-19), each of which he recognizes the possibility of measuring mathematically.

² Cf. Duhem, *Evolution de la mécanique*, Pt. ii., ch. i. (pp. 197-208).

³ Italics mine.

The ideas of M. Duhem have been illustrated by remarkable experimental work. . . . The general results are quite in accord with his previsions (page 139).

It is in the study of the phenomena of liquid solutions and dissociations, and of chemical processes generally, that the "researches of men like Duhem have become classic. To appreciate their full significance from the point of view of philosophy one would need to consult Duhem's own books.¹ But he is only one of a crowd of workers whose scientific researches are revolutionizing chemical theory. They have led to a new presentation of physical and chemical processes, a conception which is entirely independent of the atoms-and-motion hypothesis. Thus, Professor Ostwald—one of the most distinguished living chemists—expounds all the fundamental principles of chemistry and describes all sorts of chemical processes without even entertaining the idea of atoms or their mechanisms or motions.² The workers of this new school are more modest, or at least less precipitate in theorizing, than their predecessors: they describe what they experience and try to keep their theories close to the facts. When, for instance, they find the chemical compound so different from its elements, they acknowledge that perhaps the elements do not exist as such in the compound³; and, confining themselves to facts, they experience

¹ Especially *L'Evolution de la mécanique* (Pt. i., ch. xiv., xv.; Pt. ii., ch. i., ii., iii., and conclusion); *Mécanique chimique* (Paris, 1893); *Le Mixte et la combinaison chimique* (Paris, 1902, a critical and historical sketch of chemical theory; see especially conclusion, pp. 200 sqq.).

² He makes merely a few passing references to atomic conceptions—emphasizing their hypothetical character—in the course of the whole work referred to (*op. cit.*, pp. 102, 111, 272, 289).

³ Dr. Ward, in his reply to Sir A. W. Rücker (*op. cit.*, i., p. 310, n.), refers to this school of chemists who 'seek not only to dispense with the help of the atomic theory, but even deny that elementary substances still exist as such in their so-called compounds. Cf. on this point, Professor Liveing's *Crystallisation*, a Royal Institution Lecture, *Nature*, xliv., p. 150, and especially Duhem, *Le Mixte et la combinaison chimique*, 1902.' In the latter work (p. 200), Duhem points out that the rise and existence of this way of conceiving chemical and physical processes is not in the least due to any Aristotelian or scholastic preconceptions, but solely to a growing conviction among scientists that mechanical atomism is unable to yield a satisfactory account of those processes.—Cf. Ostwald, *op. cit.*, pp. 173, 258.

In his article in the I. E. RECORD of March (p. 265), Dr. McDonald makes a series of statements to the effect that all the energies and qualities

no difficulty in contemplating the possibility of chemical change being effected without local displacement. If Dr. McDonald is scandalized at this statement it is because he forgets that 'atoms,' 'electrons,' and 'ions' are not *facts*, about the 'discovery'¹ of which we can speak with any propriety, but are only *the objects of scientific hypotheses*,—hypotheses which are, for the rest, perfectly legitimate and exceedingly fruitful in discovery, but which are neither

of inorganic matter are simply 'motion' *plus* the resulting 'locations' and 'shapes' and 'modes of structure' of that matter: adding that, although he is 'but making assertions,' still 'they are the assertions of practically all modern experts in physics and chemistry.' The reader will compare this confident claim to speak for the 'moderns' with the evidence adduced above. 'These moderns,' he assures us, 'find no intellectual need of your substantial forms, your qualities and other accidental forms, as distinguished from modes of structure . . . [and they] can see what is intellectually indispensable as quickly as most people, nor are they less ready to admit what they see—at least in pure science—however startling or inconvenient it may seem.' Is he sure that in their works of 'pure science' they give us *all* the factors of which they have an 'intellectual need' for an ultimate rational account of the facts? Or that their philosophical insight is so much deeper and freer from the clouds of hypothesis than that of their forefathers?

¹ I. E. RECORD, March, p. 261. 'On the evidence of this statement alone,' writes Dr. McDonald, 'I at once set down P. Duhem as no authority.' I regret that the facts here are all against Dr. McDonald's judgment. Duhem is a French scientist of the very front rank, whose original researches and published works have won for him a European reputation, and whose authority among continental scientists is unquestioned—witness the repeated references to his researches in M. Lucien Poincaré's book, *The New Physics*. He is a correspondent of the *Institut de France* and professor of theoretical physics—formerly at the scientific faculty of Lille—now at that of Bordeaux. He is a contributor to numerous philosophical and scientific periodicals of the highest standing, such, for instance, as the *Revue générale des sciences*, side by side with such men as M. Henri Poincaré, one of the foremost mathematicians in France. He is the author of such standard scientific works as *Electricité et magnétisme* (45 fr.), *Hydrodynamique* (17 fr. 50), *Recherches sur l'élasticité* (12 fr.), *Applications de la Thermodynamique*, etc., besides the publications to which I have already referred in this article, and which we have seen quoted in Dr. Ward's *Naturalism and Agnosticism* as representative of one leading phase of the scientific thought of the day.

Nor can I admit that Dr. McDonald's severe strictures on the qualifications of Professor Nys of Louvain are any better grounded. Here are the facts about the latter: After completing his studies in philosophy and theology at Louvain University he studied chemistry for three terms under Professor Ostwald at Leipzig, obtained his Licentiate, prepared a thesis for the Doctorate on the *Absorption-Capacity of Carbon*, but before he could stand for the latter degree was recalled to Louvain, where he has been ever since engaged in teaching Cosmology and Chemistry in the lecture hall and the laboratory. (Yet Dr. McDonald will not count him among 'scientists,' nor even among 'credible witnesses as to what may be the state of opinion among men of science.') He is a constant contributor to the *Revue néo-scholastique*, has published remarkable studies on *Space*

the only ones conceivable nor the only ones actually entertained by scientists. We have seen some of the many drawbacks of the mechanical conceptions by which they are dominated—failures which are so serious that while all scientists agree that such conceptions may still be profitably entertained as *helps to experiment*, many scientists have abandoned all hope of finding in them a satisfactory *explanation* of material processes. Dr. Ward is alive to the importance and significance of this tendency among 'many physicists just now to abandon as "foolhardy" the adventure of mechanical physics,'¹ and goes on to quote the following passage from Duhem's *Mécanique chimique*, to indicate the influences that have prompted the reaction against mechanical atomism (page 164):—

We have seen this method at work, we have ascertained to how small an extent experience accords with the results of its deductions. In the face of such rebuffs, it is not prudent to renounce the doctrines followed thus far? Why seek by

and *Time*, and a work on Cosmology which is widely known and highly appreciated on the continent, especially for its searching scientific and philosophical analysis of the mechanical, atoms-and-motion theory of matter. But Dr. McDonald regards the statements of Professors Nys and Duhem as 'extreme,' and considers it 'regrettable that "scientific" statements of this kind should find a place in a handbook of Cosmology which must be in use and deemed more or less authoritative in the Institut Supérieur de Philosophie of our foremost Catholic University.' I rather think it regrettable that Dr. McDonald's judgment should be here again so much at fault.

As to Dr. Hallez, he may or may not be a 'credible witness' as to 'the state of opinion among scientific men' generally; but the particular testimony which 'damns him,' in the opinion of Dr. McDonald, is not so misleading as the latter seems to think. In fact, multitudes of scientific men include not only the concept of force as cause, but even the concept of mass as substance, under what they regard as the interchangeable terms, *motion* and *kinetic energy*—when they do not exclude the former concepts altogether (cf. above, p. 309). Of course such confusion, or total exclusion, of those concepts, are alike bad philosophy; but none the less they are facts, to which it is therefore lawful to bear witness.

I hope the other writers referred to in the present article will escape the terrible fate of being included with these by Dr. McDonald *in eadem damnatione*! I admit that Professor Duncan 'seems inclined to resolve all energy or power'—and, I think, all *mass*, all *substance*, all *cause*, as well—'into motion'—and motion of what? of the ether, which he regards as 'an underlying and unknowable reality'—like Spencer's 'unknowable universal energy everywhere diffused.' But I have already dealt with the insuperable obstacles to such a conclusion (I. E. RECORD, December, 1909, pp. 584 sqq.; January, 1910, pp. 33 sqq.). See also below, p. 411.

¹ *Op. cit.* i., p. 164.

mechanical constructions to set aside bodies and their modifications, instead of taking them as our senses give them, or rather as our abstracting faculty, working on the data of sense, leads us to conceive them? . . . Why seek to figure changes of state as displacements, juxtapositions of molecules, variations of path, instead of characterising such changes of state by the disturbance introduced into the sensible and measurable properties of the body, such, e.g., as increase or decrease of density, absorption, or evolution of heat, etc.? Why wish that the axioms on which every theory must rest should be propositions furnished by statics or dynamics, instead of accepting for principles laws founded on experience and furnished by induction, whatever be the form of such laws and whatever be the nature of the concepts to which they appeal?¹

But it is not easy to rid the mind of an ingrained analogy; and the mechanical analogy is seductive. Yet, although analogies are 'an important aid to description' they are 'powerless to prove existence.'² And they are likely to mislead the mind which allows itself to be dominated by one, to the exclusion of all others. It 'is a case in which there is safety in numbers. A thinker familiar with many analogies is less likely to be betrayed by them than a thinker whose mind is enchanted by one.'³ The minds of many modern scientists seem set on the mechanical analogy alone; it dominates their scientific training; and naturally they are reluctant to dwell upon its ultimate philosophical inadequacy. When I stated the fact that a reaction has set in, and is still in progress, against this conception, I was quite aware that English scientists in particular, who have been always peculiarly addicted to the use of 'mechanical models' in their theories,⁴ still utilize the mechanical conception as a working hypothesis; and that, notwithstanding the utter chaos to which they have reduced the hypothetical ether,⁵

¹ Duhem, *Mécanique chimique*, 1893, p. 88.

² Ward, *op. cit.*, p. 149.

³ *Ibid.*

⁴ Cf. Poincaré, *op. cit.*, p. 11; Duhem, *Evolution de la mécanique*, pp. 192 sqq.; Ward, *op. cit.*, i., p. 119 (all referring to Lord Kelvin's famous dictum about the 'mechanical model'). Also J. J. Thomson, *Electricity and Matter*, p. 92.

⁵ Cf. Stallo, *Concepts of Modern Physics*, 2nd edit., Introduction, pp. ix.-ii.; Ward, *op. cit.*, i., pp. 113-120; Poincaré, *op. cit.*, p. 207.

the new discoveries in radiation have called forth from them a fresh and luxuriant crop of speculations of the purely mechanical order.

I have, therefore, thought it well to put before readers of the I. E. RECORD some evidence of the existence of that new current of thought to which I alluded in a former article, and whose existence Dr. McDonald called into question. Its importance can be recognized without being exaggerated; for even if all physical scientists gave their allegiance to the theory of atoms and local motion as an ultimate explanation of the inorganic universe—which all certainly do not—such a theory would have to be judged on its merits by the light of reason. In this connexion I had hoped to be able to touch on a few other points deserving of notice in Dr. McDonald's last article. But I fear I have already overtaxed both the kindness of the editor of the I. E. RECORD and the patience of its readers.

P. COFFEY.

[This controversy may now cease.—ED. I.E.R.]

EDITORIAL NOTE ON THE RESTORATION OF THE CRYPT OF ST. COLUMBANUS AT BOBBIO

IN connexion with the restoration of the crypt in the Church of St. Columbanus at Bobbio an interesting ceremony took place in the course of last month. It is described with native eloquence in the excellent little paper called the *Trebbia*, which is the eye, the ear, and the tongue of the city of St. Columbanus. On February 17, the Bishop of Bobbio, accompanied by his Cathedral Chapter, and followed by the priests and students of his seminary, by the clergy of the town and diocese, and by experts in sacred archæology and art, examined and 'recognized' the sacred bodies of the saints, abbots, and other holy persons who got their sepulture in this crypt, and whose remains were now to some extent disturbed by the process of renovation.

Amongst those whose relics were thus examined and certified were St. Attala, St. Comgall, St. Cummian, and several other Irish saints who were either the companions or the disciples of St. Columbanus.

The whole process was solemnly carried out according to the ceremonial and prescriptions of the Rubrics. The *Trebbia* (February 27) gives a minute description of the condition of the relics, and then concludes with the following words :—

Whilst we register with satisfaction these proceedings inspired by faith and the love of religion and art which are the just pride of our city, we send our grateful thanks to the sons of Catholic Ireland and to their most eminent Primate, who, as the record of 'recognition' testifies, made possible this glorious ceremony which has renewed our pride in the faith, culture, and civic lustre of our town.

In the course of these investigations an interesting discovery was made in the crypt, of a Roman tomb,

much older than the monastery itself, and bearing the inscription :

C. COCCEI ALEXANDRI
C. COCCEIUS TERRENTIANUS
PATRI PIENTISSIMO.

The civilization of Bobbio thus goes back to Roman times, and the discovery has caused no little elation amongst the Bobbiesi. Columbanus, however, is their great glory. Without him they would have remained buried in the Appenines, an obscure and undistinguished little place. As long as the fame of Columbanus lasts, the fame of Bobbio will be world-wide.

J. F. H.

Notes and Queries

THEOLOGY

FIRE INSURANCE

REV. DEAR SIR,—I shall feel obliged if you will be so good as to answer the following question in the next number of the I. E. RECORD :—

A man has his house insured against fire in two companies. A fire breaks out accidentally, causes some damage to the house and much inconvenience to the household. Can the owner claim full compensation for amount of damage from each of the two insurance companies ?

I enclose my card, and am, yours faithfully,

HOUSEHOLDER.

Fire insurance is a contract of indemnity, and in this it differs from life insurance. Hence, in the case of fire insurance, only the loss actually incurred is made good, and if the insured person recovers the amount of his loss from any other source, except from a free gift, the insurer can recover from him *pro tanto* ; and if he renounces rights which he might exercise and which would relieve the insurer, he can be compelled to make good to the insurer the full value of these rights. This is the nature of fire insurance as laid down by the law of this country and as stated, either explicitly or implicitly, in policies of insurance.¹

The theological consequence of this contractual nature of fire insurance is that the person insured can in conscience take only as much as will indemnify him for the loss which he has actually sustained, no matter with how many companies he has insured. The practice of insurance companies in the circumstances explained by 'Householder' is to pay *pro rata* the amount of loss suffered through the fire ; and the sole benefit derived by the insurer from his connexion with several companies is security against the insolvency of any particular firm.

¹ Cf. Anson, *Law of Contract*, p. 209.

**CAN MONEY LEFT FOR CHARITABLE PURPOSES BE
DEVOTED TO THE CELEBRATION OF MASSES?**

REV. DEAR SIR,—I should be very thankful to you for a solution of my difficulties in the following case.

About twenty years ago a dying man had his money invested in his wife's name and mine, and directed me by word of mouth only to spend the money in charity after her death. They had no children. She died recently, and the money remains in my sole name. I assume that I can spend part of this money for Masses.

1. Should these Masses be offered for him or for both?
2. Am I within my rights in fixing the stipend at 5s. each Mass, and extending the time for their discharge to a reasonable period beyond the usual limit?

P.P.

'P.P.' is at liberty to spend part of the money for Masses, but he is under no obligation to do so; he is bound to give the money for charitable purposes, but no particular charity has any claim in justice on him since the donor did not specify any special object to which the money was to be devoted.

He is bound, however, to act the part of a faithful trustee of the bequest; and the distribution of part of the money for Masses for the deceased husband and wife would come within the scope of faithful trusteeship.

As for the amount of the honorarium for each Mass, 'P.P.' can lawfully fix 5s. as the stipend if, taking into consideration the station in life of the deceased, this would be a reasonable sum.

In reference to the time for the celebration of the Masses, 'P.P.' is within his rights in allowing an extension 'to a reasonable period beyond the usual limit.' Knowing the circumstances, he is able to judge what extension, if any, is *reasonable*.

**OBLIGATION OF CONFESSOR TO MAKE RESTITUTION.
WHEN ARE THE FRUITS OF THE MASS GAINED?**

REV. DEAR SIR,—Will you kindly reply to the two following questions in the next number of the I. E. RECORD:—

- (1) A penitent confesses that he stole £5 from a neighbour.

The confessor refrains from imposing the obligation of restitution, though it occurs to him that the penitent will interpret his silence to mean that there is no obligation of restoring the £5. Is the confessor himself then bound to restore the £5 to the injured party? Some priests hold that the confessor has no obligation except towards the penitent; and while they admit that he is guilty of grave sin in not properly directing the penitent, they deny that he is bound to restore from his own resources the £5 to its original owner.

(2) A priest dies and bequeaths £100 for 400 Masses for the repose of his soul. Through legal formalities in connexion with his 'will' this money is not distributed by his executors till six months after his death, with the result that none of the Masses is celebrated till that period has elapsed. During those six months does the testator obtain any mitigation, through these Masses, of the punishment due to his sins? or must he await the actual celebration of each Mass to obtain the benefits of it?

NEO-CONFESSIONARIUS.

(1) A confessor is not under any obligation of justice to impose the obligation of restitution. Hence, in refraining from doing so he does no injury; as a mere negative co-operator he is not guilty of injustice. The case is different if he becomes a positive co-operator, by advising the penitent not to make restitution when there is in reality an obligation of repairing an injury; then he is bound secondarily to make good the loss suffered by the creditor of the penitent.

In the case proposed for solution, is the confessor a negative or a positive co-operator? 'The penitent will interpret his silence to mean that there is no obligation of restoring the £5.' If the penitent's interpretation is objectively reasonable, then the silence of the confessor is equivalent to an advice not to make restitution, and the confessor is a positive co-operator with injustice. If the interpretation of the penitent, in the circumstances, is not objectively reasonable, then the silence of the confessor is not equivalent to an advice not to make restitution, and the confessor is only a negative co-operator.¹ Usually the

¹ Cf. Lehmkuhl, l. i., n. 1013; Tanqueray, *De Virtute Justitiæ*, n. 513.

confessor's negligence to impose the obligation does not amount to an advice ; only in exceptional circumstances—when, for instance, the penitent expressly asks the confessor to inform him as to his obligation and there are no reasons of prudence demanding silence—can the silence of the confessor be regarded as objectively equivalent to an advice not to make restitution. It is to be borne in mind, too, that in these exceptional cases the confessor must advert to the injustice, else he is not bound to make any restitution. Moreover, the penitent remains bound in the first place, and the confessor will fulfil his obligation if he warns the penitent that there is an obligation of making restitution. In giving this warning care must be taken not to violate the sigillum.

(2) So far as we know from the sources of revelation the Mass does not take effect till it is actually offered by the priest for some object. There is no impossibility in the supposition that God might anticipate the actual celebration of the Mass ; but there is no proof that He does act in this way. The reasonable assumption is that only when actual application of the fruits of the Mass is made by the celebrant does the person or object for which the Mass is offered gain any benefit.

Undoubtedly, at the time of making the bequest for Masses, the testator performed a good work and thereby *ex opere operantis* obtained graces, but 'Neo-Confessarius' is evidently speaking of the subsequent *ex opere operato* efficacy of the Mass.

WILL REVOKED BY MARRIAGE

REV. DEAR SIR,—I would feel much obliged for the favour of your opinion on my conscientious obligation in the following case :—

Several years ago a dying man entrusted me with the guardianship of his two children, a boy and girl of tender years, and—pending attainment of their 'majority'—with the management of his small farm and other property for their benefit. The farm he left by will to the girl, who, about the age of twenty,

emigrated to Australia, where, anterior to her marriage, when she was over twenty-one, she executed a will leaving the property in Ireland to her brother. Her marriage turned out an unhappy one, and she died a couple of years ago, leaving behind her a drunken and dissolute husband. Now, by the law of the land those testamentary dispositions made by the girl were nullified by her subsequent marriage—a fact very probably unknown to her. It is almost certain had she known she would have confirmed her will after marriage, or taken such measures as would ensure to her brother the possession of his paternal home.

I have continued to manage the property on behalf of the owner, and am perplexed as to what I am bound to do in the circumstances.

Must I notify the spendthrift husband, who is legal owner of this property in Ireland, and who is unaware of its existence? Or can I, with a safe conscience and in equity, carry out what were almost certainly the wishes of the dead woman and hand over the farm, etc., to her brother? If the latter course is morally justifiable I can easily deal with the merely legal aspect of the case.

SENEX.

For theological purposes the will of the deceased wife can be looked at as an informal will, since the same principles apply to legal revocation and to legal validity of a will. According to the common opinion of theologians, which holds for this country, an informal will is not made fully void till a judicial decision declares it invalid; before such a decision is given, the will can be regarded as valid in conscience by those whom it favours. Following this opinion, 'Senex' can, with a safe conscience, carry out the provisions of the will which marriage revoked. He is in no way bound to notify the spendthrift husband that he has any claims to the farm. Neither in charity nor in justice is there any obligation to give up the farm to the husband, unless he brings the case into court and obtains a decision in his favour. Since my correspondent can easily deal with the merely legal aspect of the case, this contingency is excluded.

NON-FASTING CELEBRATION OF MASS. CASE OF BINATION

REV. DEAR SIR,—I shall be much obliged by your opinion on the following practical cases. I have found opinions divided on the point, and I should like to ask whether the recent legislation of Rome in regard to non-fasting Communion can be invoked as a plea to strengthen in any way an affirmative answer in each of the cases I submit.

(1) A priest in an English single-country mission duplicates on Sundays and Holidays. One Saturday he was taken ill after midnight and under medical advice broke his fast. Next morning, however, he was quite able to say his two Masses. Was he justified in so doing, on the ground of avoidance of disappointment and wonderment of the people, and still more because he judged rightly or wrongly that his own reputation was in jeopardy in the minds of certain biassed people present.

(2) Another time, at his first Mass on Sunday, the clerk, by mistake, offered him the ablutions. Inadvertently he extended the Chalice and consumed the ablutions. Was he, then, justified in saying his second Mass, because of the difficulty of satisfactorily explaining the situation to the people?

(3) Once a clerical friend of another diocese called on Saturday night and arranged to say the first Mass next morning. On the Sunday morning, however, the priest of the place was quite unable to say the second Mass. Was his clerical friend justified in duplicating, of course to avoid talk, disappointment, and possibly scandal? If the answer is affirmative, would there be any serious obligation of reporting the matter to the Bishop?

SACERDOS.

The recent legislation in regard to non-fasting Communion gives no assistance towards a solution of these cases. In proof of this statement it is sufficient to mention that the condition requiring a month's illness before the privilege can be used is not fulfilled in the two non-fasting cases sent for solution. Moreover, it is doubtful whether the concession can be utilized for the celebration of Mass. Particular privileges of receiving Holy Communion without the observance of the natural fast do not include permission to celebrate Mass unless this be expressly mentioned; and many authorities apply the same rule to the new legislation. Others, however, maintain that there is a great disparity

between a particular privilege and a general concession such as that contained in the recent regulations; a particular privilege must be strictly interpreted while a general concession is capable of a wide interpretation. This controversy can be settled only by a decision of the Holy See, but whatever happens to be the issue, the cases proposed for solution must be judged by old rules since the conditions in which non-fasting Communion is permitted are not verified in them.

(1) Apart from the danger of scandal that might arise if the doctor were to make it known that the priest had broken his fast, the combination of the reasons mentioned would justify a non-fasting celebration of Mass. Though the disappointment of the people would not be sufficient excuse, additional circumstances such as those indicated would be ample justification for a departure from the letter of ecclesiastical law. If there were any serious likelihood that the doctor would publish the fact that the priest had broken his fast, the consequent scandal would more than counter-balance the force of these excusing causes.

(2) In this case, it is difficult to see why the situation could not be explained to the people with sufficient clearness. The celebration of a second Mass could be less satisfactorily explained in face of the fact that the ablutions were taken in presence of the congregation, of which many members were likely to see what happened. At least in Ireland, not a few members of an ordinary congregation would be sure to observe the circumstance that the priest consumed the ablutions; and I do not suppose that an English congregation is less observant.

(3) The priest would be justified in binating in the circumstances. The priest of the place has permission to binate, and this permission extends to any other priest who, for a reasonable cause, takes his place. The permission to binate is attached rather to the position than to the person of the priest. Whether the priest is bound to report the matter to the Bishop depends on various circumstances which can easily be understood, and amongst these danger of future scandal holds a foremost place.

ANTE-PRANDIUM LAW

REV. DEAR SIR,—Will you kindly say does the ante-prandium law apply to Chartreuse? I see it mentioned in a dictionary as a liqueur made from herbs and brandy.

NESCIENS.

In some statutes the liquors to which the ante-prandium law applies are enumerated, and Chartreuse usually is not one of these. In other statutes no definite enumeration of the various forbidden drinks is found, and in these cases custom has excluded Chartreuse. Of course, if in any particular diocese the Ordinary expressly includes Chartreuse, his legislation or authoritative interpretation is binding; but this case, if it exists at all, is exceptional.

J. M. HARTY.

LITURGY

ANNIVERSARY FOR DECEASED BISHOP. FACULTIES
FOR BLESSING BEADS, MEDALS, Etc.

REV. DEAR SIR,—(1) According to the Ceremonial of Bishops, a Bishop is bound to have a service for the repose of the soul of his predecessor on the anniversary of the latter's death. Will the celebration of a Solemn Requiem Mass, followed by absolution, suffice for the fulfilment of this obligation, or must part of the Office for the Dead be recited, and, if so, how much of it?

(2) When the Irish Church was subject to the Propaganda Bishops sometimes received power for five years to give faculties to bless beads, etc., to the priests of their diocese. When a Bishop gives such faculties to some of his priests without any limit of time, do these faculties continue until the death of these priests, or have they to be renewed every five years?

(1) The words of the *Ceremoniale Episcoporum* in which the anniversary for the late Bishop of each diocese is directed to be celebrated, are the following:—

Episcopus vivens, Praedecessoris sui proxime ante ipsum defuncti memoriam habere debet, et pro ejus anima singulis annis in die obitus anniversarium celebrare, vel saltem Missae

pro ejus anima, ab aliqua Dignitate, seu Canonico celebrandae, praesens assistere et in fine absolvere.¹

Now, from these words it may be gathered that the celebration by a Bishop of the anniversary of his immediate predecessor will be fulfilled by a Solemn Requiem Mass followed by the Absolution; for the *Ceremoniale* is silent about the Office for the Dead, merely mentioning the Mass and the Absolution. At the same time, the Office may of course be held and either the three Nocturns or the first only may be recited, in each case Lauds being added. In regard to the recital or omission of the Office, a good deal will depend on local custom.

(2) The faculties to bless beads, medals, crosses, etc., are very special and are given to Bishops personally by a distinct Indult of Concession together with the power to subdelegate them. Moreover, they are only given as a rule for five years. Now the question is, whether the priests who have got these faculties from their Bishops for five years must have them renewed at the end of each quinquennial period? That the faculties have got to be renewed is clear, else they would lapse altogether. But we may conceive the renewal to take place either with notification to those concerned or tacitly without any such notification. For instance, on receiving from Rome a renewal of his Indult of Concession the Bishop might intimate to his priests, either at conference or by circular, that he renews the faculties already given them for five years longer. This would certainly be sufficient. He may, however, on the reception of a new Indult renew his priests' faculties by an act of his will, and without notifying this to them explicitly. This, too, seems to be quite enough, especially if it be understood—as it generally is—that the Bishop will continue the faculties until they are expressly recalled, taking care to renew them each time they expire by an act of his will. On this point Putzer has the following:—

Hoc tamen non obstat, quominus Episcopi has facultates Sacerdotibus *sub uno* etiam ultra terminum, e.gr. usque ad revocationem, communicare valeant quin prorogationes singulas

¹ Lib. ii., c. xxxvi., n. i.

manifestant. Nam cum hae facultates ea intentione concedantur, ut versus finem termini iterum impetrentur, impetratasque voluntatis actu de novo subditis concedendi mos communis sit, subditi Sacerdotes tum quoad has tum quoad alias similes quae ad tempus conceduntur et renovari solent, tuto procedere possunt innixi praesumptioni, omnia perseverare in statu quo antea, donec in contrarium aliquid promulgetur.¹

RECEPTION INTO SACRED HEART CONFRATERNITY AND BLESSING OF BADGE

REV. DEAR SIR,—What is the form to be used in the blessing of medals of the Association of the Sacred Heart, and the reception of members?

P.

(1) The rule of the Ritual in regard to the blessing of objects is that, if there is no special form prescribed for particular things, the general *formula* or *Benedictio ad omnia* should be employed. Now, as there is no special formula for blessing the medals or badges of the Association of the Sacred Heart, this common form may be used. It will be found in the Roman Ritual among the *Benedictiones non reservatae*, and in the edition before the writer,² at page 95, in asterisks. Although the point is not raised here, it may not be amiss to remark that priests provided with faculties for imparting the Apostolic Indulgences to certain articles, such as rosaries, crosses, and medals, need not use any form but can bless the objects by merely making the sign of the cross over them with the hand. Neither is it necessary to use Holy Water, though this is advisable if it be convenient.

(2) Directions for the reception of members should be contained in some of the many manuals of the Confraternity. There is no special formula, and the following general, or *ad libitum*, form may therefore be used:—

Auctoritate mihi concessa Ego vos recipio et adscribo Confraternitati SS^{mi}. Cordis vosque participes facio omnium gratiarum,

¹ *Commentarium in Facultates Apostolicas*, p. 54.

² Descle, etc., 1902.

*Indulgentiarum, privilegiorum, bonorumque spiritualium ejusdem
Confraternitatis, in nomine Patris, et Filii ✠ et Spiritus Sancti.
Amen.*

The essential conditions for reception are : (1) That the priest who receives associates is duly authorized to do so ; (2) that he externates his intention in some form of words such as above ; (3) that the names of the members are enrolled by the director—or by some one acting in his name—in the register of a canonically-erected branch of the Association.

It would be well in order to add solemnity to the ceremony to have a hymn, like the *Veni Creator* with its *Oratio*, precede, and the *Te Deum*, etc., follow, the actual reception. Then those to be received might come before the Altar-rail with lighted candles in their hands while the priest recites the words of the form.

P. MORRISROE.

DOCUMENTS

THE STUDIES OF RELIGIOUS

S. CONGREGATIO DE RELIGIOSIS

DECLARATIO CIRCA STUDIA A RELIGIOSIS PERAGENDA

Nonnulli Superiores Generales Ordinum et Institutorum huic Sacrae Congregationi Negotiis Sodalium Religiosorum praepositae humillime exposuerunt difficultates, quas parit immediata executio recentiorum Declarationum circa studia, d. d. 7 Septembris 1909 ; sive quia alumni in propriis illorum Collegiis degentes, qui ad Novitiatum ingrediendum iam existimabantur sufficienter apti, in Collegiis ipsis, ad statum curriculum studiorum perficiendum adhuc permanere debent ; sive quia ipsae novitiorum domus per aliquod tempus claudendae erunt, quum haud facile sit reperire alumnos ad tramitem Declarationum undequaque instructos.

Ideoque supplices preces dederunt, ut, quousque iuxta placita huius Sacrae Congregationis res apprime ordinentur, praefatas Declarationes benigniori quadam ratione interpretari fas esset.

Sanctissimus autem Dominus Noster Pius Papa X, cui haec omnia infrascriptus Cardinalis Praefectus retulit in Audientia diei 21 Decembris 1909, rem mature perpendere dignatus est aequa lance cum expositis difficultatibus bona librando, quae ex immediata executione dictarum Declarationum Ordinibus et Institutis provenient, quae quidem bona non potest esse, quin cedant in utilitatem ipsius Ecclesiae Universae. Et sane, hisce praesertim difficillimis temporibus, aequali ac Sacerdotes saeculares debent scientia pollere Sacerdotes Regulares, quorum consilia Fideles non minori sane fiducia expetere constat ; scientia veris vocationibus nedum adimat, potius confert stabilitatem ; quod si nonnullos abuti contingat scientia, Ordinis vel Congregationis sumptibus acquisita, et ante ingressum in Novitiatum discedere, melius est illos abire, quos ex hoc ipso patet non habuisse propositi constantiam, imo nec amplectendae vitae religiosae animum vere sincerum ; longe minor est Ordinibus et Institutis timenda iactura, si minus frequentati, vel prorsus vacuae per aliquod tempus novitiorum domus existant, quam si plenae Sodalibus non adaequate Institutis ; praestat selectus numerus alumnorum stabilium, quam magnus praetereuntium,

integre summopere curandum, ut id quod numero erit inferius, spe reddatur uberius.

His igitur aliisque permotus argumentis, idem Sanctissimus Dominus Noster minoris faciens difficultates expositas, supplicibus precibus haud annuendum, idque omnibus Superioribus Generalibus Ordinum et Institutorum in normam et regulam significandum duxit.

Contrariis quibuscumque minime obstantibus, etiam speciali mentione dignis.

Romae, die 17 Decembris 1909.

FR. I. C. CARD. VIVES, *Praef.*

D. L. JANSSENS, O.S.B., *Secretarius.*

L. ✠ S.

THE PROFESSION OF RELIGIOUS

S. CONGREGATIO DE RELIGIOSIS

DUBIA CIRCA PROFESSIONEM RELIGIOSORUM

Ab hac Sacra Congregatione, Negotiis Religiosorum Sodalium praeposita, sequentium dubiorum solutio expostulata fuit, nimirum :

I. Quidam Religiosus, dimissus, ab una Domo Ordinis, de consensu Superioris Generalis, in alia Domo eiusdem Ordinis ad Novitiatum admissus fuit ante Decretum d. d. 7 Septembris 1909, quod incipit *Ecclesia Christi*, sed post eiusdem Decreti publicationem, professionem votorum simplicium emisit, non implorato Indulto Apostolico. Quaeritur, utrum valida sit professio, an vero sanatione indigeat.

II. Quidam Religiosus, dispensatus a votis emissis in alio Ordine, Congregatione, vel Instituto, ad Novitiatum in diverso Ordine admissus fuit ante publicationem supradicti Decreti. Quaeritur, utrum ad professionem votorum simplicium indigeat Indulto Apostolico, an vero absque Indulto valeat professionem emittere.

Et Sacra eadem Congregatio respondendum censuit, prouti respondet :

Ad I. *Negative* ad primam partem ; *Affirmative* ad secundam.

Ad II. *Affirmative* ad primam partem ; *Negative* ad secundam.

Atque ita rescripsit, die 4 Ianuarii 1910.

FR. I. C. CARD. VIVES, *Praef.*

D. L. JANSSENS, O.S.B., *Secretarius.*

L. ✠ S.

DUTY OF PRIESTS AND LAITY REGARDING PIOUS BEQUESTS

S. CONGREGATIO CONCILII

BELLOVACEN.—LEGATORUM PIORUM

DE ONERE CERTIORANDI EPISCOPUM DE LEGATIS AD PIAS CAUSAS.

Die 7 Augusti 1909

Episcopus Bellovacensis litteris diei 21 Martii 1909, inter alia, sequens dubium proposuit huic S. Congregationi dirimendum: *utrum sacerdotes vel laici possint, inscio Ordinario, legata ad pias causas recipere eorumque administrationem gerere ac respectiva onera implere.*

Emi. Patres S. Congregationis Concilii, exquisito Consultoris voto reque sedulo perpensa, in plenis comitiis diei 7 Augusti 1909, respondendum censuerunt: *Omnes, sive sacerdotes sive laicos, quorum fidei concredita sunt legata ad pias causas, teneri de hoc quamprimum certiozem reddere Episcopum, qui ius habet vigilandi super administrationem et consulendi securitati eorumdem legatorum.*

Facta vero, die 9 Augusti insequenti, de his omnibus relatione SSmo., Sanctitas Sua resolutionem Emorum. Patrum adprobare dignata est.

IULIUS GRAZIOLI, *Subsecretarius.*

L. ✠ S.

LETTER OF CARDINAL MERRY DEL VAL TO THE PRESIDENT OF THE 'VINCENT DE PAUL SOCIETY' OF SYDNEY

EPISTOLA

AD L. F. HIDON, PRAESIDEM SOCIETATIS A S. VINCENTIO A PAULO
APUD SYDNEY IN AUSTRALIA

DEAR SIR—I have had great pleasure in presenting to the Holy Father the beautiful Address, so artistically designed and faultlessly executed, which you forwarded on behalf of the Society of St. Vincent of Paul in Australia and New Zealand.

His Holiness desires me to convey to you and, through you, to the Members of the Society, the expression of His sincere gratitude for, and deep appreciation of, the sentiments of filial devotion towards His person and of the loyal attachment to the Holy See therein so nobly expressed. He is highly sensible of the great mission entrusted to your Society, and of the vastness

of the field opened out to your self-sacrificing labours. His Holiness, while commending in the highest terms the unfailing zeal and untiring assiduity of the Society in the accomplishment of its work of love, so fruitful in spiritual and temporal good in behalf of the Poor of Christ, most cordially invites the Brothers of St. Vincent of Paul to welcome the advice given by His Holiness in regard to frequent Communion. This practice the Holy Father most earnestly recommends to the Members of St. Vincent of Paul Society, as the surest means of obtaining that special grace and spiritual help so needful to them in the fulfilment of their arduous duties, and of rendering their labours richer in merit for themselves, and more fruitful in lasting good to others.

His Holiness in conclusion graciously bestows His Apostolic Benediction on the Superior Council as well as on each of the Members of the Society, on their families, and on the poor to whom they minister.

Assuring you of my esteem,

I am, Dear Sir,

Yours very faithfully in Xt.,

L. ✠ S.

R. CARD. MERRY DEL VAL.

ROME, *December 9, 1909.*

**LETTER OF HIS HOLINESS POPE PIUS X TO CARDINAL
FISCHER ON THE SUCCESSFUL EUCHARISTIC CONGRESS
OF COLOGNE**

EPISTOLA

AD V. E. UBERTUM ANTONIUM S. R. E. CARDINALEM FISCHER,
ARCHIEPISCOPUM COLONIENSIMUM, DE HABITO EUCHARISTICO
CONVENTU

Dilecte fili Noster, salutem et apostolicam benedictionem.—Quae de Coloniensi eucharistico conventu, nuper habito felicissime, sive a publica fama sive a Legati Nostri scriptis accepimus, ex tuis litteris plane confirmari accidit perquam iucundum. Pro quo christianae religionis triumpho fideique spectaculo splendidissimo, Deo primum immortales agendaee sunt gratiae, qui, defervescente caritate multarum gentium, voluit ignem sui amoris in Germanorum urbe praenobili vehementer accendi; deinde gratulationes exhibendae Coloniensium populo, cuius

dudum spectata pietas et in fide constantia romano digna nomine ac Pauli praeconio est: *Fides vestra annuntiatur in universo mundo*. Nec ad te minus, dilecte fili, voluntatis Nostrae significatio patet, cuius et egregiam in administranda dioecesi sollertiam iamdiu perspectam habemus, et quantum animi, studii, consilii in iuvando, fovendo coetu eucharistico collocaveris, admirati sumus. Tuae nunc diligentiae relinquitur tam bene inchoata perficere et in provinciae campo latissimo messem congregare in horrea Domini plurimam. Faxit benignissimus Deus ut vestrae congressionis celebritas fidelis populi memoria excidat nunquam et, quae gens Romanae Ecclesiae filiam se profitetur coniunctissimam, a Iesu amore in Sacramento latentis et a paterno complexu Nostro, qui Eius gerimus vices in terris, nunquam divellatur. Quae ut omnia prospere et e sententia succedant, tibi, dilecte fili Noster, omnibus qui congressioni adfuerunt, Coloniensi populo, civitati ac dioecesi universae apostolicam benedictionem peramanter impertimus.

Datum Romae apud S. Petrum, die 22 Augusti 1909, Pontificatus Nostri anno septimo.

PIUS PP. X.

LETTER OF HIS HOLINESS POPE PIUS X TO ARCHBISHOP
OF GENOA

EPISTOLA

AD R. P. D. EDUARDUM PULCIANO, ARCHIEPISCOPUM IANUENSEM,
DE NUPER HABITA SYNODO DIOECESANA

Venerabilis Frater, salutem et apostolicam benedictionem.—Grate accepimus communes litteras, quibus tu et bene multi de Clero tuo paucis ante diebus, quum Synodum dioecesanam auspicaremini, vestrum in Nos obsequium studiumque declarastis: eo magis quod inde intelleximus, vos, hac formidolosa conditione temporum graviter, uti par est, commotos, idcirco maxime in unum convenisse, ut quae ad religionem istius populi defendendam, quaeque ad *depositum Fidei* inviolate custodiendum pertinerent, collatis inter vos consiliis statueretis. Optime autem in causa tanta caelestes apud Deum patronos adhibetis Carolum Borromaeum et Catharinam Fliscam, appetente iam ipsorum memoria saeculari. Aderit certe vobis Episcopus sanctissimus, cuius quidem pastoralis sollertia ac diligentia cum in omni genere, tum praecipue in tuenda integritate doctrinae

catholicae fuit miraculo: nec vero vobis praesidium deerit foeminae incomparabilis, quae, cum insigne Liguriaec decus exstiterit, profecto studere debet, ut populares sui laudem christianae professionis incorruptam retineant. Nos cum pietati vestrae paterna caritate respondemus, tum salutaribus vestris consiliis atque coeptis propitium Deum apprecamur. Cuius munerum auspicem tibi, Venerabilis Frater, et Clero populoque tuo apostolicam benedictionem amantissime impertimus.

Datum Romae apud S. Petrum, die 11 Decembris 1909, Pontificatus Nostri anno septimo.

PIUS PP. X.

LETTER OF HIS HOLINESS POPE PIUS X TO TERTIARY FRANCISCANS

EPISTOLA

AD TERTIARIOS FRANCISCALES E FOEDERATIS SODALITIIS URBIS

Dilecti filii, salutem et apostolicam benedictionem.—Delectavit Nos vestra nuper communis epistola: in qua primum, grate vos accepisse dicebatis Apostolicas Nostras Litteras, '*Septimo iam*,' quibus tres Franciscuales familias primi Ordinis pares inter se esse ediximus. Quarum statutis Litterarum uti omnes, quos attingunt, in perpetuum parere debent, ita non est dubium, quin vos, quod ad vos attinet, religiose obsecuturi sitis. Deinde vehementer placet quod cognovimus, dari a vobis operam, ut, quemadmodum iam quotquot estis Romae Tertiarii Franciscuales ex variis sodalitatibus fraternum foedus rite fecistis, ita vobiscum cetera quae sunt per Italiam generis eiusdem sodalitia consocietis. Nihil enim societate istiusmodi ac foedere videtur opportunius. Quum sit exploratum vires coniunctas efficaciores esse quam singulas, cernere licet quam studiose catholici nominis hostes in unum conglobentur, ut nefaria certius proposita contingant. Ergo ad repugnandum istis congruenter, oportet omnes boni coeant, iique in primis, qui ex instituto Patriarchae Assisicensis, et ipsi christiane sapere ac vivere in exemplum, et christianam fidem moresque in populo fovere ac tueri debent. Quare agite, et optimum inceptum alacres persequimini, divino confisi auxilio. Cuius Nos auspicem vobis, dilecti filii, apostolicam benedictionem paterna cum caritate impertimus.

Datum Romae apud S. Petrum, die 17 Decembris 1909, Pontificatus Nostri anno septimo.

PIUS PP. X.

THE CATHOLIC UNIVERSITY OF 1475

The occasion of the following ordinance seems to be, as De Burgo suggests (*Hib. Dom.*, p. 191, note (r)), the Bull obtained by the four Mendicant Orders from Pope Sixtus IV, in 1475, which he prints at page 193. This Bull, following no doubt the form of the petition, prescribes that the monastic students should be 'approbati et habilitati More Provinciae Angliae,' and that the academic procedure should be 'iuxta Statuta et Consuetudines Universitatis Studii Generalis Oxonien.' The Archbishop of Dublin in 1475 was John Walton, who for twenty years before his promotion had governed the convent of Oseney, near Oxford. He ruled the diocese until 1484, but if the Oxford model was adopted at his instance, it is the only act that can be ascribed to him in this connexion. His successor, Walter Fitzsimon, is the Archbishop mentioned as presiding in the earlier synod, yet he was twelve years consecrated before the synodal decision to erect the University was taken, for its date is 1496, according to D'Alton (*Archbishops of Dublin*, p. 176). The later synod was obviously held by the same Archbishop, since he is not given the addition 'bonae memoriae'; that is, it was not later than the beginning of May, 1511.

Huic sacro Provinciali Consilio in Spiritu Sancto congregato *perhumiliter* (?) proponitur ex parte *Fratrum Praedicatorum et Minorum* (?). Quod cum in Consilio Provinciali ultimo in Ecclesia Cathedrali Sanctae Trinitatis Dublinensi coram Reverendissimo in Christo Patre et Domino Waltero, miseratione divina Dublinensi Archiepiscopo et Hiberniae Primate, erat ordinatum conclusum et decretum quod generalis universitas Dublinii erigeretur. Et pro sustentatione et exhibitione lectorum inibi legentium ut lectura illic in certis facultatibus continuaretur, concessum erat usque ad septennium. Quod Archiepiscopus Dublinensis et eius capitula cum suo clero solvant annuatim x libras argenti; Episcopus Ossoriensis et eius capitulum solvant v libras; Episcopus Fernensis et eius capitulum cum suo clero solvant v libras; Episcopus Leighlinensis et eius capitulum cum suo clero solvant v marcas argenti annuatim ad duos anni ter-

minos, videlicet ad Festa Paschae et Sancti Michaelis Archangeli, aequis portionibus, donec aliter provideatur pro ipsis lectoribus:

Unde Supplicatur per dictam ordinacionem et concessionem praesentis Consilii auctoritate roboratam et firmatam quod quisque ordinarius valeat eligere sessores idoneos et collectores in dioecesi sua pro huiusmodi pecuniis levandis et recipiendis secundum eorum discretionem, et renitores censura ecclesiastica coercere, aliaque facere et exercere in praemissis prout melius et efficacius visum fuerit expedire.

Publicatur: Definitores concesserunt.

Et ob honorem Dei approbamus cum potestate supplendi omnes defectus performam, addendi et minuendi ac ordinandi profuturis perpetuis temporibus, et eandem universitatem atque studium regendi, necnon lectores eligendi, etiam doctores graduatosque creandi, cetera quoque faciendi prout amplius, etc.

ADDITIONS TO ROMAN MARTYROLOGY

ADDENDA

IN MARTYROLOGIO ROMANO

Die 27 Ianuarii

Ad calcem elogii sancti Ioannis Chrysostomi, post verba conditum fuit, addatur:

Hunc vero praeclarissimum divini verbi praeconem Pius Papa decimus oratorum sacrorum coelestem patronum declaravit atque constituit.

Die 6 Martii

Primo loco legitur:

Sanctarum Perpetuae et Felicitatis martyrum, quae nonis Martii gloriosam martyrii coronam a Domino receperunt.

Die 7 Martii

Ad calcem elogii sanctarum Perpetuae et Felicitatis, post verba sub Severo principe, addatur:

Sanctarum vero Perpetuae et Felicitatis festum pridie huius diei recolitur.

Die 15 Martii

Ultimo loco legitur:

Vindobonae in Austria, sancti Clementis Mariae Hofbauer, sacerdotis professi congregationis sanctissimi Redemptoris, plurimis in Dei gloria et animarum salute promovenda ac dilatanda

ipsa congregatione exantlatis laboribus insignis ; quem virtutibus et miraculis clarum Pius decimus Pontifex maximus in Sanctorum canonem retulit.

Die 23 Martii

Ultimo loco legitur :

Barcinone in Hispania, sancti Iosephi Oriol presbyteri, ecclesiae S. Mariae Regum beneficiarii, omnigena virtute, ac praesertim corporis afflictatione, paupertatis cultu, atque in egenos et infirmos caritate celebris ; quem in vita et post mortem miraculis gloriosum Pius Papa decimus Sanctorum numero accensuit.

Die 3 Decembris

Ad calcem elogii sancti Francisci Xaverii, post verba hac die celebratur, addatur :

Pius vero Papa decimus ipsum beatum virum sodalitati et operi Propagandae Fidei coelestem patronum elegit atque constituit.

DECRETUM

Sanctissimus Dominus noster Pius Papa X referente infra-scripto Cardinali sacrorum Rituum Congregationi Praefecto, suprascripta elogia, ita approbata, Martyrologio Romano suis locis respective inseri iussit. Die 10 Novembris 1909.

Fr. S. Card. MARTINELLI, *Praefectus.*
PHILIPPUS Can. DI FAVA, *Substitutus.*

L. ✠ S.

NOTICES OF BOOKS

THE CANONIZATION OF SAINTS. Thomas F. Macken. Dublin: Gill & Son. 1910.

THE author of this work is a priest of the diocese of Tuam, who has snatched from the busy life of the mission time to study a question of great interest and at the present time of some actuality. Canon Macken was one of the most distinguished students in Maynooth in his day; and this work shows that his mental qualities have lost nothing by contact with the world, but rather, as one might expect in the case of a really able man, have been strengthened, broadened, and matured. His work is prefaced by a letter from His Eminence Cardinal Logue, which makes any praise of it by us quite superfluous. We shall say, however, on our own account, that the work, as far as it goes, seems to us to have been really well done, to be very clear and orderly in form, and very sound and authentic in substance. We could have wished in a work of this kind some fuller introductory account of the conditions required for a holy person to be designated as a 'Venerable Servant of God,' and we should have wished for a chapter all by itself on the causes of delay. But as far as Canon Macken has undertaken to lead us he does so along the right road, according to the directions of the best authorities, and we are sure his work will, in the words of Cardinal Logue, 'interest, instruct, and edify' all who read it.

J. F. H.

THE IONA SERIES. New Books by Irish Writers. Numbers 1 to 6. Dublin: Catholic Truth Society of Ireland. 1s. net.

THE Catholic Truth Society of Ireland in publishing the Iona Series of books of a fresh and absorbing Irish interest, by Irish writers, well printed and bound in Dublin, at the popular price of one shilling, merit a generous appreciation. We mean that practical appreciation which consists in buying the books and recommending them to others. Primarily, of course, they are placed before the public on the high ground of religion and

morality ; but there is, necessarily, a commercial side to the making of all books, and the basis of commerce is purchase.

With the luck pleasantly supposed to attach to odd numbers, the fifth of the series, *Isle of Columbcille*, is probably the one which will do most for the series. It is eloquent throughout upon the towering figure who, ages ago, made Iona a fortress of Christianity which still remains stronger in ruin than many a tall stronghold of the princes of this world. Stronger because it is inspiring. And the noble hero-figure who would have been a great warrior and poet, had he not been called and chosen to be a great saint and poet, seemed by that very fact born to be the most popular of the myriad native-born Irish saints. The very essence of this personality has soaked into the folk-feeling of the Irish people. His personality was of that rarest kind which causes folk instinctively to wonder how would it have been with the man's country if he had never lived. Yet Columbcille was an Irishman who lived from the prime of his life to old age in exile. The tender and fierce drama and poetry of that life have found a worthy exponent in Mr. Shane Leslie—his desires also follow the gleam, and under his creative poetic vision very dry bones could take on flesh and blood and spirit again, not to speak of the relics of the saints, which no death can deaden or deprive of power. And pilgrimage, which was one of the primal devotions, has a fascination for the human heart which can end but with the ending of the years. Here, under the illumination of a pilgrim-poet's guidance, the thoughts of sympathizers from no matter how far off can glide over every step of Iona's holy ground, seeing through the poet's eyes dead kings chanting responses to the litanies of dead monks. Yet the almost family life of the monastery stands out with a tender clearness too ; the sense of clanship as well as fellowship inherent in the monks born of a tribal people with whom the essential clan tie is the tie of blood ; the undimmed Irish hospitality ; the knowledge of the secrets of seed time and harvest ; the pride in a well-stocked byre and a loud-purring mill so characteristic of Irishmen in all ages ; the herbalist's lore and craft in medicines and simples ; the rare gentleness to dumb animals, rewarded by their almost human intelligence and fidelity—it is all pictured in Mr. Leslie's pages, as it moved under the guiding spirit of the masterful Irishman, apt in every serious and little matter transacted within his walls and the ring of sea round his western isle in the waters, but also with a far-searching gaze outward for every large issue of the age he lived in.

To follow the track of Columbcille's influence is to touch Irish history at its most pulsating points. One but seldom remembered and glorious example may be cited here. There is in County Clare a northerly stony territory of which it has been said from of old that therein there is not water enough to drown a man, wood enough to hang one, or earth enough to bury him, yet in olden time a tribe of Ulster folk settled in this barren country, a branch of the O'Neills, and among those stoniest hills of Clare struck ineradicable root under a new name of O'Loughlen. Their tenacity against the forces of nature they largely ascribed to the favour of their own saint, Columbcille, whose cult they had brought with them from the North, and in whose honour they erected the church of Glencolumbcille. No doubt, too, it was while invoking Columbcille that they and the group of Clare septs known as 'The Heads,' broke the onset of the Norman Knights at the battle of Dysart O'Dea, the only battle fought by the native Irish against invading aliens which has left a permanent advantage on the Irish side. And far on down the centuries, when the struggle came for Catholic Emancipation and Clare was again the battleground, vital work for Faith and Fatherland was done by those spirited O'Loughlens under the banner of St. Columbcille. It was in the same emancipating generation, too, when Catholics were beginning to break the shackles of illiteracy that had been imposed upon them by an evil alien rule, we find an instinct of tribal fidelity curiously and pleasantly exemplified. We remember that episode of Columbcille's youth when he and his two friends, Comgall and Ceannach, were asked in turn what treasures they would wish to see within the new abbey of the saint whose disciples they then were, and Columbcille chose like an artist, and Comgall like a martyr, and Ceannach, whom we know as Canice or St. Kenny, chose like a bookman, wanting to see books, and books, and books. Well! an uncanonized saint of his tribe, a famous holy priest in Clare, in the 'eighteen-twenties and thirties, made the distribution of good books among his parishioners the leading good work of his life, often stinting himself of the very necessities of life to be generous to others with food for heart and spirit.

Good books do a surprising deal of good in parishes, and are nearly as badly wanted in many Irish parishes now as they were then. So in this Iona Series, which is doing its part to supply that want, we are glad to find in addition to religious biography

no stint of stories alert with all sorts of agreeable interests. The story entitled *Earl or Chieftain?* written round Hugh O'Neill's historical struggle with himself as to whether he should toss aside the coronet Queen Elizabeth proffered him and abide by his own Irish chieftainry and independence, and the love tale which complicated the issue, are touched on with grace and force enough to carry the theme right on as far as the parting of the ways; and it is all the better that the narrative should end there, for it serves a valuable purpose in tempting the fancy of Irish youth by a glimpse into Irish history full of gallantry and colour, not blackened by that unrelieved gloom which too long has been a convention in treating of the things of Ireland's past, until we get so far back as that historico-mythical period which it is convenient to portray as a golden age, it being so difficult to prove whether it was or not.

On the other hand, *Peggy the Millionaire's* story has a most up-to-date interest. The girl coming home from school for good, as the saying is, into a shiftless house and longing to take right hold and get the better of all that, and bring some comfort into the life of the harassed and neglected father and bread-winner, is true of thousands of daughters in Ireland every year; and the position is one of the most difficult imaginable; for the wife and mother at the head of affairs which she had allowed to get into such a state, has her own unalienable sacred rights notwithstanding. And not all the well-intentioned Peggies have a wise, fatherly Father Tom to guide them tactfully round other people's angles. Peggy of the book, who began by being rich in nothing but a golden nature, was careful to try to effect her improvements without hurting anybody's feelings—a process so difficult when you come to try it in real life that whoever succeeds with it deserves golden success. In every sense of the word this came to Peggy, whose story, though it covers a serious purpose, is vivacious from beginning to end, and happily is not afraid of a happy ending. Such stories are stimulating to our young people, and so much so in their several ways are all the books of the Iona Series.

In *The Golden Lad*, Molly Malone has almost, it seems to us, tapped a new source of native folk-lore. Stories of child-life are, it is notorious, apt to be very unreal, but if true to life are most fascinating. We shall not spoil this one for our readers by letting them know how it begins or ends; we hope they will find out for themselves. They will probably fall in love with the hero and

heroine both : we think somehow that Miss Malone must have met them both, it may be years ago in those dim far-off days of her own childhood when little lads and lasses were golden indeed.

By making a larger use of the Iona Series the authorities who have to do with organizing parish and school libraries will confer a direct benefit on Irish literature, and will do something they will never live to regret.

THE SALVATION OF GOD. The Substance of Five Sermons. Preached in Westminster Cathedral, by Rev. M. Gavin, S.J. London : Burns & Oates.

IN this small volume Father Gavin gives us the substance of a course of sermons preached by him in the great Cathedral of Westminster. It is the first published result, as far as we are aware, of the organized course of sermons and instructions which bring so large and so varied a concourse of people to the Cathedral.

The sermons were well worth publishing ; for though simple in form and easily followed, there is in them here and there a depth of feeling and of thought so happily expressed that even good preachers may read them with profit.

The course opens with a sermon on Our Lady which is remarkable for the freshness of its form, notwithstanding the innumerable sermons devoted to her that have appeared in modern times. The course closes with a sermon on 'Christ our only Hope,' very suitable indeed to a country which insists so vehemently that Catholics put their hope elsewhere. The sermon on 'The lavish Graces of a Catholic' is full of suggestive thoughts, and of ideas well calculated to console Catholics and to stimulate Protestants. The sermons on 'The Name of Jesus' and 'Salvation through the Christian Home' are admirably devout and practical.

Indeed these sermons give us a foretaste of what may be expected in the coming years from the pulpit of the Metropolitan church of England. We can say no more of them here than that we welcome them not only for their own admirable qualities, but as the forerunners of a long series of pious, learned, and brilliant orations in honour and defence of the Catholic faith in the very heart of England.

J. F. H.

DENZINGER'S ENCHIRIDION SYMBOLORUM ET DEFINITIONUM.

Ed. Eulogius Nebreda. Romae: Pustet. 1909.

THE numerous editions of this invaluable work show how much it is appreciated. Only a year had passed since one was brought out by Father Bannwart, S.J., when, in 1909, the one we are reviewing appeared. Each of these embodies improvements on the earlier issues by Denzinger himself and on the one by Stahl. What we have to say about Nebreda's edition will perhaps be better realized if we compare it with Bannwart's. Nebreda had Bannwart's work before him, as he indicates, and he evidently derived benefit from it. There is considerable resemblance between these new editions, a resemblance for which students cannot but feel grateful, but it is not to be inferred that one is page for page the same as the other. Each has its peculiar excellencies. The recent additions to our knowledge respecting the primitive forms of the Apostles' Creed have been put to better use by the Jesuit editor. His collection of texts, Eastern and Western, is far larger. On the other hand, though his selection of *variantes lectiones* contains all that are of importance to the theologian, his arrangement of them is somewhat confusing. Nebreda has retained the arrangement made by Denzinger, which seems to be better. And we should also find it easier as well as more interesting to use this part of Father Bannwart's most accurate edition, if as Nebreda he had printed his Creeds in full. Comparatively few students have the opportunity of consulting treatises by specialists such as Gaspari or Kattenbusch.

Among the slight differences between the two editions the following may also be mentioned. Nebreda does not give the important decree of Sixtus IV about the truth of propositions *de futuro contingenti*, which may be seen in Bannwart, page 252. The latter editor also has a complete list of Popes, even those of whom no decisions are recorded, which is of some advantage as a help to chronology. He presents his readers also with the important words of Alexander VII testifying to the fact that pious belief in the Immaculate Conception was almost universal at the time. Nebreda does not quote them. As regards some of the recent encyclicals given in both, it may be observed that while the whole of the text is found in Nebreda, such portions only as are of special importance for theology are found in Bannwart. See, for instance, the *Testem benevolentiae* or the *Pascendi*

gregis. Each method has its advantages, and whichever method be followed, Denzinger's great work will retain its utility.

It may in conclusion be remarked, that in neither edition is mention made of the decrees of Alexander VII, Clement XI and Benedict XIV regarding the Chinese rites. Another notable omission is that of a list of propositions condemned by the Holy Office (1864-1866). Pius IX confirmed the decree. The class of readers for whose benefit the *Enchiridion* is primarily intended should have been made aware of the fact, because the propositions contain errors regarding the certainty of man's knowledge about external things, and about God's existence. These propositions may be seen in the annotated edition of the *Summa* (Lethielleux, Paris, 1887, vol. i., page 23). The same volume contains (page 27) a Constitution of Paul IV against Socinianism, which might with advantage have been inserted into both editions. In making these observations the purpose has been to offer a few suggestions or contributions towards a still more perfect issue of Denzinger's immortal work.

R. W.

ABSOLUTE ODER RELATIVE WAHRHEIT DER HEILIGEN SCHRIFT.

Dr. Franz Egger. Brixen : A. Weger. 1909.

EVER since Dr. Egger published his *Streiflichter* his name is well known to students of Scripture. His works on dogmatic theology, general and special, have won for him the reputation of being an adept, and now we receive another important production of his pen in which, after a lapse of ten years, he returns to the question of the nature and conditions of true exegesis. At the present day so many difficulties connected with it have to be solved, that the publication of this pamphlet is opportune. As might be anticipated, the Bishop views his subject from the standpoint of the dogmatic theologian ; that is to say, he is concerned not so much with the elucidation of this or that textual obscurity as with the exposition of the axioms of Catholic exegesis. Of what kind is the veracity of the sacred book taken in itself, of what kind, therefore, should be our mental attitude in its regard ? Such is the important question to which he addresses himself.

In the opening part of the essay his object is to direct the attention of his readers to the answers respectively given by two classes of Catholic writers. On the one side we have

Hummelauer, Lagrange, Holzhey, Zanecchia, Archbishop Mignot, etc., advocating more or less the acceptance of modern notions ; on the other, Delattre, Fonck, Hugo, etc., maintaining the duty of traditionalism. It is obvious to everyone acquainted with the works of the scholars in question, that while both groups accept the Encyclical *Providentissimus Deus* as their guide, the conclusions which they respectively profess to derive from it are diametrically opposite. Both groups agree in holding that according to Leo XIII the sacred writers in their description of natural phenomena did use popular expressions, but while one group insists that such usage should not be regarded as extending to the narrative of men's lives and actions, the other group quotes a sentence in the Encyclical which it wants to make the starting-point in the discussion. The sentence is the well-known one : 'Haec ipsa deinde ad cognatas disciplinas, ad historiam praesertim juvabit transferri.' But these words refer not to the language of Scripture, but to the mistake made by over-confident votaries of physical science. They must not be wrested from their context and forced to bear a meaning which is not theirs, nor compatible with the Pope's teaching elsewhere. It is true that in another part of his Encyclical, speaking of external phenomena, he did distinguish between reality and appearance in the physical world, and here consequently we may distinguish between what we are at liberty to call relative and absolute truth regarding the inspired narrative of such occurrences, but when the Pope's words are violently transferred by certain persons in order to make them a principle of exegesis in utterly different spheres of thought, it is rightly felt by conservative commentators that the words are carried too far. In matters historical the so-called *relative* truth would be nothing else than *absolute* falsehood. In some of the works published by writers belonging to the first group, the existence in Scripture of legends, epic poems, early beliefs, and popular traditions, implicit or irresponsible quotations, etc., has been asserted, and to justify the assertion a distinction between absolute and relative truth has been made. By such a device these scholars seek to prove that in what looks like history Scripture is not binding on our belief. In opposition to this theory, which would deprive Scripture of authority, Dr. Egger and others hold plenary inspiration.

The present work, as its title indicates, deals in detail with the question of absolute and relative truth, and contains answers

to the objections which the Liberals in exegesis put to the Conservatives. It consists of two main parts—the one describing the alleged instances of relative truth, the other devoted to their refutation. The second part is subdivided thus: (1) Bearing of the new theory on the veracity of Scripture; (2) its relation to Inspiration; (3) its relation to Tradition. The work shows that its author is well acquainted with the literature of his subject, he could, however, with advantage have referred in his section on the language of Scripture regarding natural phenomena to the discussion between Kaulen and Schöpfer, in which the latter put the truth as clearly as anyone else is likely ever to put it. But a fresh problem has arisen since then, and professors of Scripture in our seminaries, and indeed all ecclesiastics that take an intelligent interest in a question of the day, will feel grateful to the Bishop-Auxiliary of Brixen for his timely volume.

R. W.

NON MOECHABERIS. (*Disquisitiones medicæ in usum Confessariorum*). Augustinus Gemelli. Romæ: Pustet. 1910.

THOSE who in virtue of their office as confessors are obliged to know something about the physiological aspect of what is forbidden by the natural law, will find this book sufficient for their needs. It takes up only a part of what Father Antonelli has treated of, but it goes into the matter more fully. The author is one of the greatest authorities in Europe on his subject. Before receiving priesthood he studied surgery and medicine for years. His own works on anatomy, biology, etc., have earned for him a position in the front rank of scientists at the present day. In the work at present before us every source of information appears to have been utilized, indeed the ordinary reader is surprised, or rather amazed, at the extent of the literature on the subject. There are essays, articles, and pamphlets innumerable in nearly half a dozen languages. As a result of his acquaintance with these disquisitions, the author indicates the awful consequences of sin, and mentions preservatives and remedies against it.

R. W.

EXTRACT FROM THE GRADUAL. (Ed. Schwann, U. 3.)
Düsseldorf : L. Schwann.

ALL who are interested in Church Music, its progress and reform, will welcome the publication of this edition of the *Vatican Gradual*. Its most distinctive features are, first, that 'for the convenience of singers not familiar with Latin, the rubrics have been given in English, and a translation of the liturgical texts is added at the foot of each page'; secondly, there is a very valuable Introduction in English, containing the Preface to the typical Vatican Edition, together with clear and concise rules for the proper execution of the melodies, and full directions regarding the manner and order in which the various chants are to be sung during Solemn Mass.

The publication of this edition must, we think, help forward the cause of Church Music very considerably, for it removes from the path of earnest choir-masters the very serious difficulty of not understanding what was to be sung, and of not being well acquainted with the rules for execution and the rubrics directing the manner of performing the Chant. Similarly, the less earnest and recalcitrant choir-masters have now no excuse for not carrying out the commands of the Holy Father's *Motu Proprio*.

The translator has endeavoured 'to render the meaning of the liturgical texts (not that of the corresponding Vulgate texts) in clear and present-day English.' He has succeeded admirably, not only in rendering the meaning 'in clear and present-day English,' but in preserving all through a most becoming dignity of expression. The title 'Extract from the Gradual' seems a little misleading and too modest. The book is, for all practical purposes, a complete Gradual, the only omission being 'such Masses as are never sung in ordinary Parish Churches.' The section on 'The Common Tones of the Mass,' which gives the tones of the Prayers, Epistle, Gospel, etc., with rules regarding their use, will be studied with profit even by those of the clergy who are already well acquainted with Plain Chant. For in each case two or three legitimate tones are given which have not been in general use in this country, and with which, therefore, most of the clergy are unacquainted. We ought to make use of the liberty and variety permitted by this official edition.

An Appendix contains the *Te Deum* (Solemn Tone), *Veni*

Creator, and hymns and canticles for the procession of Corpus Christi.

The type is bold and clear, very easy to read, and the grouping of the neum forms clearly indicates the phrasing and rhythm of the chants. Both translator and publisher have done an excellent work in bringing out this edition. They deserve the best thanks of all English-speaking choirs and English-speaking Catholics generally.

We would urge choirs and all who are responsible for the music in our churches to remember two things: 1st, that Pius X says, in the *Motu Proprio*, that it is a 'juridical code of Sacred Music,' to which 'We will, with the fullness of Our Apostolic authority, that the force of law be given, and we do by Our present handwriting impose its scrupulous observance upon all'; 2ndly, that they have now at hand in the *Extract from the Gradual*, a most valuable instrument for carrying into effect the provisions of the *Motu Proprio*, and for the 'scrupulous observance' of them both in letter and spirit. Their duty, therefore, is plain.

T. D.

GRADUALIA, VERSUS ALLELUIATICI ET TRACTUS pro Dominicis et Festis duplicibus. In Cantu Simplici e cantu ecclesiarum Ambrosianae, Aquileiensis, Graecae et Mozarabicae desumpsit et novo usui accomodavit Iulius Bas. Düsseldorf: L. Schwann. 1901.

20 CANTUS GRADUALES, by Dr. H. Baeuerle, op. 44. Düsseldorf: L. Schwann. 1910.

THE chants that follow the Epistle have always been a cause of trouble to the majority of our choirs, but the trouble has become acute since the return to the traditional form of the Plain Chant melodies inaugurated by Pope Pius X. In this traditional form the chants mentioned are fitted with elaborate melodies—melodies, no doubt, suited to the dignity of these chants and well worthy of performance by competent solo singers and a well-trained *schola*, but practically beyond the reach of the choirs of most parish churches. A simple remedy, of course, would be to recite the texts in a monotone. This expedient is frequently resorted to and, no doubt, satisfies the strict law of the Church. But it is not very artistic, and falls very much

short of the solemnity due to these, the most important chants of the Mass. Hence a desire has long been felt, and was expressed on various occasions, that some method of singing should be found, which would at the same time be within the powers of the ordinary choirs and somewhat appropriate to the dignity of these chants.

The publishing firm of L. Schwann in Düsseldorf deserves great credit for having brought out two publications to supply this serious want. The first, edited by the energetic advocate of Plain Chant, Giulio Bas, comprises all the Sundays and double feasts, and, in addition, Ash Wednesday and the last three days of Holy Week. It covers, therefore, the whole range of chants that the ordinary choir may want. Bas has selected a limited number of Plain Chant melodies, as a rule two for each mode, of a simple character, and fitted all the texts to these, oftentimes giving a choice between two of them. The melodies are taken, not from the Gregorian repertoire, but, as stated on the title page, from Ambrosian, Aquileian, Greek, and Mozarabic sources. They are quite simple, as already stated, so that even a choir of moderate achievements could, with little trouble, sing them Sunday after Sunday. They are, moreover, very beautiful, so that, apart from their practical purpose, it is highly meritorious to have rescued them from oblivion. Finally, the arrangement of the various texts to the melodies has, as far as we have seen, been made according to the best principles and with consummate skill. In short, then, we are inclined to look upon this little book as an ideal solution of the difficulty attaching to the chants after the Epistle, and we recommend it most heartily to all choirs for which more elaborate settings are out of the question. The melodies are written out in modern notation—possibly to keep out of the way of those who, in matters of Plain Chant, are in power at present.

The second publication alluded to comprises only twenty 'Gradual Chants'—that is to say, the chants after the Epistle—for the principal feasts. The arrangement is rather peculiar. The Gradual response is set to the Introit psalmody, the verse to a four- or five-part Falso Bordone by Orpheo Vecchi (*d.* 1604); the Alleluias are recited on a monotone, the verse being again fitted to a Falso Bordone by the same Master. In the Tracts the first verse is set to the Introit psalmody, the others to a Falso Bordone as before. Since also the Plain Chant melodies of these pieces are psalmodic in texture, neither the Introit

psalmody nor the Falso Bordone form could be objected to. But the combination does not strike us as happy. Moreover, the unison for the Alleluias is a rather poor device. Again, the way the Alleluias before their verse are utilized for a modulation from the Gradual to the Alleluia verse is, to say the least, peculiar. Since, however, there is not much choice of polyphonus settings of these texts, we cannot afford to be too critical, but must welcome this addition to a limited repertoire.

H. B.

DAS MISSALE ALS BETRACHTUNGSBUCH. Dr. F. X. Reck.
Three vols. Herder.

IN his preface, the author who is Rector of the Theological Seminary in Tübingen, states that as the students under his care are accustomed to use the Missal as a prayer-book on Sundays and Holidays, he has been led to make some of its contents the subject of meditations. The idea was an excellent one. For ecclesiastics have in the Missal a never-failing source of knowledge and piety. Dr. Reck divides his work into three parts: the first two (consisting of 516 and 38 pages, respectively) contain meditations on the Sundays *de tempore*; while the third (600 pages) is on the *commune Sanctorum* and on the proper Masses of a few Saints. All the parts of each Mass from the Introit to the Communion are given. The accompanying reflections are solid, and will no doubt be highly advantageous to the ecclesiastics that use the book.

R. W.

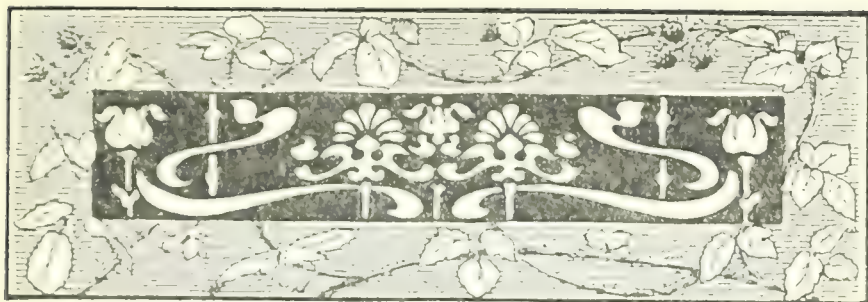
MEDICINA PASTORALIS IN USUM CONFESSARIORUM ET CUR-
ARUM ECCLESIASTICARUM. J. Antonelli. Tria volumina.
Editio tertia. Romae: Pustet. 1909.

LITTLE needs be said about a work of this kind. Its usefulness decreases or increases according to the height or the lowness of the moral barometer. In this new edition of Father Antonelli's well-known work there are three volumes, each one of which is so far complete as it deals adequately with a distinct part or aspect of the whole subject. In our remarks we shall follow the author's division.

The first volume contains a summary of human anatomy

and physiology amply sufficient for the requirements of confessors. It is illustrated by a hundred and two diagrams and seventeen coloured plates. The second volume treats of such biological matters as the first, fifth, and sixth Commandments of the Decalogue refer to. In the sections dealing with spiritism, hypnotism, craniotomy, alcoholism, etc., a great deal of useful and interesting information is contained. The author, who is an adept in physiology and therapeutics, gives his readers the full benefit of his knowledge. These chapters are followed by others on questions regarding matrimony, etc. And then the volume ends with a series of chapters on the symptoms of death, and with practical hints for various cases. From this rapid sketch it will be seen that whatever knowledge on these subjects is necessary for a priest may be found in these pages. The third volume explains the method of procedure in the case of a marriage that is *prima facie* null and void. The relevant portions of the canon law are given, and in order to show their meaning in practice the author appends as specimens three rather complicated cases, in the trying of which the law in question was applied by experts. Enough has now, perhaps, been said to make the practical utility of this work evident.

P. N.



ST. PAUL TO MASTERS AND SERVANTS

THE courage of St. Paul's opinions and the force of his expressions have often been shown. Among his hardy sayings, however, one never sees quoted his admonitions to masters 'to do to their servants that which is just and equal.'¹ Yet, taken in relation to the circumstances under which it was given, his teaching must have seemed not only bold and novel, but almost unintelligible. For the peoples of Southern Europe and Asia Minor, to whom St. Paul addressed his letters, were little, if at all, emancipated from pagan ideas. To the pagan master slaves were so much property; just as beasts of burden or cattle were reckoned up as suitable for work or sale, so were slaves. The thought of discussing such a subject as the rights of slaves would seem the merest absurdity to a pagan. Even grave philosophers debated whether slaves had souls; and some of them held they had none, while others, who maintained the opposite view, said that if slaves had souls, they had at best but servile souls, from which nothing noble, decent, or moral could be expected.

Slaves could be tortured in a most filthy manner at the mere caprice of their master. They could be made subjects for vivisection and used as instruments of the most atrocious vices, and this without the slightest offence to such ideas of refinement as characterized even fashionable Rome of

¹ Eph. vi. 9; Col. iv. 1.

the period. There were, of course, humane masters to be found amongst the Romans ; but their humanity emanated from themselves and not from their civilization. Laws too were framed to safeguard slaves from wholesale brutality, yet such laws as were passed under Adrian, Antoninus Pius, and Marcus Aurelius, were admittedly powerless to check prevailing notions about the condition of slaves.¹

To people of such a mentality, and at a time when slaves were more numerous than ever before (A.D. 60)—Rome possessing ten times more slaves than citizens—did St. Paul publish what may be called the first Christian charter of the rights of man.² Before this he had laid down liberty, equality, and fraternity in the ideal sense of these much-abused words for all who were baptized in Christ : ' For as many of you as have been baptized in Christ have put on Christ ; there is neither Jew nor Greek, there is neither bond nor free, for you are all one in Christ ; ' ³ i.e., you all form members of one moral person, you all belong to the mystical body of Christ.

The one thing even the best intentioned pagan neglected was the slave's soul ; the one thing St. Paul was solicitous about, even to the extent of neglecting everything else, nationality, rank, and even sex, was this very question of the slave's soul.

The pagan master, if he admitted the existence of a soul in his slave, strove to bind that soul to his own will in such a way as absolutely to preclude the slave from the use of his faculties. St. Paul proclaimed the absolute liberty of the slave's will, and urged him to render his service freely and from high motives, acknowledging that the real master was God, in whose eyes his master and himself were equal. And master and servant being children of the same Father renders the relations between them such as should exist between brothers. Yet the Apostle never hints at the abolition of authority ; rather he gives

¹ Marquardt, *La vie privée des Romains*, Paris, 1892 ; Wallon, *L'Esclavage dans l'antiquité*, Paris, 1879.

² Epistle to Philemon.

³ Gal. iii. 27, 28.

it the highest possible sanction by declaring that it is from God ; and he traces in detail the general lines of conduct which should characterize a Christian servant ; his obedience is to be ready, interior, supernatural, his service is to be no mere eye service ; he is never to descend to base flattery ; he is to keep in mind the good pleasure of God as the motive for his labour, and be stimulated and sustained by the fear of God's judgments and the hope of an eternal reward. Masters are to be conspicuous for justice and equity in their relations with servants, they are to abstain from threats and harsh treatment, keeping ever in mind the rigorous and infallible judge who makes no exception of persons.¹

It may be wondered that the Apostle, with such ideas of the rights of man, did not advocate the abolition of slavery. Excellent reasons were at hand to dissuade him from giving any such counsel. The actual state of society, the security of the government, the pacific, gradual, and thorough penetration of society by Christian ideas, the interests of the slaves themselves, all pointed to the danger of advocating, for the present, the emancipation of slaves. The vast and cosmopolitan slave population of Rome if abruptly emancipated would certainly deluge the Empire with the blood of civic strife. Slave wars there had been, horrible wars, too, and disastrous in their consequences to the slaves. And supposing the infant Church responsible for such a possible outbreak, what was to be hoped for it save extinction ? Besides, history had shown that too rapid a change from bondage to freedom had proved a utopian scheme. A better course clearly was to teach the slave his dignity as a man, and the master his obligations to his slave, and thus by degrees fill up the abyss separating man from man. The leaven of liberty, equality, and fraternity given to society by the infant Church would rise infallibly in the course of ages, and lead to the abolition of slavery.

We are fortunate in having from the pen of the Apostle an example of his handling a difficult case where the prin-

¹ Eph. vi. 5-9 ; Col. iii. 22-25.

ciples relative to the attitude of masters to servants applied. There is a little letter written by St. Paul during his Roman captivity which, for tact, urbanity, and grace of style, has scarcely its equal either amongst the letters of the Apostle himself, or among those of profane authors, in so far as these latter come within the scope of an ordinary classical course.¹ The letter in question is an appeal to Philemon of Colossus in behalf of a slave who had run away from his master, and who had apparently robbed him as well. Naturally such a character drifted to Rome, the rendezvous, as such great cities ever are, of ne'er-do-wells. Slaves who deserted had two means of regaining the post which they had forfeited, one of which was the intercession in their behalf of an influential friend. Evidently Onesimus knew of St. Paul's friendship with his master, Philemon, and approached the Apostle with a view to becoming reinstated in Philemon's household. More than he ever dreamt of did he receive from St. Paul, for besides the beautiful letter in his behalf to his master, he was admitted to baptism, thus making it possible for the Apostle to speak of him as a spiritual child 'whom he had begotten in his chains.'

Onesimus' case presented special difficulties, seeing that to the crime of desertion he had added that of theft. As a deserter he was liable to the horrible penalty of being branded with the letter 'F' on the forehead with a hot iron, and to have his neck encircled with a collar bearing the legend 'Fugi, tene me.'² As a thief he might, at the discretion of his master, be done to death by scourging, or compelled for life to turn a hand-mill. Though well aware of all this, St. Paul does not hesitate to expose the slave to the resentment of his master. The rights of Philemon are admitted by the Apostle; he has not retained Onesimus without his master's consent. He might be bold, he says, to enjoin on Philemon what is to the purpose; he prefers, however, with rare tact, to entreat, insinuating all the while that he could command.

¹ Lightfoot, *Col. and Phil.*; cf. *Letter of Pliny the younger*.

² A skeleton unearthed at Brindisi was discovered to have a collar of this kind attached to the neck.—Marquardt, *Vie privée des Romains*.

He puts such considerations before Philemon as while appealing to all that is best in him indicates the position which he must hold as a Christian master to his servant. He sounds Philemon 'from his lowest note to his highest compass,' mingling with exquisite dexterity irresistible appeals to heart and head. 'Wherefore though I might be bold in Christ to enjoin thee what is to the purpose, yet for love's sake I rather beseech, being such a one as Paul the aged, and now a prisoner of Jesus Christ; I beseech thee for my son, Onesimus, whom I have begotten in my chains.'¹

While admitting Onesimus has been truant he asks forgiveness for him making himself responsible for the slave; moreover, he takes on himself all responsibility in regard to debts which Onesimus may have contracted, and even goes through the formality of giving his own signature as debtor. 'I, Paul, have written it with my own hand: I will repay it.' But he knows full well that Philemon will forgive, and that his forgiveness will be all the more meritorious because of its spontaneity. He will forgive, because of the new relations set up between master and slave. Philemon is to receive the slave as a servant, but above all a servant beloved, 'especially to me, but how much more unto thee, both in the flesh and in the Lord. . . . Having confidence in thy obedience I wrote to thee, knowing that thou wilt do more than I say.' A sublime picture, surely, this, of the Christian ideas entering into the household, and elevating seemingly commonplace details to such a lofty plain.

Though there is no longer question of lord and slave, as in St. Paul's day, the principles laid down by the Apostle in reference to the relations of masters and servants, are of great importance just at present, when so much is heard of people's rights, and when the servant question, as far as it extends to the servants of the household, is admittedly an actual and extremely difficult problem. This is one of those thorny points upon which priests are often called on to give

¹ Epistle to Philemon, Greek text.

advice. As a complete outsider to troubles of this kind a priest can easily see that there are rights as well as wrongs on both sides, and that something may be done to improve matters by the parties concerned taking to heart and applying as they should be applied the points of doctrine given by St. Paul.

The causes of the unwholesomely strained relations which often exist at present between the heads of households and their servants is said by some, who profess to speak with authority on the matter, to be the general spirit of unrest that pervades the world, and which is specially noticeable among the working-classes. This unrest, coupled with an inordinate thirst for pleasure, are said to account for the ever-increasing difficulties to be found in managing servants.

This is the masters' and mistresses' view of the case ; and doubtless, as a view, is worthy of careful consideration. But people who speak this way sometimes forget, or seem to forget, that the basis of any sound understanding between parties such as masters and servants is a clear and loyal acknowledgment of the rights of the parties concerned. And it may be asked, do the heads of households always recognize the rights of their domestic servants in matters spiritual and temporal ?

First, as to matters spiritual. We said that St. Paul gave first place to the servant's soul. We saw how this made him a kind of socialist where we might least expect such a thing ; we know he asked Philemon to receive the runaway slave as a brother. And in this connexion Leo XIII's words are well known ; if not, they ought to be : ' The Church teaches that as religion and things spiritual and mental are among the working-man's main concerns, the employer is bound to see that the worker has time for his religious duties ; that he be not exposed to corrupting influences and dangerous occasions.'¹

How can it be said that a household wherein there is no public prayer, in which the whole family join, such as

¹ Encyclical, Leo XIII, May 15, 1891.

the Rosary, and where the servants from year's end to year's end hear no sermon or instruction, they being sent expressly to a Mass at which there is no instruction,—how can it be said that persons responsible for the servants of such a household are doing all their position obliges them to? And yet this happens sometimes even here in Ireland.

And when, as often is the case in Ireland, the Rosary is recited before retiring to rest by the whole household, and where servants are enabled by special arrangement occasionally to hear the word of God, blessings in the shape of peace, honest work, and devotedness to duty are known to follow. Even from a temporal point of view, and taking merely social relations into account, it is a very blessed thing for people to put themselves on a dead level of equality before God, once a day, as they do who observe this fine old custom of having all, parents, children, and servants, join in the Rosary of Mary.

Again, it surely is the duty of employers to allow their servants to partake frequently of the Sacraments; nor ought they be satisfied with a mere general intimation of their will in this regard, but should go the length of fixing specified times, and above all of encouraging their servants by the shining light of their own example. The spiritual care of servants obliges those who have authority over them to use their influence and discretion 'that the servants be not exposed to corrupting influences, and dangerous occasions'; and the obligation of fraternal correction will more frequently impose a duty on the master or mistress of a household of correcting and admonishing a domestic servant than one who is not an inmate. In the allotting time for recreation, for example, this duty may be neglected. For instance, when servants are allowed out very late on Sunday evenings, and are given no other time in the week, the dangers, especially in towns and cities, to such people may be rather sought than avoided by such liberties. If Sunday is a day when, the family circle being united, a servant has special calls on his or her exertions, another day of the week might be, and should be, selected as a day of legitimate recreation. Nor ought it be expected

that servants will attend late services in church, even if allowed out in time for them, when the whole day has been spent in exhausting labour.

It pertains to the justice and equity demanded by St. Paul of employers that they never 'tax their employés beyond their strength or employ them in work unsuited to their age or sex.'¹ If fresh air and good food, however plain, are rapidly outdoing the British Pharmacopœia and all its drugs and doses, as preventatives against as well as remedies for disease, the absence of either or both of these commodities may easily lead to disastrous consequences without the responsible persons taking the slightest notice of them. A servant girl may be kept busily engaged at the endless small jobs of a house from day to day, and be allowed insufficient or unpalatable food; the result soon follows in the girl losing her situation through delicacy, which rapidly develops into decline. And the worst aspect of this case is that it is the best servants that are usually the earliest victims. Such abuse of authority is highly censurable, and reminds one of Shakespeare's lines:—

Man, proud man,
Clothed in a little brief authority,
Doth play such tricks before high heaven
As make the angels weep.

'To give everyone a fair wage is the employer's great and principal duty.' And employers should be made remember that it is unjust and is condemned by all laws, human and divine, to gain profit out of the need of another; and that to defraud people of wages due, is a crime that cries to Heaven for vengeance.²

However, even a seemingly small and insufficient wage in the case of domestic servants is often really fair and ample, if other conditions, such as food and suitable lodgings, and allotted work, are as they should be. Hence, where complaints are made by servants the only remedy is *not* the increase of the wage, but more often an examination into and an amelioration of other details just mentioned.

¹ Encyclical, Leo XIII.

² St. James v. 4.

And here the easier course is naturally oftenest taken ; it is easier to say, ' I'll give a pound or two more,' than to see that the food is good, well-cooked, and cleanly served, and that the exact terms of the contract in regard to work are adhered to.

Another particular often renders a very low wage amply sufficient, viz., the experience which a servant obtains and which, if given by a sympathetic and intelligent master or mistress, is of very great value. The wage question is not the whole of the difficulty in the solution of this thorny problem. Very high wages may exist side by side with wholesale neglect of duty on the part of the employer ; and very low wages may, in a well-ordered household, be well compensated for by care and prudent management.

In Germany there exists a society which, on payment annually of a very small amount, enables servants to obtain a goodly sum of ready money, when out of work from delicacy or some other reasonable cause, such as the necessary help of indigent parents. It were to be wished such a society existed in this country ; besides the prompt assistance in the hour of need, habits of thrift, and the encouragement which the thought of having something to fall back on in necessity imparts, are valuable assets for anybody.

This question of masters and servants is bristling with difficulties ; yet it must be faced, and surely much can be done by the prudent application, on the part of those whose duty it is to instruct others, of St. Paul's message to masters and servants in the actual circumstances of modern life. If the Apostle's doctrine was applicable in the worst days of slavery, with much greater reason should it hold good in times of free contract between employers and employed.

E. J. CULLEN, C.M.

THE STORY OF THE TITHES

WE have all heard of Carrickshock and Rathcormac, and know that these names are in some way associated with the question of Tithes. But perhaps many of us are unfamiliar with the details of the struggle against that scandalous impost. John Bright once said in conversation with me: 'I am not opposed to violence if it rests on a moral basis.' There never has been in the world's history a struggle which rested more completely on a moral basis than the resistance of the Irish people to the payment of Tithes to the English Protestant State Church in Ireland. Privileged classes have no sense of justice; and I suppose the clergymen of the English State Church, in Ireland, thought they were doing a righteous act by wringing Tithes from a Catholic peasantry in support of a Church in which these peasants did not believe.

In 1830 the population of Ireland was 7,943,940. Of these the members of the English State Church numbered 852,064. There were 642,356 Presbyterians. The total Catholic population was 6,427,712. The Catholics supported their own Church—the national Church—by voluntary contributions. The English Church was of course maintained by the State and by contributions from the Catholic peasantry in the shape of Tithes and Church Cess.

One can afford to smile at the system by which Church Cess was levied; though it was no smiling matter at the time for those who had to pay it. It was levied by a vestry composed exclusively of Protestants. The Catholics had nothing to do with it but to pay it. Yet the ascendancy saw nothing wrong in this arrangement. The Tithe-payers were the poorest of the poor; yet they had to pay high rents to extortionate landlords, as well as support their own Church. They were rooked besides, as I have said, by the Establishment. The revenues of the English Church were probably about £800,000 a year. It was a rich Church,

this Church of the minority. What were the revenues of the Church of the great majority of the people of the country I know not ; but it was essentially the Church of the poor. The Catholic priests came from the poor, and ministered to the poor. Sydney Smith, in his own happy way, describes in a few words the circumstances of those who belonged to the Church of the nation, and of those who belonged to the Church of the foreign State which ruled the nation : ' On an Irish Sabbath morning, the bell of a neat parish church often summons to worship only the parson and an occasional conforming clerk, while, two hundred yards off, a thousand Catholics are huddled together in a miserable hovel and pelted by all the storms of heaven.'

Monsieur Duvergier de Hauranne says, in his *Lettres sur l'Irlande* : ' The ringer rings the bell for the curate and the sacristan ; the sacristan takes up his halberd for the ringer and curate, and the curate preaches for the two—sweet exchange of good offices for which the country is obliged to pay.'

O'Connell submitted the following table to the English House of Commons in 1832 :—

						Catholics	Protestant
No. 1.	Showing 8 parishes in which there were					18,129	0
No. 2.	"	8	"	"	"	16,077	6
No. 3.	"	10	"	"	"	41,274	70
No. 4.	"	16	"	"	"	66,635	243

' In one of these returns,' said O'Connell, ' there is a parish mentioned as containing one Protestant, to which the following curious note is appended, " Not likely to increase, being an old man." '

Let me add the following table from Mr. Justice Shee's work on the ' Irish Church ' :—

Parishes	Inhabitants	Catholics	Anglicans	Minister Income
Mansfieldtown, Armagh	1,067	1,063	4	£216
Templebreedan, Emly	1,414	1,412	2	£93
Castletown, Cloyne	3,296	3,279	17	£414
Clonmult, Cloyne	1,196	1,195	1	£176

It was once stated by Lord Morpeth that out of 2,405 parishes in Ireland there were no less than 157 in which

there were no Episcopalian Protestants; 194 in which there were less than 10; 198 in which there were less than 20; 133 in which there were less than 30; 107 in which there were less than 40; and 77 in which there were less than 50; and it was estimated that the surplus revenues of these parishes would amount to the sum of £58,000 a year.

Lord Duncannon [says Mr. Greville] talked much of the Irish Church, and of the abominations that had been going on even under his own eyes. One case he mentioned, of a man, whom he knows, who holds a living of £1,000 a year close to Bessborough. There is no house, no church, and there are no Protestants in the parish. He went there to be inducted, and dined with Duncannon at Bessborough the day after.

Duncannon asked him how he had managed the necessary form, and he said he had been obliged to borrow the clerk and three Protestants from a neighbouring parish, and had read the morning and evening service to them within the ruined walls of an old abbey, and signed a certificate that he had complied with the forms prescribed by law.

'I myself' [said George Henry Moore, addressing the English House of Commons, in 1849] 'pay Tithes in eight parishes. In the whole of those parishes there is not one church, one glebe, or one single resident clergyman. I am not aware that there is a single Protestant in the whole eight parishes; and I do not believe that Divine service, according to the Protestant ritual, has been celebrated in any of them since the Reformation.'

The action of the English Government in supplying the Irish people with a State religion which they did not want, recalls lines, written by Moore, in reference to the action of the benevolent persons, who supplied the Hindoos with butcher's meat, which their religion forbade them to eat.

But how is this? I wondering cried,
As I walked that city fair, and wide,
And saw, in every marble street,
A row of beautiful butcher's shops.
What means for men, who don't eat meat,
This grand display of loins and chops?
In vain I asked. It was plain to see
That nobody dared to answer me.

The study of the movement against Tithes in 1830-38 ought to afford plenty of food for reflection for statesmen, particularly for English statesmen in Ireland. It is wonderful how men possessing the abilities which place them at the head of the State fail to see the existence of grievances, or to realize when the time has come for their removal. The statesman's first line of defence is, 'there are no grievances'; his second, 'there are grievances, but the time has not yet come for their removal.' Too often it is only by the violence of the people that statesmen can be brought to see either the grievance or the necessity for its removal.

Lord Melbourne said that all the wise men in England were in favour of Catholic Emancipation and all the 'damned fools' against it; and he added that the 'damned fools' were right. What Lord Melbourne doubtless meant was, that all the 'damned fools' said that if Catholic Emancipation were granted, that the legislature could not stop there, that Tithes would next have to be abolished, that the Established Church would go, and that finally the Catholics would acquire great authority in the country. The statesmen—the wise men—however, kept stopping the hands of the clock, and trying even to put them back. The logical outcome of Catholic Emancipation was what the 'damned fools' had said, but the statesmen were not logical. The agitation for Catholic Emancipation had inflamed the popular mind against Tithes, and in 1830 the people struck against the infamous tax, for such it was. Dr. Doyle sounded the tocsin of war. He said: 'Let your hatred of Tithes be as great as your love of justice.'

The first 'engagement' of the 'Tithe War' was at Graigue-na-Magh. The population of Graigue was, Catholics 4,779; Protestants, 63. The Protestant curate, Mr. MacDonald, adopted the unusual course of calling upon the parish priest, Father Doyle, for Tithes. The priest refused to pay, and the parson seized his horse. In an instant the heather was on fire. Every Catholic in Graigue refused to pay Tithes. The parson appealed to the authorities, and the authorities sent a little army of 600 men—police

and soldiers—to seize the cattle of the peasants. The peasants knew enough law to be aware that the cattle under lock and key could not be seized; and accordingly when the police and military arrived everything was under lock and key. For two months the little army remained on the ground, but no seizure was made. The peasants baffled the authorities. ‘Other engagements’ soon followed. At Newtownbarry cattle seized for Tithes were put up for sale. The people gathered in large numbers to make a demonstration against the system and to prevent the sale. The yeomanry were called out, and ordered to fire on the people. Twelve peasants were killed, and seventeen wounded, but the sale of the cattle was not carried out. The people were butchered to no purpose.

The ‘war’ went on. There were collisions between the police and peasants at Thurles, Castlepollard, Kilkenny, where the peasants were again fired on. O’Connell and Dr. Doyle appealed both to the Government and to the Protestant clergy to desist from Tithe collecting until Parliament met, when the subject would be taken under consideration; but they appealed in vain. And then came Carrickshock. Mr. Alexander Hamilton was Rector of Knocktopher, a parish in which the Catholics were to the Protestants as 40 to 1. His Tithes were set high. On the 3rd January, 1831, a deputation of peasants (Catholics, of course) called upon him, and asked for an abatement of five per cent. ‘If you give us this abatement,’ they said in effect, ‘we shall pay it. If you don’t, we shall pay nothing.’ The following conversation took place between Dr. Hamilton and the deputation:—

‘What do you want?’ said Dr. Hamilton. ‘Are you tired of me? Do you want to get rid of me?’

‘No, your reverence,’ the deputation replied, ‘we are not tired of you; we would never get a better. You have lived amongst us, and spent your income amongst us. All we want is a reduction.’

‘I have lived among you,’ answered Dr. Hamilton, ‘for thirty-five years. Have I during that time done any act of harshness towards you?’

'No, your reverence; but at the same time, sir, you are drawing from us in Tithes £1,700 a year, and your reverence's father drew only £350.

'Yes,' said Hamilton, 'but it is not more than the value of the Tithe.'

'But, sir, what value do you give us for the Tithe?'

It will be allowed, I think, that the peasants were more than reasonable in presenting their case, and that Dr. Hamilton's position was intolerable. He would not reduce the Tithe by a shilling, and the peasants refused to pay anything. Dr. Hamilton appealed to the law, and the law sent process-servers and police to support him. In December, 1831, process-servers went to work under the guard of the police. For two days they were unmolested. On the third day the peasants made a stand. As the police were passing through a defile or boreen called Carrickshock, they fell upon the force, and after a desperate encounter killed the commander of the police and eleven of his men, wounding seventeen. The affair of Carrickshock sent a thrill through the land. We have seen that O'Connell and Dr. Doyle had appealed in vain for a cessation of hostilities after the affairs of Newtownbarry, Castlepollard, Thurles, and Kilkenny. But after the encounter at Carrickshock hostilities were stopped by the Protestant bishops themselves, who wrote to the rectors telling them to cease the collection of Tithes for the present.

How did Parliament deal with the subject? In December, 1831, Committees were appointed to enquire into the subject of Tithes, and from these Committees Catholics were excluded. A Bill was finally passed in June, 1832, to help the clergy. A sum of £60,000 was advanced to them, the Government reserving the power to recover it from the Tithe-payers. Of course the Irish members protested against this Bill, but they might as well have been in Ireland as at Westminster for all the good their protest did. The Tithe War went on, and collisions between police and people frequently took place. Tithes were demanded of the parish priest of Doon, in the County Limerick. He refused to pay, and his cow was seized and put up for sale.

It was sold under circumstances of great distinction. There were 'on the field' sixty men of the 12th Lancers, five companies of the 92nd Highlanders, a strong force of police, and two pieces of artillery. There were about 4,000 people present. The cow was ultimately knocked down to the priest's brother; but the proceedings did not terminate without a collision between the people and military, in which both suffered.

There was plenty of boycotting in those days. Parson Freeman announced that a number of cows seized for non-payment of Tithes would be put up for sale. A vast concourse of people met, and passed the following resolutions:—

1. It is requested that no auctioneer will lend himself to the sale of cows distrained for Tithes.
2. It is requested that no person will purchase cows distrained for Tithes.
3. It is resolved that the citizens will have no intercourse or dealings with any person who aids in the sale of the cows, as auctioneer or purchaser.

There was no sale. Neither auctioneers nor purchasers could be found. Public meetings were held to denounce Tithes. A circular was issued by the Government practically forbidding the meetings. When the circular appeared O'Connell issued a manifesto from London calling upon the people to obey it, though it was 'illegal, unconstitutional, and monstrous,' adding: 'I shall return to Ireland soon, and shall take prompt measures to assert the popular rights, and advance the popular cause.'

On his return to Ireland he called a meeting at Limerick to advocate Repeal. He said: 'I know the British Parliament well, and I know that you cannot find information or capability [there] to serve Ireland true. The Repeal of the Union must be our watchword—our national cry.' At the same time Dr. Doyle wrote to the Lord Lieutenant urging the Government to adopt a policy of concession and not of coercion. He said:—

When, my Lord, the Dervish was asked by Alexander the Great what he thought of the conquest of India by that warrior,

he took the dried sheepskin from off his shoulders, spread it on the floor of Alexander's hut, and having walked upon it—the skin yielding to the pressure of the foot, and rising when the foot was removed—he said, 'Such will be your conquest of India.' The allegory may be instructive to your Excellency.

But the Government were bent on helping the clergy to collect the Tithes at the point of the bayonet. In September, 1832, Parson Gavin went out to value land for Tithes in the parish of Wallstown, accompanied by police, a detachment of the 92nd Highlanders, and a detachment of the 14th Foot, the whole force being under the command of one admiral, two generals, and three magistrates. The parish of Wallstown consisted of 3,163 Catholics and one Protestant. The people resisted the valuation, and were fired on by the troops. Four peasants were killed and many seriously wounded. After this affray O'Connell wrote a letter to the 'Reformers of England,' in which he said :—

I assert, as a constitutional lawyer, that Parson Gavin was justified by no law in entering James Blake's fields to survey or estimate the growing crop. I say he and the magistrates were trespassers, and that James Blake was well within his right in resisting them. . . . But, Reformers of England, how long will you suffer the people of Ireland to be butchered in order that the overthrow of an iniquitous and a doomed system may be suspended ?

The English Press, Whig and Tory, denounced O'Connell for this letter. 'O'Connell must be put down,' said the *Guardian*, 'or he puts down the Government.' 'Public opinion in England,' said the *Courier*, 'backed by a large and powerful party in Ireland, will put the tyrant and demagogue to flight.' 'The reckless agitator,' said the *Globe*, 'must be effectually encountered, or the Government will assume the exterior of weakness.' But it was reserved for the *Standard* to state the policy of England in more comprehensive terms. It said: 'Ireland must be made Protestant, essentially Protestant, or Ireland will be lost to England.' To make Ireland Protestant the work of wringing Tithes out of the Catholic people of Ireland was

to be persevered in. In October, 1832, there was another affray between peasants, police, and military at Rathkeeran, where twelve peasants were killed and many seriously wounded.

When Parliament met in 1833 two measures were taken in hand by the Government—one a Coercion Bill, the second a Bill to 'reform' the Church. The Coercion Bill was the strongest perhaps ever placed on the Statute Book; the 'Reform' Bill was contemptible. It proposed: (1) To abolish Church Cess; (2) the imposition of a tax on all benefices worth over £100 a year, and the application of the proceeds of such a tax, estimated at £609,000, to the purposes to which the proceeds of the Church Cess were devoted; (3) the reduction of the archbishoprics from four to two, and of the bishoprics from twenty-two to twelve; (4) the appropriation of the amount saved by the reduction of the archbishoprics and bishoprics (estimated at £60,000) to secular or State purposes.

The story of the progress of this Bill through Parliament is characteristic. O'Connell showed his moderation by accepting the Bill. He said it was a step in the right direction, and though it did not go far enough he was willing to take it as an instalment. The great defect in the Bill was that it did not deal with the question of Tithes, which was causing all the trouble, nor boldly face the question of Disestablishment, which was the one remedy. O'Connell was glad that the number of bishoprics was reduced. But the clause which pleased him and the Irish members best was the one proposing the appropriation of the £60,000 to secular purposes. That clause O'Connell said gave backbone to the Bill. The ascendancy members denounced the Bill as an act of spoliation and sacrilege, and said the Church needed no reform. The Bill was read a second time, but in Committee the one clause—the Appropriation clause—which O'Connell said gave backbone to it, was omitted by an overwhelming majority against the protest and votes of the Irish members.

Though emasculated in the Commons, the Bill was still objectionable to the ascendancy peers in the Lords,

and Lord Roden moved its rejection, but the motion was defeated by the influence of the Duke of Wellington, who said that the Bill would really strengthen the Church. When the Bill took its place on the Statute Book it pleased nobody. It had been 'amended' too much to keep the favour of O'Connell, and it was not 'amended' enough to obtain the favour of the ascendancy. How strange the tinkering and bickering over this puerile measure seems to us now, yet the story ought to have its lessons. Neither the Coercion Bill nor the Church Reform Act stopped the Tithe War. We have seen that the Government advanced a sum of £60,000 to pay for the Tithes of 1831. In 1832-3 they tried to recover this £60,000, but failed signally. O'Connell was delighted at this result, and issued the following Manifesto to the people in September, 1833:—

Tithes must be abolished. Ireland never will, and never ought to, be tranquil until they are. The Tithe system must go root and branch; in substance and in name. . . . The passive resistance of last year was a magnificent spectacle, doing honour to the heads that conceived, and the hands that boldly persevered in, that system. The time, however, is come for more active and energetic measures. Every experiment has failed to compel our acquiescence in the Tithe system by the people of Ireland. Menaces, cajolements, force—horse, foot, and artillery; and, above all, the resources and chicanery of the law; all have miserably failed. Stanley lent the parsons £60,000 of the public money, taking to himself all manner of means for recovering the amount—distress, arrest, imprisonment, decrees from the civil bill courts, attachments out of Chancery—the lands, the goods, the persons of the people were all made legally responsible, and everything was summary and expeditious, civil and criminal proceedings being combined to recover back the £60,000. Well, what has been the result? Why that, of the £60,000, only £12,000 has been recovered. Balance to loss, £48,000. But that is not the total loss. You must add to it (1) law costs, estimated at nearly £14,000; (2) other expenses under the proclamations, estimated at nearly £25,000; (3) military expenses, estimated at nearly £30,000. Add all these together, and you have a total of about £69,000, or, to keep

under the mark, let us say £60,000. How, then, does the case stand?

Lent to the Clergy . . .	£60,000
Costs of recovering . . .	£60,000
	<hr/>
Total,	£120,000
Amount recovered . . .	£12,000
	<hr/>
Balance against the Government	£108,000

This, so far, has been the result of the system of passive resistance adopted by the people.

Having collected £12,000, the Government let the balance go by the board; but the parsons still continued to collect on their own account, and collisions between the people and the police and military continued to take place. The fiercest of these collisions—perhaps the fiercest during the ‘war’—occurred at Rathcormac, in December, 1834. A widow, Ryan by name, owed 40s. in Tithes to Parson Ryder; and a force of horse (Royal Irish Dragoons), foot (29th Regiment), and police were sent to collect it. A large number of peasants surrounded the widow’s house, and resisted the payment. There was a fierce fight, as I have said, and twelve peasants were killed and forty-two wounded. Parson Ryder witnessed the scene, and in fact while the battle was raging he entered the widow’s house and got the money from her. O’Connell denounced the butcheries of Rathcormac, and attacked ‘the iniquitous system which had stained the land with blood.’

On March 20, 1835, the Government of Sir Robert Peel took up the Tithe question, and Sir Henry Hardinge, the English Chief Secretary in Ireland, moved a resolution to convert Tithes into a rent-charge at 75 per cent. of the Tithe. Hardinge’s speech in moving this resolution is an extraordinary admission of the effect which lawlessness and violence may produce on the councils of English Ministers. He said:—

On what do I rest my hope that the measure will be adopted by Parliament? My answer is, that the urgency and magnitude

of evil which has arrived at the maturity of misfortune render it absolutely necessary that Parliament should attempt to rescue society in Ireland from the disorganized state into which it is at present thrown by the Tithe question.

It is to be noted that Sir Henry Hardinge did not dwell upon the justice of the case; he simply declared that the prevalence of disorder and anarchy in Ireland made remedial legislation necessary. O'Connell, in dealing with Hardinge's resolution, said that no measure relating to Tithes would be satisfactory which did not contain a clause appropriating the surplus revenues of the Established Church to purposes of general utility.

Subsequently (on April 7), Lord John Russell moved: 'That it is the opinion of this House that no measure upon the subject of Tithes in Ireland can lead to a satisfactory and final adjustment which does not embody the principle of appropriation.' This resolution was carried by a majority of 27. Whereupon the Government of Sir Robert Peel resigned, and Lord Melbourne became Prime Minister, with Lord John Russell as leader of the House of Commons.

What followed is instructive as showing how difficult it is to obtain justice from the English Parliament, and how measures considered beneficial at the time may prove to be futile. It also shows how the English Minister may get Irish votes and give little or nothing in return. The Government of Sir Robert Peel was beaten on an Irish issue and by Irish votes. Sir Robert Peel, as we have seen, had proposed to settle the Tithe question by converting Tithes into a rent-charge at 75 per cent. of the Tithe. Russell capped the proposal by demanding the insertion in the Tithes Bill of what came to be called the 'Appropriation clause,' and on this issue Peel's Ministry fell. What happened? In 1835 the new Government introduced a Tithes Bill in the Commons, proposing to convert Tithes into a rent-charge at 68 per cent. of the Tithes, and containing the Appropriation clause. The Bill was carried through the Commons, but the Appropriation clause was thrown

out in the Lords, and Russell bowed to the decision of their Lordships, and dropped the Bill for that session.

In 1836 the same Bill was introduced with the same result. Russell would not fight the Lords on the question of the Appropriation clause, though it was on that question that he had ridden into office. It was the opinion of Lord Macaulay that the Government ought to have resigned when they failed to carry the Appropriation clause. He says :—

I am satisfied that the great error of Lord Melbourne's Administration was that they did not resign as soon as they found that they could not pass the Appropriation clause. They would have gone with flying colours had they gone out then.¹

In 1837 the Government introduced the third Tithe Bill, without the Appropriation clause—but proposing instead of it a tax of 10 per cent. on the clergy for educational purposes. The Bill was read a second time, and then dropped owing to the death of the King, which event occasioned a general election. After the general election the Melbourne Ministry still remained in office by the help of the Irish vote. In 1838 the fourth Tithe Bill was introduced. It simply proposed to convert Tithes into a rent-charge at 68 per cent. a Tithe; but there was no Appropriation clause, no tax on the clergy. Sir Robert Peel accepted the Bill, but reserved to himself the right of raising the percentage from 68 to 75. The percentage was finally so raised by Russell, and in that form the Bill became law.

Was there ever such a farce? Peel had proposed a Bill of the very same kind in 1835. Russell objected to it, insisting on the necessity of an Appropriation clause, and then when he got into office finally flung the Appropriation clause to the wind, and passed what was really Peel's measure of 1835. Of course, Tithes were not abolished. The payment of them was, in the first instance, transferred from the tenants to the landlords, then the landlords added the Tithes to the rent, so that the unfortunate tenants

¹ *Life*, vol. ii. p. 162.

were mulcted in one way if not in the other. The landlords, as Sharman Crawford at the time said, were merely converted into Tithe-proctors.

It was the English State Church which benefited by the Act. It still received its Tithes, but was saved the disgrace of collecting them at the point of the bayonet, and by this 'reform' received a fresh lease of life for thirty years. Had the *status quo* been maintained, and if the burden of Tithes had continued to be placed openly and honestly on the shoulders of the peasantry, the fierce agitation which began in 1830 would have gone on, and the Church would have been disestablished long before 1869. The Tithe Commutation Act of 1838 has been described as a 'boon.' It was a swindle. I shall deal with the disestablishment of the Church in another article.

R. BARRY O'BRIEN.

ESCHATOLOGY OF THE OLD TESTAMENT

ESCHATOLOGY is the doctrine of the final stage in the development of all nature, animate and inanimate, spiritual and material. In a restricted sense eschatology is the doctrine of the final stage in the final development of man. In this sense eschatology includes the doctrine of death, continuance of soul after death, the doctrine of retribution in the other world, and of the fate which awaits the dead body. The problem to be solved then is to find out what is the teaching of the Old Testament concerning the final condition of man. In treating of this subject distinction must be carefully made between the eschatology of the nation and the eschatology of the individual. Nowadays we always look to the end of individuals—the end of others, and the end of ourselves, and questions like the eschatology of the nation are unintelligible to us.

This frame of mind has arisen partly from the positive teaching of Christianity and partly from the European customs. This was not the ancient Hebrew's frame of mind. To him the nation was everything. The nation was the object of God's special care and protection. It was the nation that was blessed in Abraham's, Isaac's, and Jacob's seed; it was the nation that Jahveh rescued from Egypt; it was the nation that God protected and guarded during the reign of the Judges, and David, and Solomon. Jahveh promised to always preserve the Jewish nation, and individuals were content with that. The pious Jew never considered his own destiny; his thoughts were centred in the continuance of the people as a whole, and in the power of God, who would destroy all Israel's foes. Coupled with this idea of the overthrow of Israel's foes was the idea of the day of Jahveh, or the day of the Lord, i.e., the day on which Jahveh would disperse all Israel's foes. The day of Jahveh also refers to the Judgment day, which was always supposed to be near at hand. At first the Judgment

day seemed to have been a day of judgment only for the Jews; but it was to be a judgment, not of condemnation but a judgment prior to ushering in the Messianic reign of peace and joy. But when the Jews were dispersed, and suffered at the hands of the Babylonians, their minds were naturally turned to thoughts of vengeance on their oppressors, and they looked forward to the Judgment day as the day when Jahveh would take vengeance on the heathen.

Isaias speaks of judgment upon Judah, but constantly hopes for the salvation of the remnant. He also speaks of judgment upon the Assyrian, but this does not imply a world-wide judgment. Sophonias is the first to speak of a world-wide judgment, but this judgment or destruction is to be caused by the guests of Jahveh (probably the Scythians). This judgment is in connexion with Israel, and, as in Isaias, a remnant will be saved. Yet it was a day of joy to Israel, and also to the heathen. As the years rolled by they seemed to have lost some of their desire for vengeance over the heathen, and looked forward to the day of the Lord as the day when the nations would be subject to Israel and obey Jahveh, either on account of the Messias or because Jahveh is really God, etc.

But throughout all periods of their history the nation was the unit, and the day of the Lord is always looked forward to as the day on which Jahveh will so arrange things with a view to making the nation happy and ushering in a reign of peace and joy. It seems strange to us that the Jew thought not of his own individual welfare, but was wholly taken up with the thought of the final triumph and victory of his nation. However strange it appears to us we must admit the fact and not judge the Oriental mind by our own. Some writers have gone so far as to say that modern Christianity is what they would call too selfish, and that in the early Church Christians thought as the Jews. Be that as it may, the Jew acquiesced in the idea that even if he died his nation would remain, and he would live on in his descendants.

But a rude shock came upon the Jews when the Babylonians came down upon them, and swept away the last

vestige of Jewish nationality. The Jewish nation had now practically ceased to exist. Many Jews lost all ideas about Jewish nationality, and became contented citizens of the Babylonian Empire. In these circumstances the Jew was thrown back upon himself, and the idea of individual responsibility arose. Ezechiel is the first to sound this note. He was taken captive in 597 and settled in Tel-abil by the River Chobar : his prophecy was composed between the years 597 and 570. He insisted most strongly that everyone shall be judged solely by his own actions ; virtue shall have its reward and vice its punishment, and that the son shall not be punished for the iniquities of his father, nor will the father be held accountable for the sins of his son—everyone must stand or fall on his own merits or demerits. ‘Behold,’ he says, ‘all souls are mine : as the soul of the father, so also the soul of the son is mine : the soul that sinneth, it shall die’ (Ezech. xviii. 4). He continues, if the father lives a good life and commits no injustice he shall live : ‘He is just, he shall surely live, saith the Lord God’ (9). And if this just man shall beget a son who shall live wickedly, this son shall be punished for his own iniquity : ‘He shall surely die, his blood shall be upon him’ (13). And if an unjust man shall beget a just son this son shall not bear his father’s sins, but shall receive the reward of his good deeds : ‘He shall not die for the iniquity of his father, he shall surely live’ (17). But the father shall not escape unpunished : ‘As for his father, because he cruelly oppressed, spoiled his brother by violence, and did that which is not good among his people, behold, he shall die in his iniquity’ (18). ‘The soul that sinneth, it shall die : the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son : the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him’ (20). ‘Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God’ (30). This chapter deserves special attention : it puts forth clearly the doctrine that every individual is punished or rewarded according as he does ill or well. Ezechiel’s teaching had a most powerful

influence on Jewish thought ; it was adopted and developed by later writers.

§ The idea of future individual retribution is still more clearly brought out in Job. He bore patiently many miseries, and is tempted by his friends to blaspheme God for having, as they said, treated him so cruelly. But no, he confesses he deserves to be punished for his sins, and looks forward to a reward. In chapter xix. he looks forward to an avenger or redeemer, who shall reward him for his constancy under suffering : ' But I know that my Redeemer liveth, and that He shall stand up at last upon the earth : and after my skin hath been thus destroyed, yet from my flesh shall I see God : whom I shall see for myself, and mine eyes shall behold, and not another ' (Job xix. 25-27). The Hebrew reading is different, but no matter what reading we adopt, Job is represented as hoping for the advent of his Redeemer, who will come to avenge him of his deeds. Compare also chapter xiv., where he alludes over and over again to a reward for his good deeds, and to a time when God would remember him.

Ezekiel and Job certainly speak of individual retribution, but the doctrine is not expressed so clearly and concisely as we find it in the Psalms. In other words, there is an evolution in the doctrine. Ezekiel was the first to grapple with the doctrine of individual retribution, and he concluded that virtue is rewarded and vice is punished in each individual, but he does not say exactly when the individual is punished, whether in this world or the next. Job develops this doctrine, and lays down that he himself will be rewarded in some way in the next life.

The Psalms still further develop the doctrine, and lay down in unmistakable language that the just are rewarded and the unjust punished in the life to come. In Psalm xvi. 10 we read : ' For Thou wilt not leave my soul in Sheol : neither wilt Thou suffer Thine holy one to see corruption ' ; xvii. 15 : ' As for me I shall behold Thy face in righteousness : I shall be satisfied, when I awake, with Thy likeness.' These two texts can possibly be interpreted of the nation, though the interpretation which makes them refer to individual

retribution seems more natural. But whatever doubt there may be about these two texts, there is no doubt but that the author of Psalms xlix. and lxxiii. refers to individual retribution. Their teaching is unmistakable, so much so that all modern critics seem to be agreed in admitting that these two Psalms teach the doctrine of individual retribution. Psalm xlix. 15: 'But God will redeem my soul from the power of Sheol: for He shall receive me'; lxxiii. 24: 'Thou shalt guide me with Thy counsel and afterwards receive me to glory.' There can be little doubt about the meaning of these two texts. The author says explicitly that God shall receive him to glory.

This teaching of individual retribution in a future life is plainly taught by many subsequent writers. Cf. Daniel xii. 2, 3: 'And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that are wise shall shine as the brightness of the firmament: and they that turn many to righteousness as the stars for ever and ever.' Many similar passages are to be found in the later books of the Old Testament. Cf. Wisdom iii.; iv. 7, 10; v. 16; 2 Mach. vi. 26; vi. 9, 36; xiv. 46; Judith xvi. 17. These books are deuterocanonical, but they must have had great authority as they were translated into the Septuagint. The only late writer who seems to differ from this teaching and to put forward a purely materialistic view of life is Ecclesiastes iii. 18-21. He says:—

I said in mine heart, it is because of the sons of men, that God may prove them, and that they may see that they themselves are but as beasts. For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth so dieth the other: yea, they have all one breath; and man hath no pre-eminence above the beasts: for all is vanity. All go unto one place; all are of the dust, and all turn to the dust again. Who knoweth the spirit of man whether it goeth upward, and the spirit of the beast whether it goeth downward to the earth.

This is certainly a very strange passage, strange especially

to be found in an inspired book. Many critics contend Ecclesiastes was a materialist, and yet admit the book is inspired. It is very hard to understand the notions of these critics about inspiration. But this passage must not be interpreted apart from the rest of the book, and in chapters xi. and xii. the writer lays down man will afterwards be judged. Cf. xi. 9: 'Rejoice, O young man, in thy youth; and let thy heart cheer, in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment.' Cf. also chapter xii. Whatever, then, the writer meant in chapter iii., he could not have meant that the end of man is the same as that of the beast, and perhaps the meaning of this passage is, man's body is liable to death and decay just as a beast's body, and this thought is very much calculated to suppress our vanity, and seemingly it was in order to suppress vanity that he wrote.

The doctrine of a future life, first clearly put forth in the Psalms, was developed by later writers; as we have seen it was taught explicitly by Daniel, Wisdom, and the Second Book of Machabees. There is no doubt that this doctrine is put forward in the apocryphal books. Not only the doctrine of a future but of everlasting punishment seems to be taught in the Fourth Book of Esdras, the Psalms of Solomon, and the Fourth Book of Machabees. But as these books are not inspired, we shall not enter now fully into them; but it is not strange to find them teaching the doctrine of everlasting punishment, seeing that the same doctrine is taught in the passage of Daniel already referred to.

But have we no evidence which may go to prove that there was a belief in the future life of the individual in pre-exilic Israel? This is the question we now propose to examine. Some modern writers are inclined to think that in pre-exilic Jewish literature we have absolutely no proof of the survival of the individual after death. We cannot subscribe to that doctrine. We admit that the individual did not consider his own existence so much as the existence

of the nation—that, in fact, all his thoughts and aspirations were about the nation; but yet many are the reasons for saying that the individual Hebrew in pre-exilic times believed in the survival of his personality after this life. It may be thoroughly conceded that there is no plain, unmistakable teaching on this subject, but proofs are not wanting of the belief of the individual Hebrew.

Many modern writers are inclined to argue after this fashion: In pre-exilic Jewish literature we find no mention of a belief in a state after death; therefore, pre-exilic Jews did not believe in this doctrine. But this is simply a gratuitous assertion. Does the Old Testament give expression to every single belief of the Jews? Must it be held that every doctrine of the Jews must find expression in some book of the Old Testament, much less in some pre-exilic book? These writers do not recognize that tradition was the depositary of doctrine also with the Hebrews. The duty of visiting the synagogues on Sabbaths and festivals is not recorded, but is merely handed down by tradition. The doctrine that the law was given by the ministry of angels is also handed down by tradition, and inserted as a gloss in the Septuagint version. How many doctrines did St. Paul learn from tradition? The doctrine that the water used for sprinkling at the Pasch was mixed with blood, also that the book of the law was sprinkled with it (Heb. ix. 19). The doctrine that the rock which gave forth water accompanied the Hebrews on their journeys through the desert (1 Cor. x. 4). From tradition also, if not from direct revelation, he must have received his knowledge about the different regions in Heaven (2 Cor. xii. 2). Moreover, we must reflect that it is extremely little dogma that is taught in the pre-exilic books. They are almost completely taken up with historical and legal enactments. Here and there scattered through the books a moral lesson is conveyed, but how very meagre indeed is the amount of dogma they contain! Dogmatic matters seem to have been touched upon only accidentally in these writings, and only with a view to the development of revelation or legislation. And since there was no development of revelation or need for

legislation on this subject the sacred writers are silent about it.

But there are many indications of the Hebrew's faith. He believed in a God, a most perfect spirit, and this exalted notion of God could not exist without a belief in the survival of the higher principle after death. This belief in a God who took an absorbing interest in their lives must necessarily lead to a belief that He will not let them drop out of existence, especially when we consider the Hebrews had God's own word for saying He was the God of those who were already dead: 'I am,' said He to Moses, 'the God of Abraham, the God of Isaac, and the God of Jacob' (Ex. iii. 6); and He would not be their God if they did not survive death, as Christ afterwards reasoned from this text (Luke xx. 37, 38). If belief in the future life is attainable by reasoning to the ordinary man, surely Moses and his contemporaries, who had such an exalted notion of God, must have reached this belief. The narration about the creation of man: 'Let us make man in our image, after our likeness' (Gen. i. 26) seems also to point out that man made after the image and likeness of God in some way shares in the life of God, and therefore a future life is in store for him.

The belief of the Hebrews is also demonstrated from their practice of ancestor worship. The ancient Hebrews followed the clan system, i.e., the people were divided up into clans, who were joined together and formed a common family claiming descent from one ancestor, and the different ancestors of the clan were worshipped, as we gather from the sacred texts. The people performed acts of reverence towards their dead ancestors, v.g., they girt themselves with sackcloth (2 Kings iii. 31) in their honour. They performed many other acts of reverence in their honour: thus they cut off their hair, took off their shoes, made cuttings in their flesh, covered their head or hair, etc. These acts of reverence do not of necessity lead us to the belief that these people believed in the survival of those whom they honoured, but they certainly point to such a belief, and when taken with the following points they are

conclusive testimonies of the faith of the ancient Hebrews.
2 Paralipomenon xvi. 13, 14

(And Asa slept with his fathers, and died in the one and fortieth year of his reign. And they buried him in his own sepulchre, which he had hewn out for himself in the city of David, and laid him in the bed which was filled with sweet odours and divers kinds of spices prepared by the apothecaries' art : and they made a very great burning for him)

and 2 Paralipomenon xxi. 19

(And it came to pass in the process of time, at the end of two years, that his bowels fell out by reason of his sickness, and he died of sore disease. And his people made no burning for him, like the burnings of his fathers)

go to show sacrifice was offered to the dead ; but sacrifice is unintelligible if offered to a person who has ceased to exist.

The custom of keeping tuaphim, or household gods, in the Hebrews' houses confirms the belief that ancestor worship was prevalent amongst the ancient Hebrews. These tuaphim are mentioned in Genesis xxxi. 19, 30, 35, where it is narrated how Rachel stole the tuaphim of her father, Laban. It was before these tuaphim the bond-servant who, after his years of service, still wished to continue in the family seems to have been brought : ' Then his master shall bring him unto God and shall bring him to the door, or unto the door post : and his master shall bore his ear through with an awl : and he shall serve him for ever ' (Ex. xxi. 6). There is something sacred about these tuaphim, and they are spoken of approvingly ; therefore they cannot have reference to images of false gods, which are reprobated over and over again (Ex. xx. 5, 7). And, as the context bears out, these tuaphim simply represent their separated ancestors whom they invested with a certain God-like power. And if Rachel mourned for her children being carried into captivity (Gen. xxxi. 15), it is not surprising that the Jews set up tuaphim in their honour.

The Leviate law, explained (Deut. xxv. 5, 10) and exemplified in the case of Taman (Gen. xxxviii. 20) and

Ruth (Ruth iv. 5), also lends support to the belief in ancestor worship, for one of the objects of this law may have been to raise issue to the dead who died without issue, in order that they may have descendants to honour and offer sacrifice to them.

That the pre-exilic Hebrews believed in the individual survival of death is demonstrable from the prohibition of necromancy. Again and again it is forbidden to hold intercourse with necromancers, or to deal with wizards or those who have familiar spirits: cf. Lev. xix. 31; xx. 6, 27; Deut. xviii. 10, 11; 4 Kings xxi. 6. These prohibitions clearly indicate the belief of the people in life after death, and since the belief itself is nowhere reprobated or condemned, the conclusion to be drawn is that the belief itself is well-founded and rests on solid foundation.

But why, then, condemn necromancy? Why is it condemned by Christianity? Necromancy and spiritism are strongly condemned by Christianity, and surely no one will say the Christian Church does not believe in life after death. The story of Saul consulting the spirit of Samuel (1 Kings xxviii. 8-20) is very instructive on this whole subject. Saul went to a witch at Endor, who had a familiar spirit, and after much expostulation she brought up Samuel from the regions of the dead to speak to him. It shows that those who had a familiar spirit—to use the Scriptural expression—did really hold communication, as was proved from the event, and, needless to say, this communication with the dead necessarily presupposes the continuance of life after death. The whole story, when received in conjunction with the prohibitions just now referred to against necromancy and having recourse to those who had familiar spirits, proves conclusively what was the belief in Israel of that day about the reality of life after death.

The miracles of restoring two children to life (3 Kings xvii.; 4 Kings iv.), performed by Elias and Eliseus, point to the same belief when the context is closely examined, even though the miracle in itself is not a decisive proof. The raising of a dead man to life does not necessarily mean that the spirit of the man still continues to exist, for it does not

seem to be beyond the power of God to raise a dead animal to life. But a close examination of the two narrations favours the view that the writer believed the two persons mentioned preserved an extra-terrestrial existence. Thus, the expression, 'Let this child's soul come into him again' (3 Kings xvii. 21) and 'the soul of the child came into him again, and he revived' (22), seemingly warrant the conclusion that the soul separated from the body still continued to exist. Again, the expression, 'The child is now awaked' (4 Kings iv. 31), would not be appropriate if the child at death had ceased to exist.

Consider how the death of the just is described: 'But thou shalt go to thy fathers in peace; thou shalt be buried in a good old age' (Gen. xv. 15); 'And Abraham gave up the ghost, and died in a good old age . . . ; and was gathered to his people' (xxv. 8); 'And he (Ishmael) gave up the ghost and died; and was gathered unto his people' (xxv. 17); 'And Isaac gave up the ghost, and died, and was gathered unto his people' (xxxv. 29); 'And Aaron shall be gathered unto his people' (Num. xx. 26); 'Thou (Moses) shalt be gathered unto thy people' (Num. xxvii. 13; xxxi. 2); 'Behold thou (Moses) shalt sleep with thy fathers' (Deut. xxxi. 16). Cf. also 4 Kings xxii. 20 and 2 Par. xxxiv. 28. This 'going to thy fathers' and 'sleeping with thy fathers' must mean that the ancestors of these just still survived, and that they will go to join them after death. They cannot mean that they go to their fathers or are gathered to their fathers in the sense that they are buried with their fathers, for many of them were not buried with their fathers; thus Moses was buried in Moab, a strange country: 'And he buried him (i.e., Moses) in the land of Moab over against Beth-peor: but no man knoweth of his sepulchre unto this day' (Deut. xxxiv. 6). Contrast also Genesis xlix. 33 with Numbers xxiii. 10. The latter text interprets Jacob's death, being 'gathered unto his people,' as meaning dying the 'death of the righteous.'

The belief of pre-exilic Israel in a future life can also be deduced from their ideas concerning Sheol (שְׁאוֹל). It is very hard to analyse the ancient Hebrews' conception of

Sheol. Perhaps it meant first the graveyard, and from this meaning, by a natural evolution, it acquired the cognate meaning of the abode of the dead. One thing at all events is certain, and that is sufficient for us: Sheol was looked upon as the abode of the departed dead, where the dead still continued to exist. It was the place where the dead continue to live after their departure from this world. Some are inclined to argue the Hebrews' idea of Sheol militates against their belief in a future life, because they identify Sheol with the graveyard, thereby implying that they believed man's existence is confined to this life. But the identification of Sheol, or the abode of the dead, with the graveyard was quite in accordance with their primitive beliefs about psychology. They did not distinguish—as we distinguish nowadays—between the soul and body, and say the soul enters on a new phase of existence after it has been liberated from the body. They considered rather the entire man—without distinguishing between matter and spirit—and looked upon the entire man as continuing to live after physical death, and therefore it was quite natural that they should expect the abode of the dead would be somewhere in the vicinity of the place where the dead body was placed. They conceived the departed dead as being very much like what they were in this world. Thus Saul is able to recognize the shade of Samuel (1 Kings xxviii. 14): 'And he (Saul) said unto her (i.e., the witch): What form is he of? And she said: An old man cometh up, and he is covered with a robe. And Saul perceived that it was Samuel.'

The Persians, Babylonians, Armenians, and Egyptians believed in life after death; and since the Jews were intimately connected with these peoples, they must have shared in the same belief, especially when we find no condemnation of this belief in the sacred books. But more of this anon.

The reasons for holding the ancient Hebrews believed in life after death, then, seem to be convincing, but they seem to have had a more fully-developed eschatological system, and although the proofs are more meagre, yet there is little

reason for doubting that they believed in immortality and Divine judgment after death.

The following doctrines were common to the religions of Babylonia, Armenia, Persia, and Egypt: (a) Belief in immortality in some shape; (b) Divine judgment after death; (c) hope of Heaven; (d) ideas of Purgatory; (e) notion of Hell as a place or state of torments for the wicked. A study of comparative religion proves that wild and uncivilized nations have their origin not by evolution from a more wild, less uncivilized stock, but from a noble stock. This goes to prove these notions are as early as the race itself, and perhaps immortality is supposed in Genesis iii. 19.

But these notions must also have been held by the Hebrews, for the Hebrew race descended from Abraham, who was a Babylonian. Besides, they were in very close connexion with all these countries, and although many of the superstitions of these countries were condemned, v.g., necromancy, yet nowhere do we find a condemnation of this belief. The legitimate inference to be drawn is that it was also shared by the Hebrews.

If these nations who had such an imperfect idea of God believed in immortality and Divine judgment, surely the Hebrews must have had a similar belief, for it must be borne in mind that the Jews were always in close connexion with one or all of these countries. Abraham, the progenitor of the race, was a Babylonian. For many years they sojourned in Egypt, and after their settlement in Palestine they were in close connexion with all these countries, as we know from the history of the reigns of David and Solomon. And if these nations reached to a knowledge of these truths *à fortiori*, they must have been known to the Hebrews, who had such a pure, exalted notion of God—a notion, in fact, which necessarily leads to a belief in immortality.

In the sacred text death is always looked upon as a punishment, and therefore Sheol always seems to connote a state of punishment; but the expressions used in regard to the death of the just above referred to seem to suggest the idea of immortality. The mention of Sheol as the common dwelling-place of all the dead also points in the

same direction. The patriarchs seemed to have wished to go to their fathers in order to be at rest, but this rest is not granted to all; for in Numbers xxiii. 10 we read: 'Who can count the dust of Jacob, or number the fourth part of Israel? Let me die the death of the just. And let my last end be like his!' These things imply a different lot is in store for the righteous and unrighteous. Why should a person wish to 'die the death of the just' if the lot of the just and the unjust was the same?

The threat expressed in Deuteronomy xxxii. 22: 'For a fire is kindled in mine anger and burneth unto the lowest pit or Sheol,' is mere hyperbole in language if the threat is confined to this life.

Cf. also the promise made in Leviticus xviii. 5: 'Ye shall therefore keep My statutes and My judgments: which if a man do he shall live in them: I am the Lord.' Cf. also Exodus xix. 5, 6. These promises do not seem to be realized in the present life, and therefore point to the joys of the just in the life to come.

When we turn from the pre-exilic historical books—to which alone we have devoted attention—to the first of the prophets (Osee), we find most clear teaching concerning the resurrection. Thus, in Osee vi. 3 we read: 'After two days will He revive us: on the third day He will raise us up, and we shall live before Him'; and xiii. 14: 'I will ransom them from the power of the grave or Sheol; I will redeem them from death: O death, where are thy plagues? O grave or Sheol, where is thy destruction?' These texts are very instructive. They throw a flood of light on the dim references to the future life, immortality, etc., contained in the historical books. And let it be borne in mind this book was written before 722, and more than a century before the Babylonian Captivity. It is certainly worthy of note that the earliest of Israel's prophets should speak in such clear language about the future life; it is worthy of note, because Osee was the first inspired prophetic writer, and therefore the earliest writer from whom we might reasonably expect teaching about these matters; for, as stated before, the historical writers would not touch on

eschatological subjects unless they were necessary for legislation or development of revelation. Here, then, we have a clear pronouncement in an early book—earlier than some at least of the historical books; a pronouncement which gives us solid grounds for saying that although the historical books contain no clear, definite teaching on the future life, immortality, etc., yet these notions were not unknown to the sacred writers.

Cf. also Isaias xxvi. 19: 'The dead shall live; my dead bodies shall arise. Awake and sing, ye that dwell in the dust: for thy dew is as the dew of herbs, and the faith shall cast forth the Rephaim or dead'—a most beautiful testimony to the Resurrection! But the date of production of this passage is not so certain, and therefore the testimony is not so valuable as that of Osee.

MARTIN O'RYAN.

THE IRISH CATHOLIC ABROAD AND AT HOME

OF late years there has been a vastly increasing exodus of our young Irish Levites from these shores to pursue their missionary labours across the Channel or in countries beyond the seas. And in view of this fact it may not be without interest and usefulness to many of those who are so destined to know something of the state of Catholicity away from home, and to understand what missionary duty entails in places where sectarianism preponderates, and where the Decalogue and counsels are more honoured in the breach than in the observance.

In no profession, I think, is the transition so marked as that which the young priest experiences, when, leaving college for the last time, he goes forth into the world with the oil of ordination fresh upon him to pursue his divine calling—to be to men their guide, philosopher, and friend. To lead men to God is the work for which he has been primarily and specially set apart, but by virtue of his calling, as well as of necessity, he is not unfrequently called on to be their worldly mentor, monitor, and physician as well. Learning and sanctity pre-eminently fit him for the one; his worldly knowledge can be gleaned only by long, varied, and constant experience in the ways of men and the many-sided perversities of corrupt human nature. He must be gifted with no ordinary measure of wisdom and prudence and, above all, sound, hard, stubborn common sense. The collegiate training of a young priest does not exactly equip him for this particular sphere of duty which he is called on to discharge, nor is it to be expected that it should. A student all his years, his range of observation and experience is confined practically to those with whom his collegiate life brings him into contact. His faculty of perception is circumscribed by a horizon which generally does not extend beyond his college walls. His limited experience there

teaches him, I am afraid, a standard of moral virtues by which he may be inclined to judge the world—a standard which outside the monastic and religious life human nature rarely attains. It is only when he comes face to face with the stern reality of life that the idol of his student days becomes hopelessly shattered—that the golden image which he has set up gradually reveals to him its hideous feet of clay.

When a young priest looks for the last time on the walls of his *Alma Mater* he is naturally inclined to rejoice that at last he has attained the goal of his ambition, that he is now absolute master of his liberty. No more study, no more examinations, no bell to be obeyed. The going out is—and with good reason—one of merriment, rejoicing, and exultation. The returning, I fear, would in many cases be one of sadness, despondency, and disappointment. Idols fallen, ambitions shattered, hopes abandoned. The abstract theorizing of his college days assumes at once a practical and concrete definiteness which surprises and bewilders him. He was accustomed to hear lectures, discussions, and papers on the trend of modern thought, the liberty of the Press, priestly culture, and kindred subjects. The terms atheism, materialism, agnosticism, socialism, and other *isms*, by which the world is pleased to dub its philosophy, conveyed to him certain shadowy suppositions, perhaps obscure impressions, which he knew to be opposed indeed to the spirit of our religion and its dogmatic teaching; but he flattered himself that he was destined to labour, thank God, amongst an essentially religious, God-fearing people, where public opinion in no unmistakable voice has more than once opposed and effectually silenced the rabid vapourings of a few foolish individuals who posed as the pioneers of modernism and intellectual advancement. And, looking at it *prima facie*, we are forced to admit that his argument is not without a certain amount of truth; but let him take care it is not a tranquillity of that fictitious order which gradually heralds an approaching storm; let us piously hope that his El Dorado may not turn out to be for him a fool's paradise where a rude awakening may

one day shatter his most sublime ideals and destroy his most cherished hopes.

We are living in an intellectual epoch. We have almost ceased to wonder at any new triumph which scientific research may reveal to us. It was never more true than at the present time that ideas govern the world. Men no longer throw the onus of thinking and acting on the priest or the representatives of their cause in the political and social world. Their intellectual emancipation enables them to do so for themselves. How long they will continue to do so in matters religious will depend largely on the respect which the priest can command for himself and for the doctrines which he teaches. The remark of a celebrated preacher, that 'the Catholic who to-day despises his priest will to-morrow scoff at the Sacraments he administers,' is one which the history of religion boldly endorses. Absolute freedom both of thought and of action, independence of superiors and of authority, are the catch-words of modern society. The Irish Catholic at home, it is true, is still largely a creature of sentiment. It is the heart rather than the head which prompts and keeps alive his religious convictions. But with the advent of University education intellectual stagnation will no longer fetter the minds of our people. An intellectual era has begun to dawn upon our race. The silver lining of the cloud is gradually but surely assuming vaster proportions. The uneducated peasant is becoming a quickly vanishing type, and a few years will see the sons and daughters of our country assume their rightful place in the forefront of social and intellectual advancement.

And here I may be pardoned if I make bold to remark that it seems to me that the time is gone when our priests at home should shirk in their pulpit utterances those graver and more momentous theological questions which the priests of an older generation in their happy-go-lucky style were accustomed to tell us were better left alone, that they only served to foster doubt and misgiving in the minds of an innocent and credulous people. I refer to proofs of the principal dogmas of our Faith and solutions of the difficulties

which contradict them. It is, no doubt, as true to-day as it was a hundred years ago that our people believe everything the Church teaches just as firmly as they believe the sun shines; but it is equally true that they have heard the query, if ever so remotely, of agnostic and materialistic scepticism. For good or for evil, the power of the press and the facility of communicating thought has increased by leaps and bounds during the last half century. Ideas are now not for long confined to individuals and communities. Socialism and atheism, it is true, have made appreciably little advance in these islands; nevertheless, it is significant that they do not call forth that unqualified and emphatic condemnation which one would expect from even a moderately religious and Christian people. The poison is being gradually spread abroad and the time is near at hand when a strong antidote will be required to counteract it. At all events, I think it must be admitted that it is at least due to the sons and daughters of our race who are compelled to emigrate to other lands that they should be thoroughly girt with the armour of Justice, the sword of Truth, and the shield of Faith. It has been the glorious prerogative of our nation to carry the torch of truth and spread the light, and with the advancement of learning and civilization who can deny that we shall require a corresponding increase of knowledge, *quomodo predicabunt nisi audient?* For twenty centuries the dogmas of the Catholic Faith have been laid open to the searchlight of sceptical criticism. For twenty centuries they have withstood every test which the minds of evil men could devise and employ, and the unbiassed mind that can grasp a difficulty can surely appreciate its satisfactory solution.

Dogmatic theology is, I am inclined to think, a matter of too little concern with our ordinary students and priests. I can still recall with what surprise (shall I say satisfaction?), as a junior student, I once heard an old priest remark that no more extensive theological knowledge was required by a missionary priest than that contained within the limits of an ordinary penny Catechism. Possibly it was on the strength of a similar advice that we occasionally saw students

toss their notes carelessly aside after an examination, with a pious ejaculation of heartfelt satisfaction that they required them no longer. The fallacy of such advice is too apparent to call for serious refutation. The young priest who goes abroad *minus habens* in the matter of theological knowledge will soon find himself very speedily disillusioned.

Sermons and instructions are very often arranged with a view to mixed audiences. It is the Church tract, the Sacraments, and the Incarnation up and down and inside out, and the people listen with such respectful and appreciative attention. The reverence and respect which the Irish Catholics across the water exhibit towards their priests and their religion is such as might be profitably imitated by even our good people here in holy Ireland. It is a reverence and appreciation born of absolute conviction, not of mere sentiment or conventionality. How often have I seen a hat raised or a head reverently bowed to a priest passing along the crowded street when it was thought no one was observing, just because he is the custodian of the Blessed Sacrament. Compared with the reverent attitude of our Irish Catholics abroad the slipshod, namby-pamby fashion in which some of the more sublime acts of religion are performed here at home is a matter of profound regret.

I remember having once instructed and baptized a Protestant lady of some social standing. She was attracted to Catholicity by its unity, and was profoundly impressed by its gorgeous and elaborate ritual. As a climax to a very edifying and thorough catechumenate, I recommended her to go for a few weeks to Ireland in the belief that thorough Catholic environment would tend to remove any little tinge of scepticism or sectarianism and round off those little angular prejudices which even the best converts often fail to leave behind them. It was her first visit to Ireland, and when at the end of a month she returned she professed herself thoroughly delighted with her holiday, and was enraptured with the homely charm and disinterested hospitality of the people. But while not less ardent in the

practice of her religion it was evident some of her ideals were rudely shaken, if not altogether shattered. Disappointment was the key-note of many of her remarks. I was loud in my praise of the religious enthusiasm and blameless lives of my countrymen. 'Oh, a very devout and religious people, yes;' but she added, 'Don't you think their religion is somewhat paradoxical?' She pointed out what seemed to her strange inconsistencies and incongruities. She referred to the indecorous and irreverent manner in which people crush around the confessionals, the carelessness of the priests in matters of dress, the unConventionality of their manners and the untidiness of some of the churches and of the sacred vestments. She admired the eloquence and sincerity of a certain good priest, was charmed with his sermon, but as a prelude was surprised to listen to a dissertation on potato-spraying and sheep-dipping that might have turned the whole Department of Agriculture green with envy. She was shocked at the apparent apathy and indifference of the people to hearing the word of God, as evidenced in their unbecoming haste in rushing away before the end of Mass. She condemned the irreligious custom of kneeling outside the churches during Mass, and, half in joke but whole in earnest, she deplored as unbecoming and irreverent that mysterious and unceremonious inversion of the heel which in many parts of the country does duty for an act of reverence to the Blessed Sacrament. There is no doubt our religious character can bear a good deal of inspection. That these remarks are not generally true we are all very well aware. That there should be any foundation for them is a matter of regret.

Here at home traditional sentiment has up to the present been our greatest safeguard of Faith and Morality. Few people are bold enough to set themselves up against strong public opinion; and while such exists, opportunity—the most conducive factor to every crime—will ordinarily be absent.

But how fares it with the unsophisticated youth who, from choice or necessity, determines to seek a livelihood

in other lands? He is thrown together with companions whose religious opinions are as many and varied as the minds that conceive them. At the street corners, in the public parks, in the lecture halls, in the newspapers, in the public works, every possible shade of opinion on every conceivable topic, political and social, and particularly religious, is fought and controverted with a keenness and astuteness, a wealth of argument and of fact, which would surprise anyone who has not yet realized to what an extent the British working-man has of late years been educated. The young Catholic man or girl will frequently be called on to uphold their religion, to show some reason for the faith and hope that is in them. Anti-Catholic and anti-Christian doctrines are put before them by skilful and clever dialecticians who are past-masters in the art of sophistry. The young Catholic who is weak in his Faith, or in its knowledge, or whose religion has been largely of the fireside or hot-house order, will not for long struggle with his conscience. His principles, if he has any, will go to the wall, and in the face of temptation and sectarian bitterness his religious opinions will eventually fall to pieces like the proverbial house of cards.

It is the common experience of priests who labour in towns and cities outside Catholic Ireland that the young Irish Catholics fall more easily victims to temptation when they go abroad than those who have been nurtured and inured to such an atmosphere. Some writer has remarked that animals are strongest in those qualities which surroundings have made necessities of their existence. We are all, strange as it may seem, largely the creatures of circumstance and environment. Surroundings have contributed more than anything else to the moulding and finishing of our characters and our habits. In cities and large manufacturing towns men and women, and girls and boys, are thrown together in the vast workshops and factories. Such promiscuous intercourse naturally fosters a degree of familiarity between the sexes which is neither useful nor helpful to either. Topics of doubtful propriety, questions of morality touching social life, are continually

being discussed with a free-and-easy abandon, interspersed with ribald jokes, which would shock the sensibility and propriety of any self-respecting youth or maiden. Such familiarity naturally breeds, if not contempt, at least an indifference to attaining or acquiring even a moderate standard of Christian virtue. It entails a blunted moral sense in the individual, and consequently in the community, and the public estimate of moral right- and wrong-doing deteriorates to such a degree as to view with callous and shamefaced indifference the most degrading and reprehensible acts against individual and social morality.

Public morality is, no doubt, a social as well as a religious question, but there is no getting away from the fact that the declining moral standard of the individual, and consequently of the masses, is fast becoming a problem which must soon acquire a social and political aspect.

P. SHERIDAN.

THE RULE OF ST. CARTHAGE

THIS Rule is edited from six MSS. A translation, made probably by O'Curry, was published in the I. E. RECORD for January and February, 1867. The first section (A) was published by Kuno Meyer in the *Gaelic Journal*, vol. v., also portion of E. The section on the Culdee was printed by Reeves in his paper on the 'Culdees of the British Isles.' The following are the MSS.:

B. Add. 30512 (B.M.), f. 20 a 1, published by Meyer, *Arch. für Kelt. Lex.*, iv. Band, iii. Heft.

H. H. 1, 11, T.C.D., fol. 125. A miscellaneous collection of religious matter. The section on the refectory is not complete, and what is there, is mixed up in a long religious poem.

LB. *Lebhar Brec*, fac., p. 261 a. 1. This is a copy taken as basis for the most part.

M. Vol. 48 of the Murphy Collection in Maynooth Library. This contains copies of Rules of Ailbe, Comgall, Cormac and the Comar Maircín Léit, all of which have been published in *Ériu*. It was copy from N., and is in handwriting of Michael O'Longáin.

N. 23 N. 10, R.I.A., p. 82. This copy is complete, and gives much assistance. With M. it contains the section on duties of a husbandman, which has been published by Meyer, *Ériu*.

YBL. *Yellow Book of Leccan*. H. 2, 16, T.C.D., col. 221. The facsimile is very badly blotted, so that this is not of much use.

The translation made by O'Curry overlooks the difficulties in favour of the general sense of the lines. The present translation is quite literal. The Rule, however, is very difficult in places, and I must only leave the difficulties to be cleared up by Irish scholars. I hope the present edition will be of some assistance, however small, both to students of history and language students.

Sípm dom illuag mo faethar a lenmain alt cen vichill
Cin nem nitnecht nacrao ocu arab mo pichich.

A. ^a Incipit Regla Mochuata Rathin, do forcetul x. timna
for cech den tuine.

1. ¹híré arénám na flatha . ^bir uasal in brís :
repc ^cDé on uli anmain . ó ²críoi, ó gním.
2. A repc ó ulib neptaib . ní bu liach ³cio léir :
repc ⁴oo coimneraim lafein . amal do repc
fén.
3. Ní adrai do iolaétaib . dáis in choimteo móir :
ní ⁵áili do duilemain . in uabai ⁶nách cóir.
4. ⁷Airmciu do ⁸curctuib . ^dtimarna in rís :
ocur cech oen ir rpuithu . ir riniu ^eol mbí.
5. Tabair onóir ⁹oo ¹⁰Sabóit . ¹¹Nic Muire cen meth :
^fní gata, ní ¹²fuilgíteir . ir ní oirce nech.
6. Ní bda ranntach ¹³for an bith . nach for innem ¹⁴cloen :
ní ¹⁵toir ¹⁶in forgiull for nech . ní éraíoe nach
[n]oen.
7. A n-^{ad}cobhairiu ó cach . deitt fén do cech maíe :
déná ru rin do cach den . ar co roir in flait.
8. ^gNí ná duthracair deitt fén . do eróit ¹⁷bíe olc :
do tuine ní accobra . ^hcén notbe i corp.

B. ^a Do Monrugao Eppcoip Inro.

1. Dia mba heppcop, uasal gráo . geib do ¹mám co léir :
²bio-riu do péir Críit cen clae . ³bio cech oen ⁴ooe
pér.
2. ^bhicc cech ngalar n-^{and}errae . la neit Coimteo cáio :
ir ⁵riáoio na mórtuatha . coirce in ⁶gráio ráin.

VARIANTS—I.

A. ^a M. and N. fochoa na canóine, cct. hanc regulam; H., YBL., and B. incipit Regula Mochuta Rathni. ^b LB., H., and YBL. tru uasal brís. ^c B. ó huilib neptaib. ^d M. and N. ir i toir nDé; B. and H. ro timna an rí. ^e M. and N. ol na mbé. ^f H. and B. nipo gata nio fuigle nipaige nech. ^g H. ní náe duthracaire duit fein . do aipéioe bar olc. ^h H. and B. hí cein thechta chopp.

B. ^a M. an fear ceutha, cct.; H. oo nnoimur eppcoip runna; N. No title; B. do monur eppcoip runna. ^b LB. hicc na gallra ^{and}errae; M. and N. ic gallrae, ic ^{and}cherrae.

A. 3. do iolaétaib. For other examples of do with adraim v. Meyer *Contributions*, s. adraim. The usual word for an idol is iool, *dal*, *pl.* iolaib. Note the many jussive Subjunctives in the rule. ;

A. The Rule of St. Mochuta of Raithin, preaching the Ten Commandments on every person, begins:—

1. It is the way to the Kingdom of the Prince—noble is its virtue, love of God with the whole soul, with heart and deed.

2. His love with all the powers, it is not wretched though evident (?), love of your neighbour as your own love along with that.

3. Thou shalt not adore idols because of the Great God, Thou shalt not implore thy Creator in pride that is not proper.

4. Reverence to parents—the command of the king—and to all who are more venerable and older.

5. Reverence the Sabbath of the Son of Mary without defect, Thou shalt not steal, thou shalt not shed blood, thou shalt not kill anybody.

6. Be not covetous of the world nor of the deceitful heaven (?). Thou shalt not swear (false) testimony against any person, thou shalt injure no one.

7. What you desire for yourself from everyone of every good, do you that to all that you may reach the kingdom.

8. What you do not desire for yourself of harm that is evil, for anybody do not wish it as long as you have a body.

B. Of the Duties of a Bishop here:—

1. If you are a bishop, noble is the order, take your burden with industry, be you obedient to Christ, be all obedient to you.

2. Heal each painful disease, with the power of the Holy Lord, quiet the great people, restrain the powerful kings.

VARIANTS—II.

A. ¹LB. hite; M. and N. epphe. ²LB., M., and N. ephe. ³M. co. ⁴YBL. in choim. ⁵B. uipaitche; H. uipaitée; N. ni nále. ⁶LB. nat. ⁷N. aipmoe. ⁸LB., M., H., and N. euptoe. ⁹H., LB., and B. oot. ¹⁰LB. and B. abbas; H. apas. ¹¹So only M., rest mac. ¹²M. pculioe; N. culioe. ¹³im. ¹⁴M. and N. coem. ¹⁵H. and B. chepp. ¹⁶N. and M. cu. ¹⁷N. ar.

B. ¹H. mainib. ²M. béapa; N. beipa. ³N. biao. ⁴H. oiepeip. ⁵N. and B. piodaigh. ⁶B. pignao.

A. 6. τοι, 2nd sg. pres. sub. of τONGAIM, I swear.

8. notbe, = no-o be, an impersonal construction?

B. 1. Note internal rhyme in both lines.

- B. 3. ⁷Ḃiro ⁸ḡíruúḡ ḡo ⁹ḡoḡḡairecht · ḡor tuach ocuḡ cill :
¹⁰ḡiro ¹¹ḡairech ḡ ḡorcetul · ḡiro ¹²ḡḡḡḡrach ḡiro ḡḡḡḡo.
 4. ḡḡḡḡḡḡ inna naingḡḡe · ¹³ḡḡḡḡḡ ¹⁴ḡḡḡḡḡḡ uile :
 ḡḡḡḡḡ cecḡ ḡḡḡḡḡḡ · ḡḡ ḡḡḡ ḡḡḡḡḡ ḡuit.
 5. Ḃḡ meḡḡḡḡ ḡḡḡ ¹⁵ḡḡeḡḡḡḡḡḡḡḡ · inḡḡḡ ¹⁶ḡḡḡḡ ḡḡḡḡ :
 ḡḡ ¹⁷ḡḡ ḡḡḡḡḡ eclaiḡḡ · ḡḡḡ ¹⁸ḡḡḡḡ ḡḡḡḡḡḡḡ
 ḡḡḡḡ.
 6. ḡḡ ḡḡ ḡḡḡḡ cecḡ ḡ'ḡḡḡḡḡḡḡ · ḡḡḡ ḡ ḡḡḡ cḡḡḡ :
 ḡḡḡ Coimḡḡḡ ḡḡ comḡḡḡḡ · neḡ ḡḡ ḡḡḡ ḡ ḡḡḡḡ.
 7. ḡḡḡḡḡḡ cecḡ ḡḡḡḡ cecḡ uile · ḡḡ ḡḡḡḡ ḡḡḡ ḡḡḡ :
¹⁹ḡḡ ¹⁹ḡḡḡḡ ḡḡḡ inḡḡḡ ḡḡḡḡḡ · ḡ ²⁰ḡḡḡḡḡḡḡ (ḡḡ) ḡ ḡḡḡḡḡ.
 8. ²¹ḡḡḡḡ ²²ḡḡ ḡḡḡḡḡḡ ḡḡḡḡḡḡ · ḡ ḡḡ ²³ḡḡḡḡḡ ḡḡḡ ḡḡḡ :
 ḡḡḡ ²⁴ḡḡḡḡ ²⁵cḡḡḡḡḡ ḡḡḡḡḡḡ · ²⁶ḡḡ cḡḡḡḡḡḡḡḡ
 ḡḡḡ.^c
 9. ḡḡ ḡḡ ḡḡḡḡ ²⁷ḡḡḡḡḡḡḡḡ · ḡḡḡ co ḡḡ in ḡḡḡ ḡḡḡ.
²⁸ḡḡ ḡḡḡ ḡḡ cḡḡḡḡḡ ḡḡḡḡḡ · cḡḡ cḡḡḡ ḡḡḡ ḡḡḡ ḡḡḡḡ.

C. ^aḂo ḡḡḡḡḡ Eclaiḡḡ.

1. Ḃḡḡ ¹ḡḡḡḡ ḡḡḡḡḡ eclaiḡḡ · ḡḡ ḡḡḡḡ ḡḡ ḡḡḡḡ :
^bḡḡḡḡ ḡuit ²ḡḡ cḡḡḡ ³ḡḡḡḡḡḡḡ · comḡḡḡḡḡ in ḡḡḡḡ.
 2. ^cḂḡḡ ḡḡḡḡ ḡḡḡḡḡ eclaiḡḡ · ḡḡ ḡḡḡḡ in ḡḡḡḡ :
^dcuma cḡḡḡ ḡḡ ḡḡḡḡḡḡ · ḡḡḡḡ ḡḡḡ co (ḡ) ḡḡḡḡ.
 3. ^eḡḡ ⁴ḡḡḡḡḡḡḡḡḡḡ Cḡḡḡḡḡ cḡḡḡ · ḡḡḡḡḡḡ ḡḡḡ ḡḡ ḡḡḡḡ :
^fḡḡ ḡḡḡḡḡḡḡḡḡḡ ḡḡ cecḡ ḡḡḡ · ⁶cḡḡḡḡḡḡḡḡḡḡ ḡḡḡḡ.

VARIANTS—I.

B. ^c M. and N. ḡḡḡ ḡḡ cḡḡḡḡḡ ḡḡḡḡ.

C. a B. and H. ḡḡ monuḡḡ ḡḡḡḡḡḡ ḡḡ ; N. and M. ḡḡ ḡḡḡḡḡḡ eclaiḡḡḡ
 ḡḡḡḡ. b H. and B. ḡḡḡḡ co ḡḡḡḡḡ cḡḡḡ. c M. and N. ḡḡḡ ḡḡḡḡḡ ḡḡ
 ḡḡḡḡḡḡḡḡ · ḡḡ ḡḡḡḡ ḡḡḡ cḡḡ. d M. and N. comḡḡḡḡ ḡḡḡḡḡḡḡ eclaiḡḡḡ.
 e H. and B. cḡḡḡ ḡḡ ḡḡ ḡḡḡḡḡḡḡ. f B. 'ḡḡ ḡḡḡḡḡḡḡḡḡḡ ḡḡ cḡḡḡ ḡḡḡ · ḡḡḡḡḡḡḡḡ
 ḡḡ ḡḡḡḡḡ.

B. 7. There is an extra syllable in second half of second line, v. 9 second half of first line, and other places. Probably allowance must be made for elision, v. E. 22.

13. 3. Be just in jurisdiction, over laity and clergy, be attentive to preaching, be gracious, be kind.

4. Subjugation of the wicked (?) who love to do evil, magnification of all truth, that is right for you.

5. Be learned in the Holy Scripture when you will take orders, for you would be a step-son of the church if you be surly and stubborn.

6. For every ignorant one is stubborn—that is true indeed—he is not a successor to the Lord who does not read His law.

7. Condemnation of every heresy and every evil is yours in truth, let there be no evil (therefore) in yourself in word or deed.

8. Rising shall not be done to you (?) and they will not be (*passive voice*) obedient to you, if you were gentle towards them you would be guilty yourself.

9. For it is certain that you will pay when the great gathering comes, besides your own faults, for the faults of those under your rule.

C. Of the Abbot of a Church :—

1. If you be headman of a church, noble is the power, better for you that you be just who take the heirship of the King.

2. If you are the headman of a church, noble is the obligation, preservation of the rights of the church from the small to the great.

3. What Holy Christ commands, preach thou with diligence, what you order to each one, do it yourself.

VARIANTS—II.

B. 7 N. *bas*. 8 LB. and B. *ισπεοιρ*. 9 LB. *oegapechta*; B. *oegevecht*; N. and M. *ισοιρ*. 10 H. and B. *pop* (*ter*). 11 LB., H., and B. *οιριυχ*. 12 M. *gneapach*; B. *gneppach*; N. *gneirpach*. 13 LB. *captha*; N. and M. *capoe*. 14 LB. *oenma*. 15 LB., H., and N. *don*. 16 LB., N., and M. *nongaba*. 17 H. *bat*; N. *bro*. 18 H. *bat*. 19 M. and N. *na poibe*; H. *inpoib*. 20 B. *bpeitchip*. 21 N. and M. *apice*; H. *heipgn*; B. *heipgiu*. 22 H. *mein*; B. *meni*. 23 N. and M. *pentap*. 24 H. *mbatar*; N. *mbuo*. 25 B. *Δ[ι]πcenopo*. 26 H. and B. *biac*. 27 H. and B. *to pentope-geo*; M. and N. *apmaga*. 28 H. and B. *iubail*.

C. 1 B. *mbat*. 2 M. and N. *bro*. 3 M. and N. *nongaipe*; B. *nogabena*. 4 N. *an timapnaso*. 5 M. and N. *porcanse*. 6 M. and N. *ap a noime*.

B. 9. v. Heb. xiii. 17.

C. 1. *notgababa*, = *no-o-gaba*, I do not understand the infixed pronoun.

2. *cuma*, v. vocab. *Selections from Glosses* (Strachan), s. *con-61*.

- C. 4. $\text{f}^{\text{e}}\text{i}^{\text{b}} \text{ } ^{\text{7}}\text{c}^{\text{a}}\text{p}^{\text{a}}\text{i} \text{ } \tau \text{ } ^{\text{a}}\text{i}^{\text{n}}\text{m}^{\text{a}}\text{i}^{\text{n}} \text{ } \text{f}^{\text{e}}\text{i}^{\text{n}} \text{ } \cdot \text{c}^{\text{a}}\text{p}^{\text{a}} \text{ } ^{\text{a}}\text{i}^{\text{n}}\text{m}^{\text{a}}\text{i}^{\text{n}} \text{ } \text{c}^{\text{e}}\text{c}^{\text{h}} \text{ } ^{\text{o}}\text{e}^{\text{n}} \text{ } :$
 $\text{i}^{\text{r}} \text{ } ^{\text{l}}\text{a}^{\text{t}}\text{t} \text{ } ^{\text{c}}^{\text{o}}\text{m}^{\text{o}}\text{r}^{\text{a}}\text{d} \text{ } ^{\text{c}}^{\text{e}}\text{c}^{\text{h}} \text{ } ^{\text{m}}\text{a}^{\text{i}}\text{t} \text{ } \cdot \text{ } (^{\text{r}}) \text{ } ^{\text{8}}\text{i}^{\text{n}}\text{ } ^{\text{o}}\text{a}^{\text{r}}\text{b}^{\text{a}}\text{d} \text{ } ^{\text{c}}^{\text{e}}\text{c}^{\text{h}} \text{ } ^{\text{c}}^{\text{l}}^{\text{o}}\text{e}^{\text{n}} \text{ } .$
5. $\text{N}^{\text{i}}\text{p}^{\text{8}} \text{ } ^{\text{c}}^{\text{a}}\text{i}^{\text{n}}\text{d}^{\text{e}}\text{l} \text{ } \text{f}^{\text{o}} \text{ } ^{\text{10}}\text{m}^{\text{i}}\text{a}^{\text{c}}\text{h} \text{ } \text{ } ^{\text{l}}\text{e}^{\text{r}}\text{t}^{\text{a}}\text{i}^{\text{r}} \text{ } \cdot \text{ } ^{\text{d}}^{\text{o}} \text{ } ^{\text{l}}\text{e}^{\text{i}}\text{g}^{\text{i}}\text{n}^{\text{o}} \text{ } ^{\text{c}}^{\text{e}}\text{n} \text{ } ^{\text{l}}\text{e}^{\text{n}} \text{ } :$
 $\text{i}^{\text{r}} \text{ } ^{\text{l}}\text{a}^{\text{t}}\text{t} \text{ } ^{\text{l}}\text{e}^{\text{i}}\text{g}^{\text{i}}\text{u}^{\text{r}} \text{ } ^{\text{d}}^{\text{a}} \text{ } ^{\text{c}}^{\text{e}}\text{c}^{\text{h}} \text{ } \text{ } ^{\text{r}}^{\text{u}}\text{a}^{\text{s}} \text{ } \cdot \text{ } ^{\text{c}}^{\text{i}}\text{d} \text{ } ^{\text{t}}^{\text{r}}^{\text{u}}\text{a}^{\text{s}} \text{ } ^{\text{n}}^{\text{o}} \text{ } ^{\text{c}}^{\text{i}}\text{d} \text{ } ^{\text{t}}^{\text{r}}^{\text{e}}\text{n} \text{ } .$
6. $\text{i}^{\text{r}} \text{ } ^{\text{l}}\text{a}^{\text{t}}\text{t} \text{ } ^{\text{m}}\text{e}^{\text{r}}\text{f} \text{ } ^{\text{c}}^{\text{a}}\text{i}^{\text{c}}\text{h} \text{ } ^{\text{i}}\text{a}^{\text{r}} \text{ } ^{\text{n}}\text{a} \text{ } ^{\text{n}}\text{g}^{\text{r}}^{\text{a}}\text{d} \text{ } \cdot \text{ } ^{\text{o}}\text{c}^{\text{u}}\text{r} \text{ } ^{\text{i}}\text{a}^{\text{r}} \text{ } ^{\text{n}}\text{a} \text{ } ^{\text{n}}\text{g}^{\text{n}}\text{i}^{\text{m}} \text{ } :$
 $^{\text{11}}\text{c}^{\text{o}}\text{n}^{\text{o}}\text{d}^{\text{a}}\text{t}^{\text{a}}\text{i}^{\text{r}}\text{l}^{\text{i}}\text{b}^{\text{e}} \text{ } \text{ } ^{\text{i}} \text{ } ^{\text{m}}\text{b}^{\text{r}}^{\text{a}}\text{t}^{\text{h}} \text{ } \cdot \text{ } \text{f}^{\text{o}}\text{r} \text{ } ^{\text{b}}\text{e}^{\text{l}}\text{a}^{\text{i}}\text{b} \text{ } ^{\text{i}}\text{n} \text{ } ^{\text{12}}\text{r}^{\text{i}}\text{g} \text{ } .$
7. $^{\text{l}}\text{a}^{\text{t}}\text{t} \text{ } ^{\text{g}}^{\text{u}}\text{i}^{\text{d}}\text{e} \text{ } ^{\text{n}}\text{a} \text{ } ^{\text{13}}\text{r}^{\text{e}}\text{n}^{\text{o}}\text{r}^{\text{i}} \text{ } \cdot \text{ } ^{\text{14}}\text{f}^{\text{o}}\text{r}^{\text{r}}\text{l}^{\text{a}}\text{i}^{\text{o}} \text{ } ^{\text{l}}\text{u}^{\text{b}}\text{r}^{\text{a}} \text{ } (^{\text{r}}) \text{ } ^{\text{l}}\text{e}^{\text{n}} \text{ } :$
 $^{\text{8}} \text{ } ^{\text{l}}\text{a} \text{ } ^{\text{n}}\text{a}^{\text{t}}^{\text{a}}\text{c} \text{ } ^{\text{m}}\text{i}^{\text{n}}\text{i}^{\text{c}} \text{ } ^{\text{i}}\text{n}^{\text{o}} \text{ } ^{\text{r}}^{\text{i}}\text{g} \text{ } (?) \text{ } \cdot \text{ } ^{\text{c}}^{\text{o}} \text{ } ^{\text{15}}\text{f}^{\text{r}}^{\text{a}}\text{r}^{\text{r}}^{\text{a}} \text{ } ^{\text{16}}\text{d}^{\text{i}}\text{a}^{\text{n}} \text{ } ^{\text{d}}\text{e}^{\text{r}} \text{ } .$
8. $^{\text{l}}\text{a}^{\text{t}}\text{t} \text{ } ^{\text{t}}^{\text{i}}\text{c}^{\text{h}}^{\text{o}}\text{r}^{\text{c}} \text{ } ^{\text{n}}\text{a} \text{ } ^{\text{n}}^{\text{o}}\text{c}^{\text{d}}^{\text{a}}\text{i}^{\text{n}}\text{e} \text{ } \cdot \text{ } ^{\text{n}}\text{a} \text{ } ^{\text{v}}\text{i}^{\text{s}}\text{r}^{\text{e}}\text{t} \text{ } ^{\text{n}}\text{i} \text{ } ^{\text{n}}\text{g}^{\text{e}}\text{n} \text{ } :$
 $^{\text{n}}\text{a}^{\text{d}}\text{-u}^{\text{r}}\text{-r}^{\text{u}}\text{c}^{\text{a}} \text{ } ^{\text{d}}^{\text{o}}\text{e}^{\text{m}}\text{u}^{\text{n}} \text{ } ^{\text{d}}^{\text{u}}\text{r} \text{ } \cdot \text{ } \text{i}^{\text{r}} \text{ } \Delta \text{ } ^{\text{m}}\text{a}^{\text{r}}\text{b}^{\text{t}}\text{e}^{\text{c}}\text{h} \text{ } ^{\text{m}}\text{b}^{\text{r}}^{\text{e}}\text{n} \text{ } .$
9. $^{\text{l}}\text{a}^{\text{t}}\text{t} \text{ } ^{\text{a}}\text{t}^{\text{l}}\text{u}^{\text{g}}^{\text{u}}\text{d} \text{ } ^{\text{b}}^{\text{u}}\text{i}^{\text{d}}\text{e} \text{ } \cdot \text{ } ^{\text{d}}^{\text{a}} \text{ } ^{\text{c}}^{\text{e}}\text{c}^{\text{h}} \text{ } ^{\text{o}}\text{e}^{\text{n}} \text{ } \Delta\text{r} \text{ } ^{\text{n}}^{\text{u}}\text{a}^{\text{i}}\text{r} \text{ } :$
 $^{\text{d}}^{\text{o}} \text{ } ^{\text{n}}\text{e}^{\text{c}}\text{h} \text{ } ^{\text{c}}^{\text{o}}\text{m}^{\text{a}}\text{i}^{\text{l}}\text{l}^{\text{i}}\text{u}^{\text{r}} \text{ } \Delta \text{ } ^{\text{g}}^{\text{n}}\text{i}^{\text{m}} \text{ } \cdot \text{ } \text{r}^{\text{a}}\text{n} \text{ } ^{\text{o}}\text{e}^{\text{n}} \text{ } ^{\text{e}}\text{c}^{\text{l}}\text{a}^{\text{i}}\text{r} \text{ } ^{\text{17}}\text{u}^{\text{a}}\text{i}^{\text{s}} \text{ } .$
10. $^{\text{l}}\text{a}^{\text{t}}\text{t} \text{ } ^{\text{c}}^{\text{a}}\text{i}^{\text{r}}\text{i}^{\text{u}}\text{g}^{\text{a}}\text{d} \text{ } ^{\text{i}}\text{n}^{\text{n}}\text{a} \text{ } ^{\text{m}}\text{b}^{\text{o}}\text{e}^{\text{t}}\text{h} \text{ } \cdot \text{ } ^{\text{c}}^{\text{u}}\text{r}^{\text{r}}^{\text{a}}\text{c}^{\text{h}}^{\text{a}}\text{d} \text{ } ^{\text{n}}\text{a} \text{ } \text{ } ^{\text{r}}^{\text{u}}\text{a}^{\text{s}} \text{ } :$
 $^{\text{t}}^{\text{i}}\text{n}^{\text{o}}\text{d} \text{ } ^{\text{n}}\text{a} \text{ } \text{ } ^{\text{n}}^{\text{a}}\text{ } ^{\text{n}}^{\text{o}}\text{r}^{\text{o}} \text{ } \text{ } ^{\text{i}} \text{ } ^{\text{n}}^{\text{o}}\text{r}^{\text{o}} \text{ } \cdot \text{ } ^{\text{n}}\text{a} \text{ } ^{\text{m}}\text{b}^{\text{o}}\text{r}^{\text{b}} \text{ } ^{\text{18}}\text{t}^{\text{a}}\text{l}^{\text{c}}\text{h}^{\text{a}}\text{r} \text{ } ^{\text{t}}^{\text{r}}^{\text{u}}\text{a}^{\text{s}} \text{ } .$
11. $^{\text{a}}\text{i}^{\text{n}}\text{m}^{\text{n}}\text{e} \text{ } ^{\text{19}}\text{u}^{\text{m}}\text{l}^{\text{i}} \text{ } ^{\text{20}}\text{e}^{\text{r}}\text{n}^{\text{a}}\text{i}^{\text{g}}\text{t}^{\text{i}} \text{ } \cdot \text{ } ^{\text{a}}\text{i}^{\text{n}}\text{e} \text{ } ^{\text{21}}\text{d}^{\text{e}}\text{r}^{\text{e}}\text{c} \text{ } ^{\text{v}}\text{i}^{\text{l}} \text{ } :$
 $^{\text{f}}^{\text{o}}\text{r}^{\text{t}}^{\text{a}} \text{ } \text{f}^{\text{e}}\text{l}^{\text{i}} \text{ } \text{f}^{\text{e}}\text{t}^{\text{h}}^{\text{a}}\text{m}^{\text{l}}^{\text{a}} \text{ } \cdot \text{ } ^{\text{v}}\text{l}^{\text{e}}\text{g}^{\text{a}}\text{r} \text{ } ^{\text{v}}\text{i}^{\text{t}}\text{t} \text{ } ^{\text{i}}\text{n}^{\text{o}}\text{r}^{\text{i}}\text{n} \text{ } .$
12. $^{\text{22}}\text{C}^{\text{u}}\text{i}^{\text{n}}\text{d}^{\text{r}}^{\text{e}}\text{c}^{\text{h}} \text{ } ^{\text{c}}^{\text{a}}\text{i}^{\text{c}}\text{h} \text{ } ^{\text{g}}^{\text{o}} \text{ } ^{\text{23}}\text{f}^{\text{i}}\text{r}^{\text{i}}\text{n}^{\text{i}}\text{v}^{\text{i}} \text{ } \cdot \text{ } ^{\text{n}}\text{i} \text{ } ^{\text{d}}\text{e}^{\text{r}}^{\text{o}}\text{i}^{\text{l}} \text{ } ^{\text{i}}\text{n} \text{ } ^{\text{g}}^{\text{r}}^{\text{e}}\text{r} \text{ } :$
 $^{\text{v}}\text{l}^{\text{u}}\text{t}^{\text{h}}^{\text{a}}\text{d} \text{ } , \text{ } ^{\text{v}}\text{i}^{\text{l}}\text{g}^{\text{u}}\text{d} \text{ } , \text{ } ^{\text{v}}\text{i}^{\text{l}}\text{u}^{\text{i}}\text{t}^{\text{i}} \text{ } \cdot \text{ } ^{\text{v}}\text{i}^{\text{r}}\text{g}^{\text{i}} \text{ } ^{\text{u}}\text{m} \text{ } ^{\text{g}}^{\text{a}}\text{c}^{\text{h}} \text{ } ^{\text{b}}\text{e}^{\text{r}} \text{ } .$
13. $^{\text{g}}^{\text{r}}^{\text{e}}\text{r} \text{ } \text{f}^{\text{r}}\text{i} \text{ } \text{p}^{\text{r}}\text{e}^{\text{c}}\text{e}^{\text{p}}\text{t} \text{ } \text{f}^{\text{o}}\text{r}^{\text{c}}\text{e}^{\text{l}}^{\text{i}} \text{ } \cdot \text{ } ^{\text{d}}^{\text{o}} \text{ } ^{\text{24}}\text{c}^{\text{u}}\text{i}^{\text{r}}^{\text{o}}\text{r}^{\text{i}}\text{u}^{\text{c}}\text{h} \text{ } ^{\text{c}}^{\text{e}}\text{c}^{\text{h}} \text{ } ^{\text{o}}\text{i}^{\text{n}} \text{ } :$
 $^{\text{e}}\text{o}^{\text{r}}^{\text{a}}\text{i}^{\text{r}}\text{t} \text{ } ^{\text{c}}^{\text{u}}\text{i}^{\text{r}}\text{p} \text{ } ^{\text{i}}\text{n} \text{ } ^{\text{m}}^{\text{o}}\text{r}^{\text{-c}}^{\text{o}}\text{i}^{\text{m}}\text{d}^{\text{e}}\text{d} \text{ } \cdot \text{ } \text{f}^{\text{o}}\text{r}^{\text{r}}^{\text{i}}\text{n} \text{ } ^{\text{a}}\text{l}^{\text{t}}^{\text{o}}\text{i}^{\text{r}} \text{ } ^{\text{n}}^{\text{o}}\text{i}^{\text{b}} \text{ } .$
14. $^{\text{n}}\text{e}^{\text{c}}\text{h} \text{ } ^{\text{n}}\text{a}^{\text{d}}\text{c}^{\text{o}}\text{m}^{\text{a}}\text{l}^{\text{l}}^{\text{a}} \text{ } ^{\text{i}}\text{n}^{\text{o}}\text{r}^{\text{i}}\text{n} \text{ } \cdot \text{ } \text{f}^{\text{o}}\text{r}^{\text{r}}^{\text{i}}\text{n} \text{ } ^{\text{n}}^{\text{o}}\text{d}^{\text{u}}\text{m} \text{ } ^{\text{c}}^{\text{e}} \text{ } :$
 $^{\text{n}}\text{i} \text{ } ^{\text{c}}^{\text{o}}\text{m}^{\text{o}}\text{r}^{\text{b}}^{\text{a}} \text{ } ^{\text{e}}\text{c}^{\text{l}}\text{a}^{\text{i}}\text{r}^{\text{i}} \text{ } \cdot \text{ } ^{\text{a}}\text{c}^{\text{t}} \text{ } \text{i}^{\text{r}} \text{ } ^{\text{b}}\text{i}^{\text{d}}^{\text{b}}^{\text{a}} \text{ } ^{\text{d}}\text{e} \text{ } .$
15. $\text{i}^{\text{r}} \text{ } ^{\text{25}}\text{t}^{\text{a}}\text{i}^{\text{o}} \text{ } ^{\text{o}}\text{c}^{\text{u}}\text{r} \text{ } \text{i}^{\text{r}} \text{ } ^{\text{26}}\text{l}^{\text{a}}\text{t}^{\text{o}}\text{r} \text{ } \cdot \text{ } \text{f}^{\text{o}}\text{r}^{\text{t}} \text{ } ^{\text{g}}^{\text{e}}\text{l}^{\text{l}}^{\text{a}} \text{ } ^{\text{i}}\text{n} \text{ } ^{\text{r}}^{\text{i}} \text{ } :$
 $\text{i}^{\text{r}} \text{ } ^{\text{t}}^{\text{r}}\text{i}^{\text{a}} \text{ } ^{\text{t}}^{\text{o}}\text{e}^{\text{b}}\text{u} \text{ } ^{\text{e}}\text{c}^{\text{l}}\text{a}^{\text{i}}\text{r}^{\text{i}} \text{ } \cdot \text{ } ^{\text{h}} \text{ } ^{\text{c}}\text{i}^{\text{a}} \text{ } ^{\text{27}}\text{d}^{\text{o}} \text{ } ^{\text{27}}\text{d}^{\text{e}}\text{c}^{\text{h}}^{\text{a}}\text{i}^{\text{o}} \text{ } ^{\text{v}}\text{i} \text{ } .$
16. $\text{i}^{\text{r}} \text{ } \text{f}^{\text{o}}\text{e}^{\text{l}} \text{ } ^{\text{28}}\text{a}^{\text{m}}\text{a}^{\text{l}} \text{ } ^{\text{a}}\text{i}^{\text{r}}\text{c}^{\text{e}}\text{l}^{\text{t}}^{\text{a}}\text{c}^{\text{h}} \text{ } \cdot \text{ } \text{i}^{\text{r}} \text{ } ^{\text{b}}\text{i}^{\text{d}}^{\text{b}}\text{u} \text{ } ^{\text{c}}^{\text{o}}\text{n} \text{ } ^{\text{g}}^{\text{r}}^{\text{a}}\text{i}^{\text{n}} \text{ } :$
 $\text{i}^{\text{r}} \text{ } \text{e} \text{ } ^{\text{g}}^{\text{e}}\text{i}^{\text{b}}\text{e}^{\text{r}} \text{ } \Delta\text{r} \text{ } \text{e}^{\text{c}}\text{i}^{\text{n}} \text{ } \cdot \text{ } ^{\text{r}}^{\text{i}}^{\text{o}}\text{g}^{\text{a}}\text{n} \text{ } ^{\text{i}}\text{n} \text{ } ^{\text{r}}^{\text{i}}\text{g} \text{ } ^{\text{m}}^{\text{a}}\text{i}^{\text{r}} \text{ } .$

VARIANTS—I.

C. gLB. $\text{i}^{\text{n}}\text{m}^{\text{a}}\text{t}^{\text{a}}\text{c}^{\text{h}} \text{ } ^{\text{m}}\text{a}^{\text{c}} \text{ } \text{i}^{\text{n}} \text{ } ^{\text{r}}^{\text{i}}\text{g} \text{ } .$ h H. and B. $\text{m}^{\text{a}}\text{o} \text{ } ^{\text{a}}\text{m}^{\text{l}}^{\text{a}}\text{i}^{\text{o}} \text{ } \text{t}^{\text{i}} \text{ } ^{\text{v}}\text{i} \text{ } .$

C. 4. First line is a syllable short.

6. $\text{c}^{\text{o}}\text{n}^{\text{o}}\text{d}^{\text{a}}\text{t}^{\text{a}}\text{i}^{\text{r}}\text{l}^{\text{i}}\text{b}^{\text{e}} \text{ } , = \text{c}^{\text{o}}\text{n}^{\text{-v}}\text{o}^{\text{t}}\text{-a}^{\text{i}}\text{r}^{\text{l}}^{\text{i}}\text{b}^{\text{e}} \text{ } ; \text{v}^{\text{o}}\text{t}$ is regular, but is $\text{c}^{\text{o}}\text{n}^{\text{-a}}\text{i}^{\text{r}}\text{l}^{\text{i}}\text{b}^{\text{e}}$ a part of $\text{c}^{\text{o}}\text{n}^{\text{-a}}\text{i}^{\text{r}}\text{l}^{\text{i}}\text{m}$?

C. 4. As you love your own soul, love the souls of all; yours the magnification of every good (and) banishment of every evil.

5. Be not a candle under a bushel, (be) your learning without a cloud (over it); yours the healing of every host, both strong and weak.

6. Yours to judge each one according to grade and according to deed, he will advise you at judgment before the King.

7. Yours the prayers of old people whom disease and sorrow have preyed upon, with frequent cries (?) to the King with great showers of tears.

8. Yours the instruction of young people that they go not into evil (?) that the heart-hard demon take them not to his evil-smelling death house (?).

9. Yours to return thanks for all in turn, for him who fulfils his duty in the one pure church.

10. Yours to rebuke the foolish, to punish the hosts, turning disorder into order, (restraint) of the stubborn obstinate wretched.

11. Patience, humility, prayers, fasting, dear charity, firmness, generosity, calmness, are due in you.

12. Correction of all, truly, the practice is not light, firmness, forgiveness, simplicity, justice in all customs.

13. Continual preaching of the Gospel to instruct all, offering of the body of the Great God on the holy altar.

14. The person who does not fulfil that in this world, is not a comorb of a church but he is an enemy of God.

15. He is a thief and a robber—the King forbids it—it is through the side of the church that he went to it.

16. He is wild like a robber, he is a hateful enemy, it is he seizes violently the Queen of the Great King.

VARIANTS—II.

C. 7 LB. and M. no tcapa; N. capo. 8 LB. and M. inoapb; B. innapba. 9 LB., H., and M. camall; N. comnel. 10 H. poip inniach. 11 M. and N. contairtelba; H. and B. portairtelba. 12 M. poce; N. pioce. 13 N. and H. renopach. 14 H. plusis; B. plais. 15 B. and N. fparpaib. 16 M., N., B. and H. dianab. 17 LB. gloss .i. glan. 18 H. and B. tolchan. 19 M. and N. umal. 20 M. aigine. 21 B. and H. oapbo. 22 B. and H. cuimpech. 23 M. and N. feremla. 24 M. and N. comrao; H. and B. chuimpuich. 25 B. taroi. 26 B. and H. plataige. 27 M. and N. aipce. 28 M. and N. anbal.

- C. 17. 1ar na gabail ar écin · 1r 1arum no rúich :
¹1r nama don ríunoe · ²⁹1r ³⁰fellur in clúth.
18. k Noch ní merraim pén-rí · 1r 1eipb nochó gó :
²¹nícon rícepe tír na mbeth · inti do beir ³²óó.
19. ba ferrí don mac eclairí · ³³atagad Críste cáio :
 ní baó aentadach fínni · conbeth fo máim 1r cáin.
20. 1n lín ³⁴bír hi comchetráio · ráraigtí in rúg :
 1r ³⁵imaille ³⁶pénadit pén · ³⁷írfínn tría bích rír.
- D. a Do Monorugad Sacairt.
1. Dia 1mba racairt 1ba raetrach · ní raioi déc rír :
 rruith in tóro ro ^{1a}gaibíriu · eorairt éuirp in
 rúg.
2. ferrí duic ²nir 1ba hanecnaio · do légenó bat ceip :
 1ba meirach ³ba ³daigeolach · 1 rúagluib 7 pecht.
3. Do baicir ⁴baó ⁵oligtíoe · 1r duál do gíim díl :
 1r rruith in fer ⁶conoibíre · rrírut noem do nim.
4. b Dia teir do tabairt ⁷comaoine · fíu huómuóct in báir :
 ro coibge a coibprena · cen náire cen tlaip.
5. ⁸Ar ité do racarbuicc · ⁹riu diaoi a coip :
¹⁰nirb díllaóct in aicpúe · ¹¹cen tinctó on oic.
6. Dia cuirter lám ar in gíad · ar 1r móir in ¹²búis :
 co ¹³taipce toil da cech oen · 1 mbriathar 1 gíim.
7. Déct maó doene anfoirbctí · cia chara an gíair :
 doibíoe ní ¹⁴thíonaice · co lácti do báir.
- E. a Do Anam Capaio Sonn.
1. Dia mba hanam-capia neich · a anmain ní-r-íoirí :
 nirba dáil oc ¹oíten dáil · ní-r-íeice 1 foill.

VARIANTS—I.

C. N. and M. 1r 1eipgnáma ecúilrí. k H. ní merraim férrin · 1r óó
 1r ní gó; N. peclí ní meirí fínni 1r 1eipb nochan gó.

D. a B. óro racairt; M. Gíarín, cct. b M. dia tároal cuimíne do
 neac fíu dáil mbáir; N. diaotar da cuimíne do noch fíu dáil mbáir.

E. a B., H., and YBL. do feomannaib anmcarat geirber manach anro
 rest no title.

C. 18. nochó, v. vocab. eirge Suab 7 Seancairt, s.v.

D. 4. comna instead of comaoine would suit the metre.

C. 17. After taking Her violently, it is after that he destroys (?) Her, he is an enemy of truth, he is vain (?) in secret.

18. What I think myself, it is certain and not false, he shall not reach the land of the living who gives to him.

19. It were better for the student to fear Holy Christ, he will not be of one mind with us until he is under yoke and rule.

20. Those who conspire to commit sacrilege against the King together they suffer the pains of Hell for eternal ages.

D. Of the Duties of a Priest :—

1. If you be a priest be industrious, speak only the truth, noble the order you have taken—the sacrifice of the Body of the King.

2. Better for you that you be not ignorant, be your learning right, be studious, be learned in rules and laws.

3. Be your Baptism valid (?) it is proper to a noble deed, noble is your fellow-worker, the Holy Ghost from Heaven.

4. If thou go to give Communion, in the very moment of death, thou shalt receive their Confessions without shame or timidity.

5. For it is your Sacrifice, the repentance is not perfect which turns not from evil.

6. If you undertake the Order, for great is the deed, with will to each one, in word and deed.

7. But if they be evil people who love (to do) wickedness, to them do not offer It until the day of thy death.

E. Of a Confessor here :—

1. If you be a soul-friend of any one, do not ask his name, be not a blind guiding the blind, do not leave him in neglect.

VARIANTS—II.

C. ²⁹ N., M., H., and B. hi. ³⁰ M., N., and H. ƿollur. ³¹ H. no conomert; M. conuicert. ³² M. and N. ni só. ³³ M. and N. argruioeo; H. arconagao. ³⁴ B. ber; N. mbir. ³⁵ LB. maille; H. and B. mo alle. ³⁶ M. and N. peinniti. ³⁷ M. and N. i tein.

D. ¹ MSS. bac. ^{1a} N. gabur ƿort. ² M. ni; B. ná. ³ M. and N. in naem ƿertuƿur. ⁴ B. and N. ƿob. ⁵ B. and H. ƿliǵtech. ⁶ N. comroþra; H. com eoþri. ⁷ LB. ar contoibǵe; M. and N. ƿo beþa. ⁸ B. and H. ar on tech. ⁹ B. ƿia cache; H. ƿia fache. ¹⁰ M. and N. ƿiam. ¹¹ LB., B., and H. na. ¹² LB. ƿnim. ¹³ B. and N. tairir. ¹⁴ LB. noco comtuo; M. and N. cometuir.

E. ¹ LB., H., and B. tur.

E. 1. nippourr. Perhaps read nippourru, from ƿipum, to search for, inquire after.

- E.2. Tabriat duit a coibrena • co diúit 7 co léir:
nírghaba a nalmranna • muni bec doot réir.
3. Cia ²ghabe a néorairta • ³nír máir laet a reir:
amal tene beth fót chuirp • ⁴foróaire fót neir.
4. Do aine do ernaiscti • ⁵arria a luas:
^bmuni deirna ⁶arrire • cinait inna rluas.
5. Tinchore inna naineolach • flechtairde fót réir:
ar ná disret a cinud • hit deirde fodein.
6. Forr na reotu nír ba suach • la doenib nír neóit:
ar ir oile duit t'anmain • ⁷olodatu na reóit.
7. Do-r-béria do ^{7a}aisgeadib • cio trén nó cio truas:
do-r-béria do bochtánaib • ó na ⁸precriu a luas.
8. Do-r-béria do rhenórib • do reobadib ní bréc:
ní-r-tabria do ⁹peccádaib • larmbe imbeo réc.
9. Do-r-béria i píir-óochta • do cech oen aruair:
cen doibchor, cen aithmaicium • ar ir é a mbuair.
10. Sabal ¹⁰inna necnairci • móir a nóile duit:
¹¹ar maipriu cech oen trácha • dia ¹²mbentar na cluis.
11. Tráth ¹³ciagtha[e] do celebrad • píir betha con mbuair:
corob ¹⁴anórin ¹⁵dechuiriu • ^cnárab cach ar uair.
12. Aiprind lathib techtairid • domnach la dardáin.
menibe cech én lathi • iar ¹⁶disoi cech cláin.
13. Deirber lium i pollamnaib • bec ¹⁷nach é moraid
féil aprtail, áir-mairtir • féil creod[i]l cair.
14. Aiprind for na Cuirairid • ocur for cech ngrád
aiprind for na rochairid • otha min co (á) máir.
15. For cech oen ¹⁸doitroille ría ¹⁹tuica do cách:
acur ²⁰doitroillrea • onoiú so tí bráth.
16. Intan tiartar don aiprind • ir uair in dán:
congain críde, telcuó dír • turcabál na lám.

VARIANTS—I.

E. b M. and N. muna déna forr raga cinait, etc. c LB. ar nab cech uair.

E. 3. foróaire. Is it a part of óáilim, pour out ?

E. 2. They shall give you their confessions, simply and entirely, thou shalt not take their alms, if they be not obedient to you.

3. Though you receive their offerings, let their love be not great with you, like a fire would be under your body under your strength.

4. With fasting, with prayer, thou shalt pay their price; if you do not, you shall pay for the crimes of the hosts.

5. Instruction of the ignorant, to yield to your direction, that they might not go into guilt after yourself.

6. On account of the riches be not false, be not niggardly with people, for your soul is dearer to you than the treasures.

7. You shall give them to strangers both strong and weak, you shall give them to poor people from whom you do not expect a reward.

8. You shall give them to old people, to widows, it is not a lie, give them not to sinners who have much wealth.

9. Right closely shall you give them to each in turn, without pomp, without boasting, for it is their virtue.

10. Chanting of the requiems (?) great their duty for you. For the service (?) of every hour when the bells are rung.

11. When the men of the world come (?) to celebrate with power, let it be there that you and not every hour.

12. Mass on appointed days, Sunday with Thursday, if it be not every day after blessing (?) of every evil.

13. Proper I consider (it) on solemn feasts, both great and small (?), feast of an Apostle, Great Martyr, feast of a pious believer.

14. Mass for the Christians and for each order, Mass for those in tribulation from small to great.

15. For each one thou meritest before to all, and thou shalt merit from to-day till the judgment (?).

16. When people go to Mass, noble is the destiny, compunction of heart, shedding of tears, raising of the hands.

VARIANTS—II.

E. ² So YBL., rest gaba. ³ LB. m. ⁴ B., H., and YBL. nor pools. ⁵ H., B., and YBL. pobucca. ⁶ B. and H. a ttecha. ⁷ YBL. moate. ^{7a} LB. aigeou. ⁸ H., YBL., and B. railpe. ⁹ LB. pechoacu. ¹⁰ M. and N. pia h. ¹¹ YBL., H., and B. ipmaipriu. ¹² LB. benaro cluig. ¹³ YBL., H., and B. tiagait. ¹⁴ LB., M., and N. ano. ¹⁵ LB. so cuipriu; M. and N. ochupa. ¹⁶ LB. tiopu; M. and N. northpe. ¹⁷ LB. no be. ¹⁸ B. and YBL. po aipulenis; M. and N. aipulle. ¹⁹ YBL. and B. runna; M. and N. puino. ²⁰ B. and YBL. aipulenigfer; M. and N. appulpe.

- E. 17. Cen fáilte cen folabrad · co cenora co ²¹coi :
con oilgud cech aincride · fil biar ²²roctoboi.
18. Co pio fua cech coimneraim · con imecla máir :
co fóiricín duailche · ²³can ²³tiasar do láim.
19. Dá céo rlechtain ²⁴fua biat · cech ²⁵lathí do spér :
na trí cōicait do gabáil · ²⁶ní foráil in bér.
20. Maó áil duic coimét do ²⁷spáio · fō máim rpirca glain :
rech ní ^{27a}loingsí ní choola[í] · la tuatha i
taig.
21. Ní faib reic buan it críde · ac[ht] reit Dé namá :
óir ír glan an corp dia téig · ²⁸rob glan ²⁹no téir
dā.
22. ^dÓluge a chomall[n]ao innro · i rcriptúir fouar :
³⁰maó racart íré a thechta · ³¹naíob ³²techtach truaig.

F. ^aDo Monogud Manaicc.

1. Dia mba ¹manachru po máim · tabair lám fú holic :
bíó ²ar oligro eclairí · cen laxu cen loct.
2. Cen debaro cen míouthraet · cen ³mígnao fú nech :
cen zoit cen zóí cen zolur · ⁴co forar ar
dech.
3. Cen raincōion cen ⁵anriao · cen maiiri morbuaid :
cen fōdorō cen ⁶ecnach neich · cen format cen
uail.
4. Cen cornam cen imtolaim · cen comairb cen ⁷ir :
cen ingreim, cen rainmircair · cen luinde cen
bríg.
5. Cen meirbe cen derchoimeo · cen tofluin cen báir :
cen diupairct cen útmáille · cen ⁸labra cen
láir.
6. Cen ⁹ponnrao cen rúntaige · cen croer coitler cāch :
cen merci cen forbrailte · cen boeth-labrao gnāth.

VARIANTS—I.

E. d LB. nech natcomalltar inro; M. and N. nech nat comallao
annreim. e M. and N. ní rāgaro ír rectuire · ír cairmēchtis truaigh.

F. a YBL. do manaicc inro rír; M. an fear céadna, ecc.; absent in
B. and H.

E. 18. I have translated *tiasar do láim* 'go to Communion,' see *Éisre*
Suaó 7 Seandáio, note 2, p. 82.

E. 17. Without joy, without murmuring, (?) with gentleness, with quiet, with forgiveness of every wickedness you had, have or will have.

18. With peace with every neighbour, with great fear, with confessions of vices when you go to Communion.

19. Two hundred genuflections at the *Beati*, every day continually, to recite the three fifties, the custom is not superfluous.

20. If you wish to keep your grade under subjugation of a pure spirit, you shall neither eat nor sleep with a layman in a house.

21. Let there be no lasting love in your heart only the love of God, since pure is the Body to Which thou goest, be pure who approachest It.

22. It is right to fulfil this, in Scripture I found it, if he be a priest it is his privilege, let him not be privileged and pitiful.

F. Of the Duties of a Monk :—

1. If you be a monk under discipline, give up evil, be under the law of the church without laxity or fault.

2. Without dissension, without carelessness, without hate towards anybody, without theft, without falsehood, without gluttony, with steadiness that is good.

3. Without private possessions, without evil habits, without goods of great value, without murmuring, without insulting anybody, without jealousy, without pride.

4. Without contention, without , without disputes, without anger, without persecution, without special dislike, without ferocity, without force.

5. Without sloth, without despair, without , without folly, without deception, without unsteadiness, without speech, without

6. Without , without covetousness (?), without gluttony which spoils, all, without intemperance, without excessive joy, without continual foolish talk.

VARIANTS—II.

E. ²¹LB. coim. ²²YBL. pobot. ²³YBL., B., and H. tpaoh paga. ²⁴YBL., H., and B. la. ²⁵LB. dia. ²⁶LB. di-. ²⁷LB. cneicme. ^{27a}H., B., and YBL. po loingí. ²⁸LB. bat. ²⁹H. cepi. ³⁰LB. bas. ³¹LB. nabcar. ³²YBL. and H. tnapmthesachtach; B. thapmthachtach.

F. ¹N. maccléipeach. ²M. and N. a no. ³M. and N. migut; YBL. mípaó. ⁴So N., rest cen. ⁵M. and N. mōipri. ⁶YBL. eccnar; M. and N. pōircennach. ⁷LB. píp. ⁸LB. laimoe. ⁹N. bpaé nech; M. bpeit neam (?).

- F 7. Cen pōpāct cen tairpium • co ceas fpu cech gnīm :
cen inoepic uile ar oic • a corp epiaō epīn.
8. Con ūmli con āilgine • fpu ingnāth fpu gnāth :
con ipur con ēplataio • con ¹⁰uoepi do cāch.
9. In imnocta toltanaig • cen caite cen cloen.
oc ionaidiu pochrice • oc pelcib na noem.
10. Co pēli co pethamla • co pēoli pō mām :
con uēni con ¹¹oilachta • da cech gnīm ciu rār.
11. Con ainmaine con diuiti • co cenōra fpu cāch
con diūcaire, con ēpnaiḡe • fpu Cypc in cech tpiāth.
12. Co pōpḡaire pīpinoi • co puacpu cech cloen :
co coibrenaib lēp mincib • do pēp ¹²abbao noem.
13. Co comēt cor ocur lām • ocur pūl 7 cluar :
beoil 7 epioe in cech gnīm • ip uīp don pīs tuar.
14. Co pōpaitmet laṭi bāip • ip aipēno do cāch :
con omun na bithpēne • i mbethep iap mbpiāth.
15. Pāilte fpu na pochaioe • ainmine fpu do pēp :
la ¹³himpādo muinṭpe nime • [ip] noemda in bēp.
16. Oipmicitu na penōra • ocur beth dia pēp :
pōpētul na nōcōaine • co leppach co lēp.
17. Suioe inna cōmōaine • mōp a [h]uile uūn :
¹⁴nā pūpet an duilemain ar demun hūoepi hūūp.
18. Oilgud do cech oen duine • do pigne oic pīnn :
hi nguth i mbpiathar i ngnīm • timna pīs na pino.
19. Sepc nannī pōmipenigio • ipin domun chē :
maith tar cenō an ¹⁵ingnīma • ip hē timna Dē.

G. ^aDo Céliu Dé nō oi Clépech Réclera.

1. Dia ¹mbem pō mām clépēchta • ip uapal in bēp :
achaiḡem in noem-eclair • in cech tpiāth do pēp.
2. Intan ²clomar in clōcān • nī pōpāl in bēp :
tōcbam epioe polma puar • telcem gnūp ³pēp.

VARIANTS—I.

G. a M. an fear céana, cet; H. and B. do cheiliu Dé; N. no title;
YBL. blotted if any.

F. 7. Without hesitation, without delay, with permission for every deed, without returning (?) evil for evil in a worn body of clay.

8. With humility, with joy, to strangers and acquaintances, with faith, with obedience, with submission to all.

9. In willing nakedness (?) without , without deceit, seeking for rewards at the graves of the saints.

10. With reverence, with steadiness, with patience under burden; with haste, with perfection (?) to each deed though vile.

11. With patience, with simplicity, with gentleness to all, with cries, with prayer to Christ in every hour.

12. With promulgation of the truth, with proscription of falsehood, with frequent diligent confessions under guidance of a holy Abbot.

13. With restraint of feet and hands and eyes and ears mouth and heart in every deed, it is due to the King above.

14. With remembrance of day of death that is certain to all, with fear of the eternal pains in which we will be after death.

15. Joy with tribulations, patience with them ever, with meditation on the people of Heaven, holy the habit.

16. Reverence to old people, and obedience to them, instruction of the youths with profit and diligence.

17. Prayers of our fellows, great their loyalty to us, that they sell not the Creator for black surly demon.

18. Forgiveness to all who did us evil, in voice, in word, in deed, the King of the stars commanded it.

19. Love of those who hate us in this world, good in return for evil deeds, it is the command of God.

G. Of the Culdee or Cleric of the Enclosure.

1. If we be under the yoke of religion, noble is the custom, we frequent the holy Church for each hour continually.

2. When we hear the little bell—the habit is not superfluous—we lift our hearts up willingly, we lower our faces to the ground.

VARIANTS—II.

F. ¹⁰ M. and N. *οερεε φρι*. ¹¹ M. *αφλοετα*. ¹² M. and N. *σαναο*.
¹³ LB. *ιμρησουσ*. ¹⁴ LB. *νατρυρετ*. ¹⁵ N. *ινσηεαμα*.
 G. ¹ LB. *mbam*. ² B. *ποελομαρ*. ³ Gloss in LB. *α. co λαρ*.

- G. 3. Canam pater ocur glóir . 4nach ar cairle trírt :
 rénam bhuinne ocur gnúir . o'airrde cruiche Crírt.
 4. Mar 5roihrem ino eclair . rlechtam cobo trí :
 nírrilleam glúini namá . in 6domnach Dé bíi.
 5. 7Celebrém 7 8cuinorugem . cen lobra cen lén :
 rruich in fer do gládamar . coimoiu nime nél.
 6. ríglem legem 9airnaigthem . cach i méit a neirt :
 b féb nunreafeglat [] . ina glóir co teirt.
 7. 10Téit cech grádo ríá comadour . féb do beba cóir :
 amal ainmnigter do cách . othá trád co nóin.
 8. An toer grádo don ernaischi . don oirrinio co ceit :
 oer legint do forcetut . féb 11atá a neit.
 9. In 12cócbad don 13erlataio . féb 14rota a 15tli :
 ar ir oiler do diabal . corp ná déní ní.
 10. Lubair don oer anecnaio . do rér cléiriz cháio :
 roetair 16ecnaio na zin . raethair buirb na láim.
 11. Celebrad cech én trácha . la cech nóirio do gníam :
 trí 17rlechtair ríá celebrad . a trí ina díairio.
 12. Tua 7 18oichratu . 19réthince cen 20cloen.
 cen fodoirio cen imchomairb . olegar do cech oen.

H. a Do óirio ppoinn 7 ppoinntige inro.

- I. Riagal ppoinntige iar rin . ní 1lenoi a rádo :
 ir la habbaio co feib 2grádo . meir caich iar na
 ngrádo.
 2. Ceirta ppoinntige do grér . ir amlaio ir ceio :
 ulliu ríe na noibreóre . cip magen in mbett :
 3. Airceirecht for renóirib . nac 3roichet a ppoinnio :
 cip ionour fon 4oicertar . na oicret i foill.
 4. Ir rain cóir cech oen duine . rain aicneó cech luicc
 ir rain fecht hinuigabair . hi cóirmagar cuic.

VARIANTS—I.

- G. b M. and N. feib noo magluc ríá glóire . co rírum an tirt;
 B. feib na ríe ríga lat; H. and YBL. feib naríe rígalat.
 H. a M. an ríar ceirna, ccc.; YBL. blotted; N. no title.

G. 4. For a controversy about the meaning of the second line here see I. E. RECORD for 1863, and *Gaelic Journal*, vol. i. It is interesting reading, apart from the personalities.

G. 3. We sing a *Pater* and *Gloria* that sadness (?) may not come, we sign our breasts and our faces with the sign of the Cross of Christ.

4. As we reach the church we genuflect thrice, we bend not the knee only on the Sundays of the living God.

5. We celebrate and we teach without difficulty or trouble, noble He we address, the Lord of the cloudy Heaven.

6. We watch, we read, we pray, each according to his strength, as they prescribe to us (?) [], of the *Gloria* until Terce.

7. Each order goes to its duty as is proper, as is commanded for all, from that hour to None.

8. Those in orders to prayer, to the Mass as is right, the learned ones to preach, as is their strength.

9. The youths to obedience, as is their , for the body which does nothing is loyal to the devil.

10. Work for the unlearned, in obedience to a pious cleric, work of wisdom in his mouth, stubborn work in his hand.

11. Celebration of every hour with every order we perform, three prostrations before celebrating, three after.

12. Silence and fervour, gentleness without deceit, without murmuring without strife, is right for every one.

H. Of the Order of Meals and Refectory here :—

1. The rule of the refectory after that, not is its recital, it is to an abbot of excellent order belongs the arrangement of all according to grade.

2. The question of the refectory continually, so it is permitted, substantial repast for the workmen wherever they be.

3. Pity for the old people who come not to their meal, whatever manner that they be not neglected.

4. Different is the condition of every one, different the nature of every place, different the law by which food is diminished or increased.

VARIANTS—II.

G. ⁴ LB. each cap. ⁵ LB. a propriem. ⁶ LB. sómnaigib. ⁷ MSS. celebram. ⁸ LB. cūmopigium; H. and B. cūmpigem. ⁹ LB. in naigichu. ¹⁰ YBL. and H. caet. ¹¹ LB. portnai. ¹² LB. ócaer. ¹³ H. and YBL. umallóro. ¹⁴ LB. pónta; M. and N. porta. ¹⁵ H., M., and N. cli. ¹⁶ M. and N. in eagna. ¹⁷ M. and N. plectume; H. and B. figli. ¹⁸ LB. and YBL. oichacu. ¹⁹ H. and B. paichince. ²⁰ LB. and YBL. lén. H. ¹ N. linoi. ² M. and N. paio. ³ M. and N. caíet. ⁴ M. and N. conipter.

- H. 5. *Óligio domnach a onóir • óáis in nús notroep :
féli arptail áro mártíir • ocuī féli noeb.*
6. *Bíó cen fígill, tórmach ppoimio • beāa poitín peio :
hóta áioée Notlaicc móir • co nīar Notlaicc
rteill.*
7. *Féli nús na fíriní • cípé pé in mbet :
an airmiciu-ríoe ír cóir • an éróach ír cept.*
8. *Aine córgair po náin Cúirt • írin oitriuū tall :
^b mar baó óiugla nī chaití nī • cech én lathi ann.*
9. *Aine Domnaig uam ^hnī beir • óéas in choimíeo chain :
in aīrem na óechmaíoe • na bliáona nīr fail.*
10. *^c Fáilte éróach airmiciu • nī Cáirc molbtaig móir :
mar bíó Cáirc cech én lathi • co cen cigir cóir.*
11. *Cen ^aaine cen tpmíeoethar • cen fígill móir ⁷marir :
í fígair na ^hbichbeata[ó] • óo bérair óúin tall.*
12. *Féli arptail ír mártíir • írpé córgair marir :
^d í fígíao na feétnaige • óo bérair óúinn tall.*
13. *Ói aine na fechtmaíne • a náine co cept :
féb óo corathar in fecht • óo neoch larmbe nept.*
14. *Sam-córgur nó gem-córgur • ar ⁹acairēm zler :
ír óo tuataib ólegar rin • na óénat óo zler.*
15. *Air inna mic eclairí • bíit inna cóir :
rech ír córgur ír aine • cech oen trémri óóib.*
16. *Ír nī in aine molbtaigi • merpaigti collí :
ó nóin co nóin ¹⁰luao cen zói • cén maír óotaigní.*
17. *Tréodan cech oen trémri óóib • ná tporcao cech mír :
ólegar ír na moréuathaib • í mbi cpetem Cúirt.*
18. *Ó féte choimpirte Eóin • co Cáirc cáin int feir :
ír ó fercoir co fercoir • ólegar óul óo meir.*
19. *Ó Cáirc íarām co fél Eóin • ír ó nóin co nóin.
ír a fercoir cech la cein • ólegar óiōnaó óóib.*

VARIANTS—I.

^b H. amail tiuglaithi noeun; M. amuil tiuglaite inoeim; N. a. t. ni oeim. ^c H., M., and N. ír teéta éróach na córgz .zu molbtaigi moir(?). ^d H. a noionao in domnaigib íro ípanerām óóib. ¹ M. and N. a ttanerām.

H. 5. To Sunday is due its honour, on account of the King Who sanctified it, feast of an Apostle, great Martyr, and feast of a holy person.

6. They be without vigils, (with) increase of meals, easy calm life, from the night of great Christmas until after Christmas of the star.

7. Feast of the King of truth, in whatever season it be, as their reverence is proper, their festivity is right.

8. The fast of the Lent that Christ fasted in the desert yonder, as is you shall not eat anything any day in it.

9. Fasting on Sunday do not take from me, on account of the Holy Lord, in the reckoning of the tithe of the year it is not (counted).

10. Joy, festivity, reverence, in the great, glorious Easter, for each day shall be (as) Easter till Pentecost.

11. Without fast, without heavy labour, without great laborious vigils, as a sign of the eternal life that will be given to us over.

12. Feast of an Apostle and martyr in the season of the great Lent, as a sign of the prosperity that will be granted us yonder.

13. The two fasts of the week, their fasting properly, as the law commands to all who have strength.

14. Summer Lent or Winter Lent, that is most bitter
 , for lay-people that is right, who do it not habitually.

15. But the ecclesiastics, who are just, every season is Lent and fasting to them.

16. It is the glorious moderate fast, from None to None, saying without falsehood, happy he who practices it.

17. Fasting each season for them that fast not every month, is just for the great peoples who have the faith of Christ.

18. From the Feast of Birth of John, to Easter, noble the feast, it is from evening to evening it is right to go to table.

19. From Easter afterwards to St. John's Day, it is from None to None, and in the evening of every day, refection is proper for them.

VARIANTS—II.

H. ⁵ M. and N. nichia. ⁶ H., M., and N. πεανουιτ. ⁷ H., M., and N. nann (?). ⁸ LB. pinouroce. ⁹ H., M., and N. αἰαenem. ¹⁰ LB nuall.

- H. 20. ¹Intan bentar elucini · p^{ro}inntige ní dír.
na b^{ri}áta^{ir} p^{ro}cluineta^{ir} · t^{ri}asat uli f^{ri}ur.
21. Cen f^oduib cen tairiurum · cen d^{ia}ll ¹¹t^{ri}ar n^ó tair :
cech f^{er} f^ó leith luath nat liach · d^o b^{er}ar f^{ia}ch
f^{ar}ir.
22. ⁶Intan d^o toet i tech · tabair cúir collí :
canaid p^{at}er ar cech fuin · f^{le}chtaid f^{ir} f^ó t^{ri}.
23. ¹²Saoid idiom ic on meir · bennachaid in f^{it} :
canaid aille glua^{ir}ter cloc · ar^{ber} bened^{ic}.
24. ¹³F^{ri}ur^{sa}ir pen^{óir} irin t^{is} · ar b^{er} d^{ia} lib.
¹cathid t^{ua}ra 7 d^{is} · a^{cl}aisit id^{ir} rin.
25. Má bech ní ¹⁴b^{ur} tairc^{id}e · n^o ¹⁵t^{er}ib f^{or} nech :
a^{ir}ch^{ir}ter cona^{ir} írle · f^{ri}a pen^{óir} f^{or} leth.
26. f^{óir}ter má d^{ei}th^{ber}ir · con d^uth^{ra}ch^{ta}in n^{óil} :
¹⁶d^ul^{óir}ct^{her} munab d^{ei}th^{ber} · g^{co} p^{er}n^{óit} in f^{ir}.
27. Id^{ir} rin cách d^{ia} chub^{ac}aill · cen f^odu^o cen h^{ir}.
d^o l^{eg}in^ó d^o e^{ri}n^{ai}st^{he} · d^o d^{iu}ca^{ir}e f^{ri}a f^{is}.
28. Dul id^{ir}rin d^{on} e^{ri}pa^{rt}ain · c^{ele}bra^o collí.
tech^t id^{ir}um d^o ¹⁷chom^{ra}nu^o · i lloc ina mbí.
29. Bennachad na t^{eg}da^{ir} coll^{ér} f^{or} cech leth.
^hdul d^o t^{ra}thaib ma^{it} in mo^ó · cen t^{ur}ba^{id} cen meth.
30. Su^{id}e d^é la cech d^uine · f^ogní e^{cl}a^{ir} n^óe :
a^{cu}r le cech c^{ur}ta^{id}e · t^{ar}aill f^{or} b^{ic}h d^é.

I. ^aD^{on} R^{is} Iⁿⁿro.

1. D^{ia} ¹[m]ba f^{is} ¹ba f^{is} che^{ri}d^{ach} · ní ²ra^{id}i nach cloen :
f^{ri}u^{it}h in f^{er} n^ot^{óir}ne^{rt}ar · co^{im}diu nime
noeb.
2. Ní^{ir}ba han^{br}a^{id} ³an^{br}a^{it}ech · ní^{ir} ba ^{3a}ra^{ct}ma^{ir} b^{or}b :
⁴ra^{it}ech f^{ri}urⁱⁿ cum^{ach}ta^{ch} · f^o f^{óir} d^uit in
t^{óir}.
3. In ma^{ine} p^{ot}sa^{ba}iriu munib^e d^{ia} f^{ér}.
se^{ta}ir e^{ri}ut hi n^{sa}rua^{ir} · f^{as}a u^{aid} hi p^{én}.

VARIANTS—I.

H. eM. and N. adaim cad achium. M. and N. ina luasac
toaro 7 uigh. g M. and N. penoith^{er} id^{ir} rin. h M. and N. tech^t d^o
t^{ra}thaib na ho^{id}e.

I. a M. in^á an d^uain^{ir}; B. f^{ech}t f^{is}.

H. 26. in f^{ir}, older form of nom. pl. of article. See I. 3, in ma^{ine}.

H. 20. When the little bell of the refectory rings, it is not ,
the brethren who hear it all come towards it.

21. Without haste, without delay, without passing here and there, every man separately, haste is not despicable, a penance is given to him.

22. When they go in, [] they sing a *Pater* at every sunset, they prostrate three times.

23. They sit afterwards at the table, they bless the meal, *Alleluia* is chanted, the bell is rung, *Benedicite* is said.

24. An elder inside answers, he says *Θία ὕβ*, they eat food and drink, afterwards they say grace.

25. If there be anything more treasured wanted by anybody, let relief be given in a secret manner by a special elder.

26. Assistance is given if it be proper, with true zeal, let it be withheld if it be not proper, that the men may do penance.

27. Afterwards each to his cubicle, without murmuring or anger, to reading, to prayer, to cries to his King.

28. Afterwards going to Vespers, celebration ,
going then to rest in the place where it is.

29. Blessing of the house entirely on every side, going to the hours, good the plan, without exemption, without fail.

30. Praying God on part of every person who serves the church of God, and on the part of every Christian, who is on this earth.

I. Of the King here :—

1. If you be a king, be an industrious king, say nothing deceitful ; noble the man who ordained you, the Holy Lord of Heaven.

2. Be not rash (or) careless be not or stubborn,
be fearful of the All-powerful who gave you the order.

3. Those possessions that you took, if you be not obedient to him, will go from you in a short time, you will go from Him to pain.

VARIANTS—II.

H. 11 LB. and YBL. *σαρ οίρ*. 12 N. *ραῖσις*. 13 N. and M. *ῥηκουρ*.
14 YBL. *βα*. 15 YBL. and N. *τερβαρ*. 16 M. and N. *κοιρτερ*. 17 N. *ζηρηανασ*;
M. *αλμρανασ*.

1. 1 MSS. *βατ*. 2 LB. *ποντα*; B. *οιπονι*. 3 LB. and H. *ινντεχτεχ*.
3a M. and N. *βυαισρεμ* (?). 4 H. and B. *ρατχι*.

H. 28. *companuo*, Complin?

- I 4. Δρ βα ηέ in lán díbad · do cech ní mo bói :
 tan ⁵mo penad ip trósgbús · a fír ar i hósóí.
5. Δρ ip trí ⁶gói flaithemun · forbairtir cech fír :
 idir eclair 7 tuait · conrcarthar cech ríth.
6. b ip tria góí cech fúthorcuin · cech foichit ⁷mo
 ferr :
 ip tria góí ní forbairtach · hith ná bliet ná merr.
7. ip treothu in moirchaid · ip annra cech mbús.
 ip treothu ic cathbuadais · namait for a tír :
8. ip treothu na hainbtine · deoir amnair uair
 na biarta na hilgalra · tercbuit in cech tuait
 ipé arcnám .n.

VARIANTS—I.

- I. b LB. ip tria na forbús naebí.

I. 4. For it was the great destruction to every king that was when the truth was betrayed for falsehood.

5. For it is through the falsehood of princes, that every truth is broken, that every peace is violated between the laity and clergy.

6. For through their falsehood is every injury, every tribulation—it is known—it is through their falsehoods that corn or milk or fruit is not prolific.

7. Through them is the mortality terrible in force (?), through them are

8. Through them are the storms of fierce bleak skies, the pests, the many diseases which cut off every people.

It is the way.

VARIANTS—II.

I. ⁵ LB. no τρένα; H. πεναίρ. ⁶ LB. ἀν-πίρ. ⁷ M. and N. ἀττέρ.

mac eclaire.

Notes and Queries

THEOLOGY

DISPOSAL OF PURIFICATIONS OF FIRST MASS. CATHOLIC REGISTRAR AND CIVIL MARRIAGES. IMPOSSIBILITY OF MAKING BUTTER FROM CREAM

REV. DEAR SIR,—Would you kindly favour me and others by answering the following queries in your next issue of the I. E. RECORD :—

I. When a priest having to duplicate, goes to an outlying church to say first Mass, must he carry the purifications home and consume them at his second Mass? or might he put them in the sacrarium of the officiating church before his return journey? It is difficult to carry them without some escape through the cork.

II. A marriage registry office is in the care of a Catholic official. This Catholic receives a yearly Government salary, or is paid by a higher official to act in his stead. He must be prepared officially to witness the marriage of any parties who chose to come before him. How does such a Catholic stand in regard to the laws of God and the Church?

III. It sometimes happens that a farmer comes to the priest and tells him that he can make no butter from his cream. Last year he had a magnificent yield, this year he has none—the conditions remaining the same. He is quite certain there is some supernatural agency at work transferring his butter to another. He wants the priest to intervene. It is a fact that the man cannot make butter as before, but what is the cause? Is it natural or supernatural? He fully believes, as I have said, that it is supernatural, and in proof shows something like butter he got stuck here and there on doors, etc., at the beginning of the butter season. What is the priest to do?

C.C.

I. According to a decision of the S.R.C.,¹ a priest who duplicates is free to take the purifications with him for

¹ May 9, 1893.

consumption during the second Mass. In accordance with an Instruction of the S.R.C.¹ he is also free to put the purifications in a specially prepared vase. These purifications can be consumed the next day if the priest returns to say Mass in the church, or they can be absorbed by cotton or some like material and burned, or they can be put in the sacarium.

II. The solution of this question of the co-operation of a Catholic registrar with the violation of divine or ecclesiastical laws is based on the principles laid down by theologians in connexion with co-operation in general. To warrant co-operation with evil three conditions are required : (1) There must be no formal co-operation with the evil intentions of the principals who commit a crime ; (2) the act of co-operation must not in itself be wrong ; and (3) there must be a justifying cause proportionate to the evil.

(1) In the case of a Catholic registrar assisting at civil marriages there is no difficulty about the first condition, because he is not obliged to give adhesion to the evil intentions of the legislators permitting or of the parties contracting a civil marriage. If the registrar, with prudence and due moderation, warns the parties concerned that he cannot approve of any violation of divine or ecclesiastical law, and that his action has reference merely to civil effects, he thereby makes it perfectly clear that his co-operation with the evils of a civil marriage is only material.

(2) So far as the second condition is concerned, no serious difficulty arises, at least when the contracting parties are capable of entering into a valid marriage, because the assistance of the registrar at the civil marriage cannot be looked on as intrinsically wrong. Civil marriage gives nothing more than civil recognition, and so long as a true marriage can exist between the parties, this civil recognition is not in itself sinful ; any evil that accompanies it comes from extrinsic sources, such as the wrong intentions of the contracting parties or the legislators. If, however, there is

¹ March 11, 1858.

question of people who are incapable of contracting a valid marriage—if, for instance, there is question of uniting in civil marriage persons of whom one is divorced from a living husband or wife—the intrinsic indifference of official assistance at a civil marriage is not so clear; and many authorities are inclined to hold that the assistance at such a marriage is intrinsically wrong. These base their view not merely on the contradictory nature of the civil recognition of an impossible marriage, but also on a decision of the S. Penitentiary¹: ‘The syndic cannot in any way assist at an act so contrary to the sanctity of marriage. Hence, whatever be the circumstances of the case he ought absolutely refuse to assist, even if his refusal means dismissal from office.’ Though the probability of this opinion can scarcely be denied, the common view of theologians admits that the registrar who gives civil assistance in the case does not perform an action which is in itself sinful. If refusal to give civil efficacy to a true marriage is not intrinsically wrong, it is difficult to see how the granting of civil efficacy to an invalid marriage is intrinsically wrong; if even the breaking of the civil bond of a valid marriage is only extrinsically evil, the acknowledgment of a civil bond of a necessarily invalid marriage can be regarded as merely extrinsically evil. In all these cases there is question of the civil effects of a marriage, and the refusal or concession of mere civil effects is not of its own nature an evil. To the argument drawn from the decision of the S. Penitentiary it is pointed out that the statement refers rather to the cause which will justify assistance at such a marriage than to the intrinsic nature of the assistance; mere dismissal from office—the severest penalty mentioned—is not sufficient reason to justify a syndic in giving his assistance to an act so contrary to the sanctity of marriage. This view is held by such eminent theologians and canonists as Lehmkuhl, Gasparri, Santi, and Cardinal Gennari, and cannot reasonably be denied solid probability.

(3) As for the third condition, which demands a propor-

¹ November 28, 1883.

tionately grave cause to permit material co-operation with civil marriages, the main difficulty is that of arriving at a just appreciation of the evils of civil marriages and of the dangers to be avoided by permitting official assistance at them.

Many cases need consideration, and (a) in the first place come civil marriages that are valid in the sight of God. These include the marriages of all people who are not bound by the decree *Ne Temere*, and who are not impeded by any diriment impediments. Since these marriages are valid, though perhaps unlawful, the evils arising from them are not so serious as those arising from invalid marriages which imply at least material concubinage. Theologians generally hold that the fulfilment of the duties of the registrar's office, and *à fortiori* the danger of dismissal, are sufficient to justify assistance at those marriages. Hence a Catholic registrar can, with a safe conscience, assist at the marriage of Protestants when they are not impeded from contracting marriage by any diriment impediments, and when he cannot conveniently evade the performance of his official duty.

(b) If there is question of civil marriages which are invalid simply because of the impediment of clandestinity, and if the parties intend subsequently to contract a true marriage, then again theologians admit that the mere fulfilment of the duties of the registrar's office will be sufficient justification for civil assistance in those countries, like France, where the law demands a civil marriage prior to and independent of the ecclesiastical marriage. The Holy See permits Catholics to contract such marriages on condition that they mean nothing more than a civil ceremony; and the same permission extends to the assisting registrar.

(c) In countries in which the civil marriage is allowed but not demanded by the law of the land, a more serious cause than the mere fulfilment of his duties is required to permit a Catholic registrar to give his official assistance, even when he knows that a valid ecclesiastical marriage will subsequently be contracted. Since the same necessity for the civil marriage does not exist, a graver justifying

cause is needed. Danger of dismissal from office, or danger of other serious penalties, is enough to justify a registrar in officially acting in this case.

(d) Suppose the parties, though not prevented by diriment impediments, intend not to celebrate a valid ecclesiastical marriage, the first duty of the registrar is to do his best, for his opportunities, to bring the parties to a better state of mind. If, notwithstanding his admonition, they insist on celebrating merely a civil marriage which is invalid by reason of clandestinity, the registrar cannot lawfully proceed to assist unless for very grave reasons. The personal loss which he would suffer should be more serious in places where the law does not demand a civil marriage than in countries where the civil ceremony is commanded by the State. In this latter case danger of dismissal from office would certainly suffice, but in the former case probably a greater evil would be required. Still it is held by a sufficiently large number of theologians that even in that case danger of dismissal would warrant civil assistance on the part of the registrar.

(e) Finally, there is the case when the civil marriage is invalid and, moreover, the parties cannot validly contract marriage because of a diriment impediment apart from that of clandestinity. If the impediment is one like consanguinity, from which a dispensation can easily be obtained, a less serious reason will justify assistance at the civil marriage than would be needed when the obstacle is an impediment of the divine or natural law, and more especially if the impediment is *ligamen*, when the rights of the living husband or wife must be taken into consideration. Very grave cause, indeed, would be necessary to justify official assistance in this last case. According to the decision of the S. Penitentiary already quoted danger of dismissal from office does not suffice, and many authorities hold that no cause, however grave, would be sufficient justification because they look on the assistance as intrinsically evil. The majority of theologians look on the assistance as not in itself evil even in this case, and they maintain that very extreme reasons, especially of a public nature,

would be sufficient excuse. If the registrar were threatened with death if he refused, or if his refusal would bring serious persecution on the Catholic Church, he could assist at such marriages. Some authorities speak more mildly. Santi, for instance, considers that danger of dismissal from office would suffice, but it is difficult to reconcile this view with the express declaration of the S. Penitentiary. During many years Santi was a canonist of the S. Penitentiary, and it is suspected by some that he gave his opinion on this point with an intimate knowledge of the mind of the S. Congregation. On this account, Gasparri admits the practical probability of Santi's view, but at the same time does not accept his teaching as theoretically correct. Cardinal Gennari, too, does not condemn Santi's view as improbable, still he strongly supports the common opinion that only the very gravest danger, especially of a public kind, would be excuse sufficient to warrant the official assistance of the Catholic registrar at the civil marriage of a divorced person whose first husband or wife is still living.¹

III. To the third question of my correspondent I need give only a brief reply. While not denying the possibility of preternatural interference, I think that it can be taken for granted that natural causes explain sufficiently the phenomenon. Without very urgent proof, the operation of any preternatural causes cannot be admitted. Hence the advice of a veterinary surgeon ought to be obtained. While attending to natural remedies, the aid of prayer which moves God benignly to direct natural forces, can be beneficially recommended. The pious use of holy water to which the faithful so frequently turn in case of need has special efficacy, since, according to the blessing of the Church, it not merely serves *ad abigendos dæmones*, but also helps *ad morbos pellendos*. Then, again, the celebration of Mass for the cure of the disease is a potent influence in the economy of divine favour.

¹ Cf. Lehmkuhl, ii. n. 725; note; Santi, iv., tit. 3. n. 55-58; Gasparri, n. 1231; Tanqueray, n. 117; Genicot, n. 562; Gennari, *Consultazioni*, i. p. 200, ii. p. 802.

MASS IN PRIVATE HOUSES. REGISTRATION OF MARRIAGES

REV. DEAR SIR,—I. A priest, visiting his friends, is allowed by the Bishop of the diocese to say Mass *in domo parentis*. (1) Is he supposed to notify the parish priest of the Bishop's leave? (2) If he celebrate on Sundays or principal feasts, such as Easter or Christmas, do the people of the district who are present satisfy their obligation of hearing Mass? (3) If the privilege be availed of for many Sundays is the celebrant bound to preach?

II. Is the law *Ne Temere* in force in Ireland? If so, is the parish priest of the parish where the marriage is celebrated bound to notify the parish priest of the parish of birth that the marriage has taken place?

P.P.

I. (1) At least in courtesy the priest is expected to notify the parish priest of the permission, if he can conveniently do so. Moreover, Bishops usually give permission to celebrate Mass in private houses on condition that the parish priest is notified of the concession; in this case there is a strict obligation to inform the parish priest that leave has been given. Sometimes, too, Bishops require more than mere notification to the parish priest; they give the permission subject to the consent of the parish priest, and then the parish priest is within his rights in refusing to permit the celebration of Mass in the private home.

(2) Permission to celebrate Mass in any private house on a Sunday or holiday of obligation has usually the condition annexed, 'ut nullus extraneus tempore Missae admittatur. Whether this condition is annexed or not, in this country people who are present satisfy the obligation of hearing Mass. Custom, coming down from penal days and never abrogated by ecclesiastical authority, has sanctioned the principle that a person fulfils his obligation no matter where he hears Mass. According to the general law of the Church the obligation cannot be fulfilled by hearing Mass in a private house or oratory unless there be a special privilege or dispensation.

(3) If the Bishop does not specially impose an obligation the priest is not bound to preach in the circumstances.

II. The decree *Ne Temere* is binding in Ireland, and

parish priests assisting at marriages are under an obligation of sending notice to the parish priest of the place of baptism. It is regrettable that at times this obligation has not been fulfilled.

J. M. HARTY.

CANON LAW

APPEALS TO THE ROMAN COURTS

REV. DEAR SIR,—Would you kindly let me have an answer to the following questions:—

(I.) Should an appeal to Rome against a sentence pronounced by an episcopal court after a formal trial be lodged with the Dean of the Rota, the Prefect of the Congregation of the Council, or with the Secretary of the Consistorial?

(II.) If such a trial be objected to as informal and null in point of law, where should an appeal against it be lodged?

(III.) To what Congregation should a 'recursus' against an extra-judicial sentence or grievance be addressed?

(IV.) What are the precise formalities to be observed in such an appeal or recursus?

SACERDOS.

We have received several communications covering more or less the same ground as the above letter. Our correspondents will, we hope, excuse us if we do not give them each a separate reply.

I. According to the Constitution *Sapienti Consilio*, dated June 29, 1908, and taking effect from November 3 following, one of the functions of the Rota is to try in the second or, if need be, third or last instance cases already judicially decided by any other ecclesiastical tribunal.¹ It is to the Rota, therefore, that the appeal in question should be sent. The letter conveying the appeal should be addressed to the Dean of the Auditors of the Rota, Palazzo della Dataria, Via dell' Umilta, Rome.

II. If the judge who has already tried the case had ordinary jurisdiction, there is, theoretically speaking, no reason why a 'complaint of nullity' (strictly speaking not an 'appeal') should not be adjudicated on by him, seeing

¹ *Lex Propria*, c. ii., 2, 3.

that, if the proceedings have been null and informal in point of law, he has really passed no judicial sentence at all, and might, therefore, take up the case again without being guilty of the canonical offence known as *bis in idem*, that is, of exercising his jurisdiction twice in connexion with the same case. In practice, however, the objections to such a course are obvious, and the complaint is therefore invariably laid before the judge's immediate superior, or, if the appellant prefers, before the Roman authorities¹: in other words, it is treated in this respect just as an appeal. If the judge had merely delegated jurisdiction, the complaint must *à fortiori* be laid before the higher tribunal, for the delegated judge, having once pronounced judgment, is *officio functus* and cannot reverse even an invalid sentence.² Of course, both the appeal and complaint are laid before the inferior judge in the sense that he must be notified that the case is transferred to a higher tribunal.

III. This will altogether depend on the matter involved. The appeal will be made to whatever Congregation is, according to the recent legislation, competent to deal with the particular question at issue. If, for example, it be a matter involving faith, the appeal will be to the Holy Office; if in connexion with the government, discipline, or administration of ecclesiastical seminaries, to the Consistorial; if it has reference to the celebration of Mass or to diocesan conferences, to the Congregation for the Discipline of the Sacraments or the Congregation of the Council, respectively; and so of the others. It may be mentioned, too, that, provided there be a special commission from the Pope, either spontaneously given or at the request of the parties, the case may be taken up in the first instance and treated in judicial form by the Rota.³ If the appeal be made to a Congregation, the documents are in all cases addressed to the Prefect.

IV. In case the matter is to be laid before the Rota,

¹ Bouix, *De judiciis*, t. 2, p. 407; Bargilliat, *Jus. Can.*, ii. 1536; Smith, *Elements of Ecclesiastical Law*, ii. 1359, etc.

² *Cap. In litteris*, 9, *De officio judicis delegati*. Cf. Barg., *Jus. Can.*, i. n. 249; Smith, *Elements of Ecclesiastical Law*, ii. 1359.

³ *Lex Propria*, c. ii. n. 1.

those who intend to appeal must ask permission to have the case tried there, and must send on such documents as will enable the Tribunal to decide whether the matter is within its sphere. These communications are to be sent to the Dean. If permission be given, the parties concerned may plead their case in person. Except, however, to the comparatively few who are thoroughly conversant with the technicalities of legal procedure, such a course of action is not to be recommended: it might easily lead to mistakes that would render the whole proceedings null and void. Ordinary petitioners would be well advised to choose an advocate from those who are recognized as such by the Roman Courts, and give him a written mandate to conduct the case. They may, if they please, draw up their own statement and defence, in Latin, French, or Italian, taking care that the signature of the advocate always is attached. Unless in exceptional circumstances, the whole case will be conducted in writing: the probabilities are that there will be little oral discussion, and that even in such discussion as may be allowed the parties themselves will not be called upon to intervene.

The formalities are somewhat different if the case is sent to one of the Congregations. The parties concerned must plead their case in person, or employ an agent for the purpose: communications by letter are not attended to except the matter be urgent or important, and even then the answer is not sent to the parties but to the Ordinary. If the agent be public, i.e., recognized already as such by the Consistorial, no special formalities are required: if private, he must, other necessary conditions being fulfilled, have a written commission from the person who employs him. The petition, though presented to the Congregation, is addressed to the Pope—beginning *Beatissime Pater*—and consists of three parts: the *pars narrativa*, an exposition of the case; the *pars postulativa*, a statement of the favour requested or decision sought for; and the *pars impulsiva*, an account of the reasons why the appeal is made and why the favour should be granted. No special formulæ are necessary, but the language must be Latin, French, or

Italian. The paper must be white and a double sheet *Romanae dimensionis*, the ink black, and the writing legible. The documents presented, personally or by agent, are examined, the parties heard in complaint and defence, and the whole matter discussed in an extra-judicial fashion. There are no judicial forms, no forensic pleading, and no cross-examination of witnesses.

These details are incomplete, but, we hope, sufficient; it is impossible for us in any case, within the space at our command, to give an exhaustive answer to the questions sent us. We would advise our correspondents to read the texts of the Constitution *Sapienti Consilio*, of the *Lex Propria S. Romanae Rotae et Signaturae Apostolicae*, and of the *Ordo Servandus in SS. Congregationibus Tribunalibus Officiis Romanae Curiae*, which may be found respectively in the September, October, and November numbers of the I. E. RECORD, 1908. If they need further information, they might consult the notes of Dr. Leitner,¹ the commentary of Father Ojetti,² or the interesting articles on the subject by Mgr. Luzio in the April and May numbers of the I. E. RECORD, 1909.

NUNS IN QUEST OF ALMS

REV. DEAR SIR,—Please say (I.) what are the special regulations regarding nuns collecting alms? I have been informed that a decree on the subject was issued some time ago. (II.) If there be such a decree, where can I find the text?

AN ENGLISH PRIEST.

I. On May 8, 1908, the Congregation of Bishops and Regulars took in hand to draw up regulations governing the collection of alms, and on November 21 of the same year (the reform of the Curia having in the meantime taken effect) the Congregation for the Affairs of Religious issued a decree. The document, however, refers only to religious

¹ *De Curia Romana*. Dr. Martinus Leitner. Fredrick Pustet: Ratisbon, Rome, New York, and Cincinnati. 1909. 67 pp. (Text and Commentary.)

² *De Romana Curia*. Benedictus Ojetti, S.I. Ex Coepa Typog. Manuzio, Rome. 1910. xci. + 229 pp. (Text and Commentary.)

Orders of men. In the 'Instruction' issued by the latter Congregation on September 7 of last year, regarding debts and obligations contracted by Religious, there are no regulations of the kind alluded to.

Our correspondent, therefore, probably refers to the decree *Singulari quidem* of the Congregation of Bishops and Regulars, dated March 27, 1896. We are aware of no later decree on precisely the same subject. There is nothing very special about the regulations: they are merely what the circumstances of the case would naturally suggest.

Sisters in quest of alms are to show reverence and respect to the Ordinaries of the different localities through which they pass; they are to look upon them as parents and patrons to whom they may with confidence appeal in every difficulty.

They are not to seek alms anywhere without the consent of the Ordinary in whose diocese they reside, nor outside the diocese without the consent of the Ordinary of the place in which the collections are made. Superioresses are quite within their rights, however, in accepting from any quarter alms that are freely offered, and even in soliciting such by letter, provided the legitimate superior does not positively prohibit such a course, and that for a reasonable cause.

The Ordinary of the place in which the convent is situated is not to grant sisters permission to collect unless he is satisfied that the collection is really necessary, and not even then if the work can be conveniently carried out by others appointed by himself. If a collection within his own territory will meet the needs of the case, he is not to allow it to extend further. In case he grants permission, he is instructed to give the collectors commissorial letters addressed to his parish priests, enjoining the latter to give the collectors every help in their power, or, as the case may be, to report to him anything deserving of censure in their conduct; letters of recommendation also, if the sisters are to leave the diocese, to the various Ordinaries, asking them to admit the collectors and to treat them as if they were their own subjects. The permission from each Ordinary

should be in writing, and may contain such restrictions as are deemed advisable.

[An Ordinary is not to admit¹ extern collectors unless they can present the written permission from their own Superior. If they have such permission, he may allow them to proceed or not as his own judgment dictates. If their conduct is not what it should be, he may order or, if necessary, compel them to return.

The remaining regulations deal with the conduct of the sisters themselves. Their leave of absence is not to extend beyond one month or two, according as they are to collect within or without the diocese. They are to be at least two in number, are not to collect before sunrise or after sunset nor to travel at night, must assist at daily Mass and receive the Sacraments weekly, etc. Moreover, in carrying on their work, they are to conduct themselves with all humility and moderation, accept thankfully what they are offered, and not make arrogant demands, as though their claims were based on justice and not on charity.

These provisions are reinforced by the Synod of Maynooth¹: with that, however, our correspondent is probably not concerned. In the *Normae*, issued on December 28, 1901, by the Congregation of Bishops and Regulars, it is provided that the decree be inserted in the vernacular in the constitutions of all institutes (even of men) that collect alms from house to house.²

II. In any of the recent Canon Law manuals. Perhaps, though, the I. E. RECORD (May, 1896) or the *Appendix to the Maynooth Statutes* (page 310) would be found more convenient.

IS AN IRREGULARITY INCURRED IF THE LAW IS DOUBTFUL?

REV. DEAR SIR,—If there is a *dubium juris* in regard to an irregularity, is it incurred in practice? I refer especially to the question treated last January in the I. E. RECORD regarding an irregularity incurred through the violation of a penal suspension. The question of law merely (I take it) was discussed.

¹ *Acta et Decreta*, p. 117, n. 370.

² n. 323.

What would be the practical consequences? Would the suspended priest be bound to get an absolution?

DUBITANS.

If there be a reasonable doubt regarding the law, even though it be theoretically more probable that the law exists, canonists are practically unanimous in saying that in practice the irregularity is not incurred. This contention is based on probabilistic principles and on the general maxim suggested by the statement in the *Corpus Juris* that a special irregularity of which there is question is not contracted 'since it is not expressly stated in the law.'¹ We need not quote the various authorities. St. Alphonsus regards the matter as certain, and cites in its favour Bonacina, Suarez, and others.² The teaching has become a commonplace among theologians and canonists, so much so that Lehmkuhl merely remarks: 'In dubio . . . juris . . . irregularitas non censetur adesse,' without going to the trouble of quoting authorities or giving the reasons for or against.³

In the number referred to the point at issue was one of theoretical probability. Taking the question generally as embracing all kinds of penal suspension, suspensions decreed by law or inflicted *ab homine* or *ex informata conscientia*, the conclusion was come to that the affirmative opinion was much the more probable. It does not follow, however, that the degree of probability is the same in each class of case, or that the irregularity would as a matter of fact always be incurred.

In estimating the various shades of probability writers naturally will not agree. We are inclined, though, to think that, in regard to the violation of a penal suspension by an exercise of orders, the following represents with a fair degree of accuracy the state of things in each case and the practical consequences that would result:—

1. Though St. Alphonsus' principles in regard to penal

¹ *Is qui, de sent. excomm., in 6^o*. 'Is qui in ecclesia sanguinis aut seminis effusione polluta, vel qui praesentibus majori excommunicatione notatis, scienter celebrare presumit, . . . irregularitatis (*cum id non sit expressum in jure*) laqueum non incurrit.'

² *Theol. Moral.,* l. 7, n. 344.

³ *Theol. Moral.,* ii. 1003 (ed. 1890).

suspensions¹ generally would cover the case of one inflicted *ex informata conscientia*, there is no reasonable doubt that in this case the law exists. The irregularity would, therefore, be incurred in practice.²

2. Since even St. Alphonsus, the chief authority for the liberal opinion, excepts the case of a suspension decreed by a general law in regard to an offence not completely past, it would follow that in reference to this case there is general agreement also.³ In practice, therefore, the violator of such a suspension would incur the irregularity.

3. Outside these cases there are grounds for reasonable doubt.⁴ The person concerned, therefore, though the balance of theoretical probability is still against him, would not be bound to regard himself as irregular, nor to seek a dispensation even *ad cautelam*.⁵

When our correspondent speaks of 'absolution' he means of course 'dispensation,' unless, indeed, he employs the word in a much wider sense than is attached to it by writers generally.

We suppose, obviously, all along that the doubtfulness of the law is the only factor involved—that, in other words, the question of ignorance, necessity, fear, etc., does not arise.

M. J. O'DONNELL.

LITURGY

REVERENCE DUE TO PYX ON ALTAR AT MASS IN PRIVATE HOUSE

REV. DEAR SIR,—During the village Stations priests very commonly have the Blessed Sacrament in a pyx on the altar behind the chalice during the entire Mass; would the rubrics

¹ *Theol. Moral.*, l. vii., n. 314.

² See the Roman decision (an. 1625) referred to by Bened. XIV, *De Synodo*, l. vii., c. 71, n. 5, and the others (an. 1848 and 1880) given in the *Acta S. Sedis*, vol. xiv., app. iii., pp. 299 sqq., vol. xiv., pp. 372 sqq. Cf. the 'Instruction' issued by the S. C. Propaganda (October 20, 1884, n. 11).

³ *Theol. Moral.*, l. vii., n. 314.

⁴ Cf. Barg., *Jus. Can.*, ii. 1622; Smith, *Elements of Ecclesiastical Law*, vol. iii., n. 3311.

⁵ On the whole question, cf. Wernz, *Jus. Decret.*, ii. 136; Berardi, *Prax. Conf.*, n. 1043; Gasparri, *De Sacr. Ord.*, n. 358, etc.

be affected (at '*Dominus vobiscum*,' '*Orate fratres*,' etc.) by the presence of the Blessed Sacrament?

SUBSCRIBER.

The proper thing for the celebrant to do in these circumstances is to act exactly as if the Mass were being said at an altar where the Blessed Sacrament was reserved in the tabernacle. It is only, as it were, *per accidens*, that the Pyx remains on the altar during Mass. There is no other convenient place in which to put it. But though the Pyx is on the altar it is not there for 'Exposition' and hence these reverences which are to be made by a priest who says Mass *Coram Sanctissimo Exposito* are not called for in the case under consideration.

It need scarcely be said that in a case such as that described, which on occasions may be extreme enough, the *directive*, and to some extent even the *preceptive*, rubrics of the Roman Missal must remain a dead letter. They cannot simply be carried out, and the priest must be reconciled to doing the 'next best thing.' The Church, of course, is cognisant of this, and by the fact of sanctioning the celebration of the Holy Mysteries at all in these circumstances, she must be deemed to tolerate in silence the liturgical anomalies that are inevitably associated with them.

BLESSING OF 'EASTER WATER'—AN ISOLATED FUNCTION

REV. DEAR SIR,—The rubric for the blessing of the baptismal font prescribes that immediately before the infusion of the Holy Oils some of the water may be taken out and kept, 'to be sprinkled in houses and other places.' Is it allowable to bless water according to this rubric as far as the infusion of the Oils, for the use of the faithful, in churches where there is no baptismal font?

People travel long journeys to obtain what they call 'Easter Water,' and preserve it with care, and sprinkle their crops and houses with it. I think it looks like a pious fraud to supply them under these circumstances with ordinary Holy Water, which they have at hand every day.

SACERDOS.

It is possible, fortunately, to give an authoritative

answer to this question, as it was proposed to the Congregation of Rites in 1872.¹ In this year a certain Bishop explained to the Sacred Congregation that the custom existed in his diocese of blessing water on Holy Saturday, according to the rite of the Roman Missal for the Solemn Functions of the day, up to the infusion of the Holy Oils in churches where there was no Font, and asked if the custom might be lawfully continued. The answer was *negative*. The practice, therefore, is not lawful. Holy Water may, of course, be blessed on Holy Saturday, as on any other day of the year, in accordance with the Roman Ritual or the form given in the Appendix to the Missal, but it would not be honest to leave people under the impression that this water is the 'Easter Water,' or that it has more efficacy than what is blessed at other times. If persons want the genuine thing they should go for it to the proper place.

The Church undoubtedly wishes that the faithful should have some of the baptismal water, as the Missal says, *ad aspergendum in domibus et aliis locis*, and, for this purpose, sanctions its being blessed in a large quantity. The priest, for instance, in blessing the Font may have a large vessel filled with water over which he performs the ceremony up to the infusion of the Oils. He then has some of this water put into the Font for the infusion of the Oils, and leaves the remainder in the vessel for distribution among the people. Only one vessel may be used in this method which has the approval of the Sacred Congregation.²

It is not difficult to understand how the 'Easter Water' has a special efficacy, since it is blessed with very elaborate ceremonies and on a particularly solemn occasion.

BAPTISMAL DIFFICULTIES

REV. DEAR SIR,—(1) When a priest says two Masses should they be said in different churches, if possible?

(2) Should they, at least, be said on different altars in the same church?

(3) Should this be done in a large church where there are

¹ August 31.

² September 4, 1880.

several side altars, in spite of the fact that it is customary for all the Masses on *Sundays* to be celebrated at the High Altar?

(4) Should the priest purify the chalice after the first Mass, or leave it unpurified on the altar?

(5) Would it be advisable rather to leave the unpurified chalice in the tabernacle of the sacristy.

(6) When a priest leaves the chalice unpurified after the first Mass, should he consume the last drops of the Precious Blood, after the Last Gospel, or after the prayers after Mass?

(7) When a priest says one of the early Masses and also the late Mass, is he allowed to leave the chalice unpurified on the altar, to be used by another priest who says Mass between his two Masses?

(8) May this second priest consume the ablutions of the fingers of the first priest, or must the first priest consume them himself at the end of the late Mass?

(9) When a priest says his second Mass in another church, may he leave his finger ablutions on the altar to be consumed by another priest, or should he carry them in a bottle to the other church?

With regard to the first three questions, there is no obligation of any kind requiring a 'binating priest' to say the two Masses either in different churches or at different altars in the same church, no matter what the circumstances may be.

(4), (5) When the two Masses are said at the same altar the chalice should remain unpurified until the second Mass. In the interval it may be kept either in the Sacristy safe or tabernacle, or in the tabernacle of the altar, or, if there be no danger of irreverence apprehended, it may be left on the altar itself.

(6) The last drops, or the *reliquiae* of the chalice, are only to be consumed, *post primum haustum*, when the chalice is being purified at first Mass by a priest who is to say another.

(7) Yes. The unpurified chalice may be used by another priest. Of course he should adopt the usual precautions prescribed for the hypothesis.

(8) As to the disposal of the finger ablutions, there is no

obligation of consuming them, as they may be put into the Sacrament. But it is usually recommended to consume them as the most reverent means of disposal. In the case contemplated there are obvious reasons why the second priest might not be expected to consume the ablutions of another. But there is nothing to prevent either the first or the second priest from taking them.

(9) The solution of this question is contained in the foregoing.

P. MORRISROE.

CORRESPONDENCE

THE PRIESTS' EUCHARISTIC LEAGUE

REV. DEAR SIR,—Owing to your kindness in inserting a short notice of the Priests' Eucharistic League last year and the year before, a considerable number of new members have joined the League, 'having read,' as they write, 'the short notice in the I. E. RECORD.' Thus letters have come from Australia, New Zealand, Cape Colony, and America, all due to the notice you so kindly inserted in the I. E. RECORD. Hoping for equal success this year, I venture to send the following notice. Since last year just 10,000 Priests have been enrolled in the Priests' Eucharistic League. In the Irish Branch thirty-two new members were enrolled during 1909.

The object of the League is to draw nearer to our Lord Jesus Christ, abiding in the Most Holy Eucharist, the Priests—'His friends'—to bring them into closer connexion with this most sanctifying Sacrament, the beginning, centre, and end of the Catholic priesthood.

Its conditions of admission: First, to be a Priest, or in Holy Orders. Second, to have one's name and surname written in full in the register of the Association.

Its means and obligations are: (1) To make every week one continuous hour of adoration before the Most Holy Sacrament, exposed or in the tabernacle. (2) To return regularly at the end of every month to the Diocesan Director the ticket of adoration (*libellus*). This is enjoined to preserve the Association from stagnation, and serves to remind the Priest of his weekly duty. (3) To say one Mass annually for the deceased members. (4) To pay annual subscription, 2s. 6d.

Its privileges are: (1) A plenary indulgence each time they make one hour of adoration before the most Holy Sacrament, even if they make it every day. (2) A plenary indulgence on the day of admission, on certain feasts, etc. (3) The innumerable indulgences called '*della Stazione del Santissimo Sacramento*' for each time they visit the Blessed Sacrament and recite six *Pater*, *Ave*, and *Gloria Patri*. The plenary indulgences included in these can be gained only once a day on the ordinary conditions.—All the above mentioned indulgences are applicable to the

Holy Souls. (4) To anticipate Matins and Lauds from one o'clock p.m. (5) To bless and impose the Scapular of St. Joseph ; to bless with indulgences the little crown of the Immaculate Conception ; to admit members in the Third Order of St. Francis. (6) To attach to rosaries the Crozier Indulgences, by which the owner is entitled to 500 days' indulgence for each *Pater* and *Ave*. (7) All the Masses said for deceased members are *priviledged* Masses.

There are two monthly publications, one in English, the other in French. Members may select either. A copy is sent to each member every month. In this copy is found a blank *libellus*, which is to be filled in, and returned to the Director. The dates on which the Hour has been made should be marked. A blank *libellus* is not to be returned. This transmission is an indulgenced act. The *libelli* are sent on to Brussels, where they lie for a month before the Blessed Sacrament exposed—a pleasing souvenir of the many hours spent before the Tabernacle.

The object of this short notice is to make known the Eucharistic League, and to invite new members to join. The Directors for Great Britain and Ireland will be very pleased to enrol all who apply. The addresses are :—

Rev. M. Hanlon, St. Margaret's, Brighton (English Director) ;

Rev. T. N. Taylor, St. Peter's College, Bearsden, N.B. (Scotch Director) ;

Rev. Director, Priests' Eucharistic League, Blackrock, Co. Dublin (Irish Director).

IRISH DIRECTOR.

DOCUMENTS

SOLUTION OF DOUBTS REGARDING DECREE 'DE SPONSALIBUS ET MATRIMONIO'

S. CONGREGATIO DE SACRAMENTIS

ROMANA ET ALIARUM.

DUBIORUM CIRCA DECRETUM DE SPONSALIBUS ET MATRIMONIO

In plenariis comitiis a S. Congregatione de disciplina Sacramentorum habitis, die 12 Martii 1910, sequentia proposita fuerunt dirimenda dubia nimirum :

I. Quid intelligendum sit nomine 'regionis,' seu in qua distantia debeant versari contrahentes a loco in quo est sacerdos competens ad assistendum matrimonio, ut hoc possit valide et licite iniri coram solis testibus ad normam art. VIII decr. '*Ne temere.*'

II. Accidit non raro ut ob sacerdotum inopiam plures paroeciae ab uno tantum parrocho regantur, qui easdem omnes singulis mensibus invisere nequit. Sunt pariter quaedam amplae paroeciae, vicos etiam cum sacello publico valde dissitos continentes, qui infra mensem, tum ob viarum asperitatem, tum ob fluminum impetum lustrari a parrocho nequeunt omnino, nec parochus a fidelibus adiri potest. Quaeritur: a) Possintne fideles paroeciarum in primo casu, elapso mense quin parochus advenerit, valide ac licite matrimonium contrahere coram duobus testibus tantum, iuxta art. VIII; b) Quilibet vicus in secundo casu possitne tamquam 'regio' haberi, ita ut ibi degentes facultate praefati art. VIII uti valeant.

III. Utrum valide matrimonium coram solis testibus ineat qui in 'regionem,' de qua art. VIII *in fraudem legis*, se conferat.

IV. An possint adhiberi ut testes mali christiani atque adeo pagani in ordine ad observandas praescriptiones art. II, III, VII et VIII.

V. Quoad menstruam commorationem et vagos quaeritur: a) Utrum commoratio menstrua, de qua in art. V, § 2, sit accipienda *sensu relativo*, i.e., quoad eos qui alibi habent domicilium aut quasi-domicilium, an *sensu absoluto*, seu quoad illos qui

nullibi praedictum domicilium aut quasi-domicilium habent ; b) Utrum parochus vel Ordinarius proprius, de quo eodem art. V, § 3, sit parochus vel Ordinarius commorationis menstruae sensu absoluto acceptae ; c) Utrum nomine vagorum, de quibus art. V, § 4, ii omnes veniant qui destituuntur domicilio et quasi-domicilio, an ii tantum qui, domicilio et quasi-domicilio destitui, praeterea nullibi habent parochum vel Ordinarium commoratione saltem menstrua acquisitum.

VI. Accidit ut parochorum coadiutores ab Episcopis nominentur, et quidem ex iure particulari facultate assistendi coniugiis non sint instructi ; tamen usuvenit ut, ab incepto officii exercitio, parochis non contradicentibus, sed irrequisita eorum licentia, matrimonii adsistant, in libris etiam matrimoniorum adhibentes solam sui ipsorum subscriptionem ; imo praesertim in maioribus paroeciis semper vel fere semper matrimoniis adsistant. Quaeritur in casu : a) An matrimonia coram coadiutoribus hucusque inita, tacentibus parochis, sint valida ; b) Quatenus affirmative, an licite coadiutores se gerant in assistentia connubiis praestanda ab incepto officii exercitio, absque expressa parochorum delegatione ; c) Utrum tolerari possit mos ut coadiutores omnibus vel fere omnibus matrimoniis in paroecia adsistant, an potius parochi urgeri debeant ad hanc adsistentiam ut plurimum et ordinarie per seipsos explendam, nisi legitima et gravi causa, onerata ipsorum conscientia, impediti fuerint, quo in casu deputationem coadiutoribus conferant et ita solitis verbis connubia in libris matrimoniorum describantur.

VII. Utrum per art. I decreti maneat abrogatum ius speciale ante illud decretum in Hispania vicens, et ad Americam Latinam extensum, vi cuius ad valorem sponsalium requirebatur scriptura publica a *notario* subscripta.

VIII. Utrum Ecclesiae regulares exemptae ad tenorem decreti existimari possint et valeant tamquam territorium parochi seu Ordinarii, in quorum territoriali districtu sunt sitae, ad effectum adsistentiae matrimonii.

IX. An et quomodo annuendum sit petitionibus quorundam Ordinariorum, nimirum : 1°. Episcopi Rosensis postulantis dispensationem ab obligatione imposita per art. IX, § 2, adnotandi in libro baptizatorum coniuges tali die in sua paroecia matrimonium contraxisse ; 2°. Vicarii Apostolici Kiam-Si Orientalis postulantis dispensationem non solum ab obligatione adnotandi matrimonium contractum in libro baptizatorum, sed etiam in libro matrimoniorum ; 3°. quorundam Ordinariorum Sinensium

qui quaerunt : Utrum responsum S. C. C. diei 27 Iulii 1908, ad VII, restringatur ad solos duos casus tunc in quaestio proposito ; et, *quatenus affirmative*, postulant ut responsum extendatur ad alios casus verae necessitatis ; 4°. Episcopi Mangalorensis qui postulat ut sibi facultas detur permittendi ut matrimonium celebratum in libro matrimoniorum describi possit a Sacerdote qui ex delegatione parochi matrimonio adstitit, quando parochus sit absens.

Et Eñi Patres ad huiusmodi dubia ita respondendum censuerunt :

R. Ad 1^{um}. Matrimonium potest valide et licite contrahi coram solis testibus sine praesentia Sacerdotis competentis ad assistendum semper ac, elapso iam mense, Sacerdos competens absque gravi incommodo haberi vel adiri nequeat.

Ad 2^{um}. Provisum in primo.

Ad 3^{um}. Affirmative.

Ad 4^{um}. Quoad qualitates testium a decreto '*Ne temere*' nihil esse immutatum.

Quoad 5^{um}. Ad *a* et *b*. Provisum per responsum ad quintum datum a S. C. Concilii die 28 Martii 1908.

Ad *c* : Nomine vagorum, de quibus art. V, § 4, veniunt omnes et soli qui nullibi habent parochum vel Ordinarium proprium ratione domicilii vel menstruae commorationis.

Quoad 6^{um}. Ad *a* : acquiescant, facto verbo cum SSiño ; ad *b* : serventur de iure servanda ; ad *c* : quoad assistentiam matrimoniis a parochis personaliter praestandam Archiepiscopus pro suo iure urgeat si quae sunt de ea re leges Concilii Provincialis. Quoad descriptionem matrimonii celebrati servetur art. IX Decreti '*Ne temere*' et praescriptum Ritualis Romani.

Ad 7^{um}. Affirmative.

Ad 8^{um}. Affirmative.

Quoad 9^{um}. Ad 1^{um}. Non expedire et ad mentem. Mens, est ut Ordinarius aliique ipsius cooperatores, quantum in Domino possunt, satagant illam perniciosam superstitionem ab animis fidelium avertere, qua ab usurpandis Sanctorum nominibus in baptismo receptis deterrentur. Doceant ipsos frequenter, idcirco nomina eis imponi Sanctorum, ut eorum exemplis ad pie vivendum excitentur et patrocinii protegantur. Parochis vero aliisque animarum curae praepositis sacerdotibus cummendent, ut quamdiu illa perniciosa superstitio eradicari non possit, omni, qua valeant, diligentia libros parochiales conscribant, etiam adhibita opera aliorum, quorum industria ea in re iuvare posse credant. Quodsi in casu particulari verum nomen coniugati

scire non poterunt, stante morali impossibilitate legem observandi, eo non obligantur.

Ad 2^{um}. Non expedire quoad utrumque et ad mentem. Mens est: Ordinarios curare debere, ut a Missionariis regesta celebratorum matrimoniorum diligenter conficiantur et conserventur, eisque pro suo prudenti arbitrio praescribere cautiones ad vitanda incommoda exposita, adhibitis etiam, si opus fuerit, signis conventionalibus.

Ad 3^{um}. Quoad 1^{um}. Negative; quoad 2^{um}. Provisum in primo.

Ad 4^{um}. Pro gratia prudenti arbitrio et conscientiae Episcopi.

Die autem 13 eiusdem mensis et anni SS^mus Dominus Noster, audita relatione infrascripti Secretarii, supra relatas resolutiones ratas habere et approbare dignatus est.

D. CARD. FERRATA, *Praefectus*.

PH. GIUSTINI, *Secretarius*.

L. ✠ S.

HOW THE DEATH OF ONE OF THE PARTIES TO A MARRIAGE MUST BE PROVED

INSTRUCTIO SUPREMAE SACRAE CONGREGATIONIS

AD PROBANDUM OBITUM ALICUIUS CONIUGIS, AN. 1868

Matrimonii vinculo duos tantummodo 'Christo ita docente, copulari, et coniungi posse, alterutro vero coniuge vita functo, secundas, imo et posteriores nuptias licitas esse, dogmatica Ecclesiae Catholicae doctrina est.'

Verum ad secundas, et posteriores nuptias quod attinet, cum de re agatur, quae difficultatibus, ac fraudibus haud raro est obnoxia, hinc Sancta Sedes sedulo curavit modo Constitutionibus generalibus, saepius autem responsis in casibus particularibus datis, ut libertas novas nuptias ineundi ita cuique salva esset, ut praedicta matrimonii unitas in discrimen non adduceretur.

Inde constituta Sacrorum Canonum quibus, ut quis possit licite ad alia vota transire, exigitur quod de morte coniugis certo constet, uti cap. *Dominus, de secundis nuptiis*, vel quod de ipsa morte recipiatur *certum nuncium* uti Cap. *In praesentia, De sponsalibus et matrimoniis*. Inde etiam ea quae explanatius traduntur in Instructione *Cum alias*, 21 Augusti 1670 a Clemente X sancita, et in Bullario Romano inserta super examine testium pro matrimoniis contrahendis in Curia E^mi Vicarii Urbis, et coeterorum Ordinariorum. Maxime vero quae proprius ad rem facientia ibi habentur NN. 12 et 13.

Et haec quidem abunde sufficerent si in eiusmodi causis peragendis omnimoda et absoluta certitudo de alterius Coniugis obitu haberi semper posset ; sed cum id non sinant casuum prope-modum infinitae vices (quod sapienter animadversum est in laudata Instructione his verbis : *Si tamen huiusmodi testimonia haberi non possunt, Sacra Congregatio non intendit excludere alias probationes, quae de iure communi possunt admitti, dummodo legitimae sint, et sufficientes*) sequitur, quod stantibus licet principiis generalibus praestitutis, haud raro casus eveniunt, in quibus Ecclesiasticorum Praesidum iudicia haerere solent in vera iustaque probatione dignoscenda ac statuenda, imo pro summa illa facilitate, quae aetate nostra facta est remotissimas quasque regiones adeundi, ita ut in omnes fere orbis partes homines divagentur, eiusmodi casuum multitudo adeo succrevit, ut frequentissimi hac de re ad Supremam hanc Congregationem habeantur recursus, non sine porro partium incommodo, quibus inter informationes atque instructiones, quas pro re nata, ut aiunt, peti mittique necesse est, plurimum defluit temporis, quin possint ad optata vota convolare.

Quapropter Sacra eadem Congregatio huiusmodi necessitatibus occurrere percupiens, simulque perpendens in dissitis praesertim Missionum locis, Ecclesiasticos Praesides opportunis destitui subsidiis, quibus ex gravibus difficultatibus extricare se valeant, e re esse censuit, uberiozem edere Instructionem in qua, iis, quae iam tradita sunt, nullo pacto abrogatis, regulae indigentur, quas in eiusmodi casibus haec ipsa S. Congregatio sequi solet, ut illarum ope, vel absque necessitate recursus ad Sanctam Sedem, possint iudicia ferri, vel certe, si recurrendum sit, status quaestionis ita dilucide exponatur, ut impediri longiori mora sententia non debeat. Itaque :

1. Cum de coniugis morte quaestio instituitur, notandum primo loco, quod argumentum a sola ipsius absentia quantum (licet a legibus civilibus fere ubique admittatur) a Sacris Canonibus minime sufficiens ad iustam probationem habetur. Unde sa. me. Pius VI ad Archiepiscopum Pragensem die 11 Iulii 1789 rescripsit, solam coniugis absentiam atque omnimodum eiusdem silentium *satis argumentum non esse ad mortem comprobendam*, ne tum quidem cum edicto regio coniux absens evocatus (idemque porro dicendum est, si per publicas ephemerides id factum sit) nullum suimet indicium dederit. *Quod enim non comparuerit*, idem ait Pontifex, *non magis mors in causa esse potuit, quam eius contumacia*.

2. Hinc ad praescriptum eorundem Sacrorum Canonum,

documentum authenticum obitus diligenti studio exquiri omnino debet ; exaratum scilicet ex regestis paroeciae, vel xenodichii, vel militiae, vel etiam, si haberi nequeat ab auctoritate ecclesiastica, a gubernio civili loci in quo, ut supponitur, persona obierit.

3. Porro quandoque hoc documentum haberi nequit ; quo casu testium depositionibus supplendum erit. Testes vero duo saltem esse debent, iurati, fide digni, et qui de facto proprio deponant, defunctum cognoverint, ac sint inter se concordēs quoad locum, et causam obitus aliasque substantiales circumstantias. Qui insuper, si defuncti propinqui sint, aut socii itineris, industriae, vel etiam militiae, eo magis plurimi faciendum erit illorum testimonium.

4. Interdum unus tantum testis examinandus reperitur, et licet ab omni iure testimonium unius ad plene probandum non admittatur, attamen ne coniux alias nuptias inire peroptans, vitam coelibem agere cogatur, etiam unius testimonium absolute non respuit Suprema Congregatio in dirimendis huiusmodi casibus, dummodo ille testis recensitis conditionibus sit praeditus, nulli exceptioni obnoxius, ac praeterea eius depositio aliis gravibusque adminiculis fulciatur ; sique alia extrinseca adminicula colligi omnino nequeant, hoc tamen certum sit, nihil in eius testimonio reperiri quod non sit congruum atque omnino verisimile.

5. Contigit etiam ut testes omnimoda fide digni testificentur se tempore non suspecto mortem coniugis ex aliorum attestazione audivisse, isti autem vel quia absentes, vel quia obierint, vel aliam ob quamcumque rationabilem causam examinari nequeunt ; tunc dicta ex alieno ore, quatenus omnibus aliis in casu concurrentibus circumstantiis, aut saltem urgentioribus respondeant, satis esse censentur pro secutae mortis prudenti iudicio.

6. Verum, haud semel experientia compertum habetur, quod nec unus quidem reperiatur testis qualis supra adstruitur. Hoc in casu probatio obitus ex coniecturis, praesumptionibus, indiciis et adiunctis quibuscumque, sedula certe et admodum cauta investigatione curanda erit, ita nimirum ut pluribus hinc inde collectis, eorumque natura perpensa, prout scilicet urgentiora, vel leviora sunt, seu proprio vel remotiore nexu cum veritate mortis coniunguntur, inde prudentis viri iudicium ad eandem mortem affirmandam probabilitate maxima, seu morali certitudine promoveri possit. Quapropter quandonam in singulis casibus habeatur ex huiusmodi coniecturis simul coniunctis iusta probatio, id prudenti relinquendum est iudicis arbitrio ; heic

tamen non abs re erit plures indicare fontes ex quibus illae sive urgentiores, sive etiam leviores colligi et haberi possint.

7. Itaque in primis illae praesumptiones investigandae erunt quae personam ipsius asserti defuncti respiciunt, quaeque profecto facile haberi poterunt a coniunctis, amicis, vicinis, et quoquo modo notis utriusque coniugis. In quorum examine requiratur, *ex. gr.* :

An ille, de cuius obitu est sermo, bonis moribus imbutus esset ; pie, religioseque viveret ; uxoremque diligeret ; nullam sese occultandi causam haberet ; utrum bona stabilia possideret, vel alia a suis propinquis, aut aliunde sperare posset.

An discesserit annuentibus uxore et coniunctis ; quae tunc eius aetas, et valetudo esset.

An aliquando, et quo loco scripserit, et num suam voluntatem quamprimum redeundi aperuerit, aliaque huius generis indicia colligantur.

Alia ex rerum adiunctis pro varia absentiae causa colligi indicia sic potuerunt :

Si ob militiam abierit, a duce militum requiratur quid de eo sciat ; utrum alicui pugnae interfuerit ; utrum ab hostibus fuerit captus ; castra deseruerit, aut destinationes periculosas habuerit, *etc.*

Si negotiationis causa iter suscepit inquiratur, utrum tempore itineris gravia pericula fuerint ipsi superanda : num solus profectus fuerit, vel pluribus comitatus : utrum in regionem ad quam se contulit supervenerint seditiones, bella, fames, et pestilentiae *etc.*, *etc.*

Si maritimum iter fuerit aggressus, sedula investigatio fiat a quo portu discesserit ; quinam fuerint itineris socii ; quo se contulerit ; quod nomen navis quam conscendit ; quis eiusdem navis gubernator ; an naufragium fecerit ; an societas quae navis cautionem forsitan dedit, pretium eius solverit ; aliaeque circumstantiae, si quae sint, diligenter perpendantur.

8. Fama quoque aliis adiuta adminiculis argumentum de obitu constituit, hisce tamen conditionibus, nimirum : quod a duobus saltem testibus fide dignis et iuratis comprobetur, qui deponant de rationabili causa ipsius famae : an eam acceperint a maiori et saniore parte populi, et an ipsi de eadem fama recte sentiant ; nec sit dubium illam fuisse concitatam ab illis, in quorum commodum inquiritur.

9. Tandem, si opus fuerit, praetercuncto non erit investigatio per publicas ephemerides, datis directori omnibus necessariis

personae indiciis, nisi ob speciales circumstantias saniori, ac prudentiori consilio aliter censeatur.

10. Haec omnia pro opportunitate casuum Sacra haec Congregatio diligenter expendere solet; cumque de re gravissima agatur, cunctis aequa lance libratis, atque insuper auditis plurium theologorum, et iurisprudentum suffragiis, denique suum iudicium pronunciat, an de tali obitu satis constet, et nihil obstat quominus petenti transitus ad alias nuptias concedi possit.

11. Ex his omnibus Ecclesiastici Praesides certam desumere possunt normam quam in huiusmodi iudiciis sequantur. Quod si, non obstantibus regulis hucusque notatis, res adhuc incerta et implexa illis videatur, ad Sanctam Sedem recurrere debebunt, actis omnibus cum ipso recursu transmissis, aut saltem diligenter expositis.

POWER OF DISPENSING IN MATRIMONIAL IMPEDIMENTS AT THE HOUR OF DEATH

S. CONGREGATIO DE SACRAMENTIS

VENETIARUM.

DE FACULTATE DISPENSANDI AB IMPEDIMENTIS MATRIMONIALIBUS IMMINENTE MORTIS PERICULO

In plenario coetu a S. Congregatione de disciplina Sacramentorum, habito die 13 mensis Augusti anno 1909, dirimendum propositum est dubium, 'utrum facultas dispensandi ab impedimentis matrimonialibus imminente mortis periculo in casu art. VII decreti *Ne temere*, facta per decretum huius S. Congregationis diei 14 Maii 1909, valeat dumtaxat pro concubinariis; an etiam si non agatur de concubinariis, sed alia adsit causa ad consulendum conscientiae et (si casus ferat) legitimationi prolis?' Cui dubio Eñi Patres responderunt: '*Negative* ad primam partem, *affirmative* ad secundam.'

Die autem 15 praefati mensis et anni SSñus D.N. Pius Papa X, audita relatione R.P.D. Secretarii eiusdem S. Congregationis, supra relatum Eñorum Patrum declarationem ratam habere et confirmare dignatus est.

Datum Romae ex aedibus eiusdem S. Congregationis, die 16 mensis Augusti anno 1909.

D. CARD. FERRATA, *Praefectus*.

PH. GIUSTINI, *Secretarius*.

PROPER OFFICE AND MASS OF ST. EUNAN, B.C., APPROVED
FOR IRISH CALENDAR

RAPOTEN.

Sanctissimus Dominus Noster Pius Papa X, clementer deferens supplicibus votis Rm̃i Dñi Patritii O'Donnell, Episcopi Rapoten., ab infrascripto Cardinali Sacrae Rituum Congregationi Praefecto relatis, benigne indulgere dignatus est, ut Festum S. Eunani, Episcopi Confessoris, die 23 Septembris occurrens, Calendario, quo utuntur omnes Hiberniae Dioeceses, inseri valeat cum Officio et Missa pro Rapoten. Dioecesi anno 1896 approbatis, prouti fit de ceteris Sanctis Hiberniae : servatis Rubricis. Contrariis non obstantibus quibuscumque.

Die 23 Martii 1910.

FR. S. CARD. MARTINELLI, *Praef.*

PHILIPPUS CAN. DI FAVA, *Substitutus.*

Sacr. Rit. Congr.

THE HOME OF CUCHULAIN

The following circular has been issued by a Committee connected with the Co. Louth :—

‘DÚN DEALGAN’ PURCHASE FUND

DUNDALK, 1910.

DEAR SIR,

In the month of January this year a blow was struck for Irish History and Archæology. ‘Dún Dealgan,’ latterly known as Castletown Mount, Dundalk, an ancient Celtic stronghold, where Cuchulain was born and where he lived, has been secured to the use of the public. We ask Irish men and women, archæologists, historians, and students of folk-lore, at home and abroad, to subscribe towards the repayment of the purchase money and towards its upkeep.

Dún Dealgan is an imposing fort overlooking the town and bay of Dundalk. This fort, the birthplace and home of Cuchulain, the Irish Achilles, the peerless hero of the Red Branch Cycle, whose great deeds, compressed into so short a life, are still ringing down the years, as they have done since before the Christian era, this still dominant Dún, dominant yet hoary with years and withal practically undefaced, has been rescued from

private ownership, from the possibility of partial or complete disfigurement, and is now—if it is your wish—to be maintained for ever, free from the Goth and free to the Gael. Is it your wish? If you will read the enclosed booklet you may have a better understanding of the place and its history.

It was offered for sale in the Chancery Court in Dublin, and the undersigned, fearing that as the house on its summit had been closed and untenable for some years, it might be bought for a small sum, and perhaps completely damaged, guaranteed £200, and placed a tender in the names of Redmond Magrath and Harry G. Tempest. The tender was accepted, and the deposit has been advanced by five of the signatories jointly. The balance must be shortly lodged to complete the sale.

It is proposed to vest the Dún with the Co. Louth Archæological Society, to be preserved to the use of the public, as a headquarters and museum, if it can be arranged, or in any other way which may be found on consideration to be the best. Provision will be made that, should the Society ever become extinct, the trust will still be carried on. It is hardly necessary to state that no commission, or anything of the kind, will be paid to any of those interested, and no expenses will be charged against the purchase fund other than mere out-of-pocket ones.

It will take a sum of £1,000 to clear the purchase money, and by investment ensure the proper repair and preservation of the Dún, and we call on all Irish people with confidence, both those in Louth and beyond it, in Ireland and beyond the seas, in true patriotism to subscribe the amount twice over if it were necessary.

Will you do your share? Please do not put it off.

Yours faithfully,

HENRY BELLINGHAM, Bart., <i>Pres.</i> , Co. Louth A.S.	
MARY WHITWORTH, <i>Vice-Pres.</i>	do.
JOSEPH T. DOLAN, M.A.,	do.
T. M. HEALY, K.C., M.P.,	do.
W. TEMPEST, J.P.,	do.
(REV.) JAS. QUINN, C.C., <i>Hon. Sec.</i> ,	do.
REDMOND MAGRATH, Councillor	do.

HARRY G. TEMPEST, do. do.
Hon. Sec. to the Fund.

In addition to the circular I received a very interesting pamphlet, written by Mr. H. G. Tempest, Secretary of the

Fund, giving a short sketch of the history of the old fort and a summary of the deeds of the great Irish Achilles. The story of Maeve and Conor, of the Sons of Usnach, of Deirdre and Ferdia, as well as of Cuchulain, is briefly told. It is impossible to read it without being affected by its pathos. It looks as if our country was to be for ever under its spell, and as if the Conors, and Ferdias, and Deirdres, and Cuchulains were to remain with us, not in legend, in poetry, or in music, but in the battles of politics and the broils of national life.

In any case, I wish success to the undertaking from an archæological and artistic point of view. There is a treasure in these legends of which any nation may be proud, and any effort to honour and perpetuate them deserves success.

J. F. H.

NOTICES OF BOOKS

MAYNOOTH COLLEGE AND THE LAITY. By the Very Rev. J. F. Hogan, D.D., Canon of Killaloe, Professor, St. Patrick's College, Maynooth. Dublin: Browne & Nolan, Ltd. 144 pp. 1910. Price, 1s.

THE volume before us is mainly a reprint of the interesting series of articles on 'Maynooth in the British Parliament' recently contributed by the author to the I. E. RECORD. Wherever Maynooth is known—and there are few parts of the English-speaking world with which it has not close associations—keen interest will, we are sure, be felt in this account of the part the College has played in Parliamentary debates for more than a century. It is for those, of course, who have not had an opportunity of consulting the various numbers of the I. E. RECORD in which the papers appeared that the book will have the greatest value. Even for those, however, who have read the separate articles it will be very convenient and satisfactory to have them now in collected form.

In his 'Introduction' the author tells us what led him to a special study of the question. The papers, he informs us, 'originated in the project of accumulating proofs that would effectively dispose of an accusation, which has been frequently made against the ecclesiastical trustees of Maynooth, of suppressing the 'Lay College' which was established at an early date in connexion with the foundation for the education of the clergy, and appropriating its funds.' These insinuations date back almost to the foundation of the College. They were repudiated time after time by British statesmen in a position to know how matters really stood. But calumnies die hard, and refutations are soon forgotten. In this case they were repeated at various intervals all through the century, and, at a very recent date, found an echo in journalistic circles, and especially in the pages of the *Saturday Review*. In view of such persistent attacks, all friends of Maynooth will feel deeply indebted to Dr. Hogan for bringing the full facts of the case before the public. He has shown clearly, on first-hand evidence, that the Government idea all along was to confine Maynooth exclusively to clerics: that, notwithstanding that

intention, the ecclesiastical trustees contrived to build a Lay College, and endow it from their slender resources: and that, if the institution suddenly collapsed, the responsibility rests with the British Government and not with those who have been maligned so often in connexion with it in the past.

The question of the Lay College is not, however, the only one with which the author is concerned. The speeches and documents quoted cover nearly every important event in the history of the College, and bring before us the various crises through which it has passed since the year it was founded. The negotiations between ministers in 1795; the debates that followed the Union; the various attacks made on the College on the occasion of the annual grants; the movement that culminated in the increased grant of 1845, and brought Russell, Cobden, Bright, O'Connell, Macaulay, Peel, Disraeli, Gladstone, and a multitude of others on the scene; the Disestablishment Act of 1869, which 'deprived Maynooth at one blow of more than half her income, but gave her liberty and peace'; the Irish Universities Act of two years ago, on the ultimate effects of which it is still impossible to speak with certainty: all are discussed in the light of the evidence supplied by authentic records and by the speeches of those who, as friends or foes, for the past one hundred and fifteen years, contributed their part to make or mar the fortunes of Maynooth.

Of the literary merits of the work there is little need to speak. It is written in an easy, flowing style, and with all the charm and elegance that those acquainted with Dr. Hogan's works have learned to regard as inseparable from everything he writes.

M. J. O'D.

THE CATHOLIC ENCYCLOPÆDIA. Vol. VII. London: Caxton Publishing Co.; New York: Robert Appleton. 1910.

THE seventh volume of the *Catholic Encyclopædia* brings us from *Gregory* to *Infallibility*. The Editors have thus accomplished nearly half of their great task, and as the volumes proceed we begin to realize the magnitude of the undertaking, as well as its unquestionable utility. Whatever may be the defects of the individual articles and of certain classes of articles, the foundations will be laid of a splendid monument of learning and faith.

Amongst the Irish contributors to the volume are Dr. Beecher, Dr. Toner, Dr. Coffey, Dr. Morrisroe, Dr. Gilmartin, Dr. Grattan Flood, Mr. D. J. O'Donoghue, and Mr. J. B. Cullen.

Very interesting articles are contributed on *Heraldry* by A. C. Fox-Davies, on *Hermes and Hermesianism* by Dr. Schulte of Paderborn, on *Heredity* by Dr. Windle, on *Heresy* by Dr. Wilhelm, on *Guise, Grenoble, and Henry IV* by Georges Goyau, on *St. Ignatius* by Father Hungerford Pollen, S.J., on *Hebrew Language and Literature* by Dr. Driscoll, on *Hegelism* by Dr. Turner, on *Holland* by P. Albers, on *Hymnody* by Father Blume, and on *Hans Holbein* by Professor Leigh-Hunt.

A great number of individuals come under notice in this volume, including Father Gury, Father Isaac Hecker, Father Husebne, Bishop Hay, Dr. Hussey, Bishop Hefele, etc. The articles on Theology and Philosophy are well done, and the illustrations, as usual, are admirable. The whole collection will be a treasure for any priest's library, and will be found indispensable in the course of years.

J. F. H.

ἱερλεῶν Μυῖς Νουῶν. Δι η-α ὑπ ἁμαρ το Ὀνημαῶ
 Ὀνιμ Νουῶν. 1909-1910. Βαίε ἄτα Ὀνιῶ: m. h.
 Σίλ ἄγυρ ἁ μῆς. Σίλλινγ ἁ λυῶ.

ONCE more the *Annual* of the Columban League makes its appearance, and brings a varied programme and a very interesting series of papers. Its pages are fragrant with the freshness of youth and buoyant with energy and sprightliness. Papers on subjects as widely different as 'St. Ultan's Hymn to St. Brigid,' the 'Potentialities of the New Universities,' the 'Anglo-Irish Dramatic Movement,' the 'Poetry of William Byrne,' etc., etc., are submitted for our appreciation. The name of poor William Byrne reminds me that many a time he came to my rooms in former days and asked me to read some of his youthful verses. With what labour and discipline he succeeded better than any student I have known in mastering metre and acquiring a true poetic taste would probably astonish some of the poets of this Columban *Annual* who, if I may say so in all candour and friendship, have still a long road to climb before they reach the summit of Parnassus.

The paper on the 'Potential Influences of the New Univer-

sities' is decidedly critical. It shows by its strictures on the Intermediate Board and the system of National Education that old fogies have a rough time of it in store for them.

A few papers on texts of old and middle Irish constitute a welcome feature of the *Annual*, showing that the scholarly and scientific side of the language movement is not neglected. Indeed I do not believe there is a spot in the whole country where the Irish language has made such immense strides or where it has received such steady, sympathetic and intelligent support during the past twenty years as it has in Maynooth College. And I am not at all sure that it would have prospered as it has if it were made compulsory on every student. The language is winning its own way and thriving without coercion. It thrives on liberty. It seems to me, if I may have an opinion on such a critical subject, that coercion will impede, or at least retard its progress. This, however, is, I admit, a very debatable question, and for my part I have no desire to force my opinion on anyone, if such a thing were possible, or to question the liberty of anyone to hold a different opinion.

I notice that the stage and dramatic literature occupy a considerable space in the *Annual*, perhaps indeed a space out of proportion with their importance. I should much prefer to see in the frontispiece a group of manly Irish athletes, the victors in some Irish game, than a troupe of actors no matter how fierce and formidable. A considerable amount of attention has also been devoted to a school of dramatic writers whose influence has, on the whole, in my opinion, been anything but salutary. What these people are looking for is notoriety, and, perhaps, the less notice taken of them the better. It is very nice and pleasant to call attention to a few delicate flowers of their fancy culled here and there ; but there is much underlying their work that is not apparent on the surface, and it is not at all so pleasant to have to present this to the public.

I must, however, express, on the whole, great satisfaction with this number of the *Annual*, and congratulate the League of St. Columba on one of the best numbers that has been produced.

J. F. H.

COMMENTARIUM THEOLOGICUM. Auctore Joannes MacGuinness, C.M. Editio Altera. Tomus Tertius complectens Tractatus De Sacramentis in Genere et Specie ac De Deo Consummatore. Parisiis : P. Lethielleux ; Dublinii : M. H. Gill & Son.

WE offer our sincere congratulations to Father MacGuinness on the publication of the second edition of his theological commentaries. As the title indicates the present volume treats of the Sacraments in General and Particular, and also of our Last End together with the relations between the living and the dead. It is with pleasure that we are able to say at once that Father MacGuinness's discussions are excellent. Evidently his long experience as a professor of theology in the Irish College, Paris, has enabled him to adopt the best method of presenting students with a clear, crisp explanation of Catholic teaching, and of impressing on their minds the essential points of an argument or a difficulty. Without being diffuse he omits nothing that is worthy of consideration. His volume is an ideal text-book for students and a useful reference book for priests in the preparation of their sermons, or in the more scientific pursuit of theological learning for conference or concursus.

Besides clearness of style and exactness of doctrine we notice many excellent qualities in the volume which cannot fail to recommend it. Every professor of sacramental theology knows the difficulty of drawing a distinction between speculative and practical portions of the subject. This is especially true of the tracts on the sacraments in general and on the Eucharist; with the result that there is a great lot of overlapping in a separate dogmatic and moral treatment of these subjects. Father MacGuinness has obviated this difficulty by combining dogma and moral in his discussions, and the reader can see at a glance the advantage of this method.

Another point that has favourably impressed us in Father MacGuinness's book is his historical method of dealing with dogma. In these days of advanced criticism failure to deal with the historical aspect of theology is a serious defect, but the present volume gives its readers a fair opportunity of examining the development of Catholic doctrine down through the centuries.

Though he is familiar with the teaching of the past, Father MacGuinness does not neglect modern views and discussions. His knowledge of the most recent decisions of the Holy See on

practical matters and his attention to contemporary controversies on speculative teaching considerably enhance the value of his book.

We miss one or two things which, let us hope, will be found in future editions. Though there is a good table of contents, there is no complete index of matters contained in the volume. We realize the difficulty of preparing an adequate index, but the labour would be well rewarded by the increased value of the book. A good bibliography would also be a useful addition.

Again we congratulate Father MacGuinness on the appearance of this second edition. The editors also deserve a word of praise for the style of their work.

J. M. H.

COMMENTARIUS IN DECRETUM 'NE TEMERE' AD USUM
SCHOLARUM COMPOSITUS. Auctore L. Wouters, C.SS.R.
Amstelodami (Amsterdam) : C. L. van Langenhuysen.
Editio Tertia.

THE publication of a third edition of Father Wouters' little work on the decree *Ne Temere* is sufficient evidence of its utility. Dealing with the various questions raised in connexion with the decree, the author is always clear and usually conclusive. It is no wonder, then, that his pamphlet has obtained a favourable reception from the clergy. We know no commentary on the new matrimonial regulations that deserves a wider circulation.

It is unnecessary to discuss in detail many of the points with which Father Wouters deals. A few things, however, can be emphasized with some utility to our readers. Speaking of the formalities required for the validity of espousals, the author agrees with the opinion of the experts that no obligation in conscience arises from informal betrothals. It is astonishing that any person of theological capacity should deny the truth of this opinion in face of the introductory words of the decree and in view of the official decision given in the case of the Statutes of the Latin-American Synod.

In connexion with the binding force of an oath confirming invalid espousals, Father Wouters lays down that if the parties were not conscious of the invalidity of the espousals, the oath would bind (p. 32). Of this we have grave doubt; we think that the axiom *juramentum sequitur naturam actus* holds here, and that the presumed intention of the parties is to bind themselves by the oath only in so far as they are bound by the contract.

We notice that Father Wouters holds that in the sense of the decree *Ne Temere, vagi* are all who have neither a domicile nor a month's residence in any place. Since this third edition was published this opinion has been confirmed by an authoritative decision of the S. Congregation of the Discipline of the Sacraments (March 12, 1910): 'Under the name of "persons without fixed abode" (*vagos*), referred to in Article V., § 4, come all those and only those who have nowhere a parish priest or Ordinary by reason of domicile or residence for the period of a month.'

We recommend Father Wouters's book to our readers. They will find in it a comprehensive and readable treatment of the speculative questions involved in the new legislation. They will also find in it a solution of many points of practical importance.

J. M. H.

MY MANUAL. Faith in Practice: containing indulgenced Prayers, Devotions, and Moral Counsels, suitable for every state in life. To which are added a choice collection of Hymns, with Epistles and Gospels. By Rev. P. M. Lynch. Dublin: James Duffy & Co., Ltd.

THIS excellent manual of devotion and prayer has been compiled by a priest of the diocese of Cloyne who has rendered a real service to Irish Catholics by the zeal, patience, industry, and intelligence with which he has selected, classified, and arranged these admirable prayers, meditations, hymns, maxims, counsels, and acts of devotion.

The prayer-book is divided into two sections. The first section contains all the ordinary prayers of the ordinary prayer-book, morning and night prayers, litanies, prayers at Mass, etc.; but besides these there is a great number of indulgenced ejaculations and prayers interspersed throughout the others, whilst some of the more important prayers are given in Irish as well as in English.

The second section abounds in moral counsels suited to both sexes and all ages and classes, to married and unmarried, masters and mistresses, business people, tradesmen, labourers, on temperance, honesty, industry, energy, idleness, untruthfulness, character, etc., etc. Helpful thoughts, borrowed chiefly from the saints, are added on kindness, good reading, meditation, death, judgment. A very good collection of hymns, suitable to all the great devotions, is an important feature of this section.

Finally, the Epistles and Gospels for all the Sundays and for the principal feast days of the year conclude the Manual. It is a beautiful, most devout, and most attractive collection altogether. It will do infinite good amongst the Irish people, and in that good the compiler of the prayers is sure to have his share. The prayer-book is beautifully produced by Duffy, at prices varying from one to six shillings, according to the binding.

J. F. H.

THE SECOND TEMPLE IN JERUSALEM: ITS HISTORY AND ITS STRUCTURE. By W. Shaw Caldecott. London: John Murray. 1908.

THIS work is the third of a series which aims at giving an exact account of the four chief places of Hebrew worship: the Tabernacle, Solomon's Temple, Ezechiel's Temple, and Herod's Temple. The history of the Second Temple which is here given includes a history of the Jews during the period from the fall of Jerusalem to the Roman conquest of Palestine. The section of the work devoted to purely architectural details is comparatively small. Mr. Caldecott gives a vivid account of the life and work of Ezechiel, and particularly of his plans for the reconstitution of Judah (pp. 1-73). In this section there appear everywhere the author's intimate familiarity with and genuine respect for the sacred text. The next section (pp. 74-97) gives the historical setting of the Exile, and outlines the great happenings which led to the Persian capture of Babylon. The author finds no strong reason for giving up the accuracy of the story of Babylon's fall contained in the Book of Daniel (p. 91 ff.). 'Darius the Mede,' we are told, was a Median officer whom Cyrus set up as 'King of Babylon.' That this Darius must have been a very 'subordinate king' (vide note, p. 88) we may well believe, since no contemporary profane document refers to him. The chapters which follow (pp. 98-146) contain much interesting information about the reign of Cyrus and the preparations for the Return. There are in this section some well-chosen quotations from Deutero-Isaiah and the Psalms illustrating the feelings of the Exiles who were about to return to Palestine.

The main section of the work (pp. 147-295) gives a detailed history of the Return and Restoration, and a sketch of the Greek period. The building of the Second Temple and of the city walls is fully described. The author shows everywhere

perfect familiarity with the Bible text, and works out a consistent historical theory. He identifies Sheshbazzar with Zerubbabel (p. 131). He supposes him to have died a friend and faithful vassal of the Persians (p. 179). He thinks that Zerubbabel's office of Pekah of Jerusalem was allowed to lapse on the latter's death, and that a Jewish noble named Pethahiah was appointed instead to represent Jewish interests at the court of Artaxerxes (p. 180). One misses here, however, all reference to the numerous critical studies of this important period of Jewish development. If Mr. Caldecott has looked into the works of Sellin, van Hoonacker, Lagrange, Ed. Meyer, Guthe, etc., why has he not come to terms with these writers in his text? Is it so very certain that Sheshbazzar is the same as Zerubbabel? Mr. Caldecott maintains that Ezra came to Jerusalem in 458 B.C., the 7th year of Artaxerxes (p. 178), and that he was appointed Governor of Judæa in 457 (p. 190). The first arrival of Nehemiah he puts in 445. He thinks that Ezra was superseded by Nehemiah because he had presumed to begin the rebuilding of the city-walls without the Persian king's authority (p. 206 ff.). Nehemiah, he says, returned to Susa when the walls of Jerusalem were rebuilt (p. 224) in 432 B.C. (p. 240). Mr. Caldecott believes that Nehemiah and Ezra worked harmoniously together in the work of reconstructing Jerusalem materially and socially (p. 231 ff.), and that it was at the prayer of Ezra that Nehemiah returned to Jerusalem from Susa (p. 249). The second mission of Nehemiah to Jerusalem, and his return from this mission to Susa will have taken place before the death of Artaxerxes I., in 425 B.C.

The author's description of the work of Ezra and Nehemiah is vivid, and if he had given more attention to language and arrangement, might have been made fascinating. Here again, however, we regret to have to note the absence of all reference to the views of other scholars. The sudden disappearance of Zerubbabel from Jewish politics is not really explained by Mr. Caldecott; the chronological problems which are raised by the lives of Nehemiah and Ezra are not discussed. The author deserves respect for his very reverent handling of the Books of Nehemiah, Ezra, and Chronicles. But reverence does not exclude critical analysis, and the masterly work of a reverent Christian scholar like Professor van Hoonacker might have here received some mention. The author ought to have told his readers, we think, that the work of Nehemiah does not fit in easily with that of Ezra, and that it is at least possible that

Ezra may have come to Jerusalem subsequently to the first visit of Nehemiah.

The second part of the work (pp. 301-386) is an attempt to analyse Ezechiel's Temple-Plan. It is a carefully-worked-out section and, we think, the author would have been well advised to have given us less un-critical history in the first part, and to have developed his architectural theories more fully in the second part of his book. We cannot go into the details of this second part—but we recommend it confidently to the careful study of the exegetist.

There are three most useful appendices: (1) Schedule of specifications in Ezechiel's Temple-Plan; (2) Comparative topographical name-lists of Jerusalem; (3) Table of sections of the walls of Jerusalem. The index is good, and a pocket in the cover contains two maps—(a) Ezechiel's Temple-Plan, (b) Walls and Gates of Jerusalem in the period Nehemiah-Josephus.

P. B.

INTRODUCTIO GENERALIS IN SCRIPTURAM SACRAM. Auctore Carolo Telch, Doctore S. Theologiae. Ratisbonae, Romae, Neo Eboraci et Cincinnati, sumptibus et typis Pustet. 1908.

THE aim of this work is to put before students of Theology a synopsis of General Introduction to Sacred Scripture. The author deals with all the important questions of Introduction: history of canon; history of text (Hebrew and Greek); versions (Septuagint, Peshitto, Vulgate); reading of Scripture; inspiration; interpretation (different senses, relation of Bible to science and profane history); history of exegesis (critical theories); authority (authenticity, integrity, historicity).

Though the work contains much useful information it cannot be regarded as scholarly. Hebrew is described on p. 24 as 'una ex 4 linguis semiticis (chald., assyriac., hebr., arab.).' Are there but four 'Semitic' languages, and what is the 'lingua chald.?' The Greek of the New Testament is described (p. 29) as 'dialectus quae ab aetate Alexandri Magni in Oriente, praesertim in Graecia et Macedonia vulgaris erat: primis saeculis christianis etiam in Italia et aliquibus aliis plagis Occidentis docti ea usi sunt.' It is further described (ibid.) as a 'dialectus graeca hebraizata'! The author gives us no account of the most recent investigation of the Greek text by Westcott and

Hort, and makes no mention of von Soden. There is no critical account of the origins of the Septuagint. The history of the Vulgate is deprived of interest by its sketchiness. The author states clearly (p. 58 ff.) the Church's discipline regarding the reading of Scripture. In this, and all other sections where ecclesiastical legislation is referred to, the author is full and reliable. In his account of Inspiration (pp. 71-98) the Catholic teaching is clearly summarized. We can also recommend the author's treatment of the meanings and exegesis of Scripture. In this history of the 'Exegesis Catholicorum' in recent times, he notes that the Catholic scholars are 'fere omnes Germani.'

The Author gives at the end a list of works to be consulted. These works are all in German and Latin. Besides a full index, and a list of the Scripture passages referred to in the book, Dr. Telch has supplied the busy student with a *medulla hujus libri*.

P. B.



HALLEY'S COMET

THE expected return* of Halley's Comet to our northern skies towards the middle of May recalls an interesting epoch in the history of Astronomy. At the beginning of the seventeenth century the science of Mechanics was nearly in the same condition in which Archimedes had left it about two thousand years before. The properties of the lever and some important principles in *Statics* had been investigated by Archimedes and his successors ; but the erroneous views regarding the nature of motion which were prevalent down to the time of Galileo made progress in *Dynamics* impossible. The Greeks and Medievalists failed to see the difference between what is required to start a body's motion and what is required to continue it. The inertia of matter as expressed in Newton's first law of motion was unknown to them. Their physical theories about the motions of the heavenly bodies, as might be expected, were purely imaginative. The crystal spheres, in which Aristotle and his followers made the planets revolve, were succeeded by the no less fanciful ethereal vortices of Descartes. Copernicus, the author of the true system of the world, more prudent than the rest, did not even hazard a conjecture as to the means by which the Earth and planets are kept in the orbits in which they move about the Sun.

The publication, in the year 1687, of Newton's immortal

* This paper was written before the 10th of May.—ED. I. E. RECORD.

work—the *Principia*—forms the commencement of a new era in the annals of science. Early in the century Kepler had succeeded in eliminating most of the discrepancies which still existed between the requirements of theory and the facts of observation. It had long been known that when the apparent path of a planet among the stars is carefully examined, the rate of its motion is very variable. But by conceiving a straight line to join the planet and Sun, Kepler found that the planet's motion is governed by the simple law that this line, or radius vector, as it is called, always 'sweeps over equal areas in equal times.' Unwilling to abandon the circular orbit, like Copernicus before him, he tried to reconcile the positions of the planet Mars, as observed by Tycho Brahé, with the results of his own calculations; but, failing in the attempt, he finally succeeded by substituting for the circle an ellipse having the Sun in one of the foci. He was able, too, to connect the angular velocities of different planets with each other by the peculiar relation that the squares of the periodic times of any two are related to each other as the cubes of their mean distances from the Sun. These remarkable results, arrived at empirically, or by a process of trial and error, after almost infinite labour, have since been confirmed and universally admitted by astronomers, and now form the ground-work of their science. It was to find out the physical cause of these 'laws of Kepler' that Newton's attention was mainly directed.

That the motions of the heavenly bodies are subject to mechanical laws similar to those which govern the motions of bodies on the Earth had been conjectured by many; but, if we except the vortex theory of Descartes, no serious attempt had yet been made to reduce these motions to mechanical principles. The tendency of all inert matter to move in a straight line makes it imperative that some force should exist adequate to keep a body in the curvilinear path which it describes; and the direction of the force must be to the central body about which the motion takes place. Newton had deduced from the laws of Kepler that the intensity of such a force diminishes as the square of the

distance from the central body increases. He had shown, too, that a body under the influence of a force to which this law applies, if projected in any direction inclined to that of the force, would move in one of the conic sections. And from this it followed, as Laplace expresses it, that if the impulse given to a stone were great enough, it would leave the Earth and move round it as a satellite.

It was a bold conception of Newton that the attraction of terrestrial gravity may be the force which incessantly deflects the Moon from the tangent to her orbit about the Earth. But how was this conjecture to be tested? The mass of the Moon was not required for the purpose, but only the periodic time and the distance; for, in his experiments on falling bodies and the pendulum, Galileo had shown that, at the Earth's surface, gravity accelerates all bodies equally. Neglecting the air's influence, as is known, a pound weight and a ton will fall through the same space in a given time. But the value of the Moon's distance was essential; and this involved the length of the Earth's radius. Unfortunately, the latter was but imperfectly known at the time; and, as a result, Newton's first attempt ended in failure.

When the distance between two places on the same meridian, whose latitudes are known, has been measured by ordinary triangulation, the length of the Earth's radius can be deduced from the relation between the circumference of a circle and its diameter. But although this process had been tried several times before, the arc measured with great care by a French priest, named Picard, was the first to furnish trustworthy results. Sixteen years after his first attempt, Newton was induced to resume his former investigation; and taking the new value of the Earth's radius, obtained from Picard's measurement, he found that his original conjecture was fully justified. By an extension of the same principle, the motions of the Earth and planets about the Sun, and of the satellites about their primaries, were similarly accounted for. And as the Earth's attraction for bodies near its surface was known from Galileo's experiments to be the resultant, in each case, of its attraction

for the constituent molecules, this finally led to Newton's greatest generalization that 'every particle of matter in the universe attracts every other with a force directly proportional to the product of their masses, and inversely proportional to the square of the distance between them.'

With our present knowledge it is difficult, at first sight, to understand how a theory so intelligible, and of such wide application, should have failed to secure immediate and universal acceptance. In England, indeed, most of those eminent in science, and capable, therefore, of appreciating the merits of the new doctrine, were early converts to it. But in other countries, and in France especially, it took upwards of fifty years of conflict to dethrone Cartesianism from the position which it had occupied for nearly a century. An hypothesis, it must be remembered, like that of universal gravitation, which from its nature does not admit of direct proof, can claim our assent only by showing that phenomena of great variety, and otherwise inexplicable, are made intelligible by means of it. Nor can it be denied that if we assume, with Descartes, the existence of an ethereal fluid rotating rapidly about the Sun and carrying the Earth and planets with it, several phenomena of the celestial motions can be satisfactorily explained. And although in a vast number of others the vortex theory utterly fails, still, even in the theory of universal gravitation, the limitations of the geometrical method which Newton employed made it impossible at first to reconcile many of the observed facts with the requirements of his theory. Hence it was that Flamsteed, the first Astronomer Royal, and a most accurate observer, withheld his assent owing to a difference of nearly three minutes of arc which he detected in the Moon's place as given in tables computed from theory and as seen by himself through the telescope. But with the advancement of analysis, then in its infancy, these difficulties, one by one, disappeared; and, largely owing to the skill of a few French mathematicians, notwithstanding a pardonable leaning towards the views of their countryman, the triumph of Newton's theory was finally achieved. It was

delayed, however, by a controversy regarding the figure of the Earth which lasted many years.

As stated in the *Principia*, a little reflection will show that the mutual gravitation of its particles, combined with their rotation about a common axis, is incompatible with a spherical form in the fluid which covers a large part of the Earth's surface. Equilibrium can exist only by the water being heaped up near the equator to compensate for the diminished attraction due to the velocity being greater there than at higher latitudes. The polar diameter, therefore, must be less than the equatorial diameter; and the weight of a given mass must increase in going from the equator towards either pole. But many of the French astronomers, relying on meridional measurements made by Cassini, maintained that the figure of the Earth is that of a *prolate* spheroid, having the polar diameter greater than the equatorial; while others, from measurements subsequently made on the same arc, were led to agree with Newton that the figure is that of an *oblate* spheroid. To extricate science from the chaos which this battle of the spheroids had produced, the French Academy of Science organized, and the Government equipped, two expeditions, which proceeded, one to Peru, to measure an arc of the meridian near the equator, the other to Lapland, to measure an arc as near as possible to the pole. The reader need hardly be told that where the earth is flatter or the curvature small the number of feet or miles in a degree of the meridian must be larger than where the curvature is great. On comparing the measurements, which it took nearly ten years to complete, the result was found to be in substantial agreement with that arrived at from theory by Newton many years before.

But the circumstance which, perhaps, more than any other, contributed to Newton's scientific achievements, was his connexion with Halley, at whose urgent request and expense the *Principia* was published. Professor of Geometry at Oxford, and afterwards Astronomer Royal for over twenty years at Greenwich, Halley, from his first acquaintance with Newton, was a zealous advocate of the

gravitation theory. While engaged in observing a comet which appeared in the year 1680, it occurred to him that these mysterious bodies, perhaps like the rest, may be subject to the gravitation law; and if so, as Newton had shown, the path of a comet must be an ellipse, a parabola, or an hyperbola. To test the matter fully, he collected all the trustworthy records of comets he could find, and computed, with enormous labour, the orbits of no less than twenty-four. On close examination of the results he found that some of the appearances occurred at equal or nearly equal intervals; and, what was more remarkable, between the orbits of these comets he detected a very striking resemblance. Thus, among the comets recorded, he found that one was visible in each of the years 1682, 1607, 1531, 1456, where we see that the intervals are alternately seventy-five and seventy-six years. This, combined with the close similarity of the orbits, at once suggested identity. But how was the difference in the intervals to be explained, amounting, as it did, in some cases, to more than a year? In this Halley saw a consequence and at the same time a conclusive proof of Newton's theory. Coming from the distant realms of space, the comet, in some of its periodical visits to the Sun, passed much nearer to Jupiter and Saturn than in others, and the attraction of the enormous masses of these planets, he saw, would necessarily accelerate or retard its progress. Small changes in the inclination and other elements of the orbit were traceable to the same cause. Confident in his data, Halley predicted that 1758 would be the year of its next appearance, and expressed the hope that 'should it return, impartial posterity will not refuse to acknowledge that this was first discovered by an Englishman.'

Although most of the difficulties usually urged against the Newtonian theory had now been fully answered, and the small irregularities observed from time to time in the motions of the Moon and planets had been shown to arise from the mutual attraction of the different bodies for each other, there were still many who hesitated to accept the theory. So late as the year 1730, three years after Newton's

death, the French Academy rewarded, with the highest prize in their gift, a memoir of Bernouilli on the theory of Descartes. All this contributed greatly to intensify the interest taken in the expected fulfilment of Halley's prediction. To determine the time of the comet's perihelion passage required the highest mathematical skill, and, owing to the disturbing influence of the two planets already mentioned, involved a vast amount of laborious calculation. Clairaut, a distinguished French mathematician, undertook the difficult task. The comet did return, and was first seen on Christmas night in the year 1758. It reached the perihelion, or point nearest the Sun, on the thirteenth of the following March, just a month in advance of Clairaut's estimate. This is the comet which we are now eagerly awaiting. In the great telescopes it has been visible for months past; but it has not yet come within range of a four-inch refractor—the largest instrument at the writer's disposal. Probably before these lines are in print it will be seen in the western sky after sunset without the aid of an instrument.

Comets, in many respects, differ widely from planets. A major planet, when viewed through a good telescope, is easily recognized by the special features it presents. Jupiter is known by the belts, and also by the satellites; Saturn by the rings; Mars by the canals; and so of the others. But it often happens that a comet, in the course of a few weeks, sometimes in the course of a few days, so changes its appearance as seemingly to have lost its identity. Besides this, the motion of all the planets as traced out on the background of the stars is *direct*, or from west by south to east; some of the comets have *retrograde* motion. The motion of Halley's Comet is of this kind; for although, during the month of May, it will pass between the Earth and Sun, from the western to the eastern side of the latter, viewed from the Sun, it would be seen to move in contrary *order* to that of the Earth and planets. Again, the orbits of the planets are ellipses, which, in general, do not differ much from circles, and are nearly all inclined at very small angles to the ecliptic or orbit of the Earth.

The comets, on the other hand, move in planes, inclined at angles great and small, some even at right angles to the ecliptic ; and the orbits are, in some cases, very elongated ellipses, in others parabolas, or hyperbolas.

Out of six or seven hundred comets of which records have been preserved the orbits of over three hundred have been computed, and not more than fifty or sixty of these are known to be elliptical. These are the *periodic* comets ; and from the elements of their orbits it would be possible, as in the case of a planet, to tell their exact positions at any date in the future or in the past but for the perturbations due to the attractive influence of the Earth and planets. The comets which move in parabolas or hyperbolas, once they have passed round the Sun, move off into space, never to return. It must be remembered, however, that the ellipse of a comet of long period, such as a hundred or a thousand years, does not differ appreciably, near perihelion, from a parabola ; and it may happen that many of the comets which are now supposed to move in parabolic orbits are in reality periodic.

The number of comets wandering through space must be enormous, for hardly a day passes without one or more, old or new, being visible. They are, with rare exceptions, telescopic ; and if we suppose the space-penetrating power of the telescope to be increased, even in the ratio in which the instruments now in use exceed the unaided eye in that respect, it is a legitimate inference that the number visible would be vastly increased. It is only a very small fraction of all existing comets that ever come within range of even the largest instruments. To be visible, as a rule, the comet's perihelion must be either within the orbit of the Earth, or only very little outside of it. About a dozen of the periodic comets are known to have periods not exceeding seven or eight years. They are all telescopic, and some of them have a remarkable history.

In the year 1826 a comet was discovered having a period of six years and eight months. Its next appearance was due in 1832 ; and a French astronomer, more absorbed in his mathematics than in consideration for the feelings of

his fellow-mortals, predicted as the result of his calculations that a collision between the Earth and comet was inevitable. There was a scare throughout Europe produced by this announcement; and as the fatal day approached the consternation felt in some places, especially in the south of France, at the prospect of a general conflagration, was intense. After some weeks without any untoward occurrence, it was found that the comet had passed the point of danger nearly a month in advance of the Earth. The least distance at which the French astronomer had placed them was under twenty thousand miles; in reality, they were never nearer each other at any time than fifteen million miles.

It was only at the second next return that the Earth was favourably situated in its orbit for viewing the comet. It returned punctually towards the end of 1845; but astronomers noticed a peculiar and increasing change in its shape. The reader, it is assumed, already knows the general appearance of a comet. The short and unexpected visit paid us during the Winter by one of these strange wanderers has made him familiar with the bright, star-like spot, or *nucleus*, surrounded by a nebulous haze, or *coma*, from which issues the *tail*, a loose sheaf or hollow cone of faintly visible streamers, sometimes slightly curved towards the base and stretching away from the Sun over a large area of the sky. Early in 1846 astronomers were astonished to find that the comet they had been watching had divided into two, each having a nucleus, coma, and tail of its own. And although both could be seen simultaneously in the field of the telescope, they were separated by more than a hundred and sixty thousand miles. In this way they travelled together in parallel lines—sometimes equal in brightness, sometimes one brighter and fainter alternately than the other, until, owing to the increased distance from the Earth, they were lost to view.

When searched for again in 1852 they were found still apart, but now separated by a distance nearly ten times greater than when last seen. Their return was due in 1866, and also in 1872; but although the position of the Earth

was particularly favourable in the latter year, and all the great telescopes of both hemispheres were pointed towards the region of the heavens where they were expected to appear, they have never since been seen. But in the two years mentioned, and at dates when the comets were due, phenomena occurred which, in the opinion of many astronomers, are intimately connected with their disappearance. To these we shall return presently.

In the year 1770 a comet appeared which has a history no less curious than that of the preceding. It was bright enough to be seen by the naked eye ; and on searching the catalogues, when its orbit had been computed, no vestige could be found of an earlier appearance. As is usual in such cases, owing to the comparative facility of computing a parabolic orbit, astronomers found, as they imagined, a suitable parabola for the new visitor ; but although the comet remained visible for four months it obstinately refused to follow the path marked out for it. This was perplexing. On a closer scrutiny, an astronomer, named Lexell, found that the orbit was, in reality, elliptical with a period a little over five and a half years. But here a new difficulty arose ; for how could so bright a comet, with so short a period, remain so long concealed ? Lexell found an answer in the fact that the orbit which he had computed extended very little beyond the orbit of Jupiter, the path of the comet lying inside the orbit of the fourth satellite ; and as two revolutions of the comet took almost exactly the same time as one revolution of Jupiter, it followed that sooner or later, of necessity, the comet and planet should come close together. This occurred in 1767, and the attraction of the giant planet so changed the comet's orbit that three years later, when near perihelion, it was for the first time visible from the earth. At aphelion, in 1779, the comet and planet were closer together than they were twelve years before, the attraction of Jupiter for the comet being now more than two hundred times greater than the attraction of the Sun for it. This produced a new and greater change in the comet's orbit, the result of which has been that like Biela's Comet, already referred to, it has never since been

seen. Perhaps, in far-off space, it is still pursuing the new path traced out for it mainly by a compromise between the attractive influences of Jupiter and the Sun.

Whether comets should be regarded as members of the solar system, or merely as casual visitors, is still an unsettled question. But the close connexion of some of them with another class of bodies, called meteors, would seem to indicate that these at least belong to the same family. The reader need hardly be told that, besides the many planets known to astronomers, there are myriads of other much smaller bodies circulating about the Sun which are never seen except when the Earth's atmosphere in its annual course happens to encroach upon their orbits. Some of these bodies are found to be moving at a speed of over thirty miles a second, or nearly a hundred times the speed of a cannon-ball; and the constant bombardment which their surface gets from the impinging air particles raises their temperature many thousand degrees. They then become visible, in the case of small ones, as *shooting-stars*; but, sometimes, as *fire-balls*, leaving a luminous trail several miles in length behind them. Occasionally it happens that owing to the high temperature of the surface not reaching the interior rapidly enough, an explosion occurs, like the noise of distant thunder, and the fragments, unable to escape from the Earth's attraction, are scattered on its surface. They are then known as *meteorites*, and can be seen in the principal museums of both the old and new world. Although five or six meteors can be seen in the course of an hour on any night of the year, they are much more numerous about the thirteenth and twenty-eighth of November and the tenth of August. But, as is known, there are certain dates at which meteoric displays take place on a far grander scale than in ordinary years. Anyone who, like the writer, witnessed the meteoric shower of the thirteenth of November, 1866, will long retain a vivid picture in his memory of that awe-inspiring spectacle. In less than an hour several hundred of these celestial rockets were seen cutting their way through the upper regions of the atmosphere in lines of fire.

In accounting for these remarkable phenomena astronomers have been led to suppose that a numerous group or swarm of meteors are travelling together in a permanent orbit about the Sun, and in a definite period. For a shower to occur, both the Earth and meteors must be near the point where their orbits meet ; and hence it will always occur about the same day of the year, and after a definite interval. From records of former showers the period was found to be thirty-three and a quarter years ; and as a shower occurred in November, 1833, the shower of November, 1866, was predicted some years before its occurrence.

But here a remarkable coincidence must be mentioned. In the year 1865, a telescopic comet, known as Tempel's, was discovered ; and on comparing the elements of its orbit with those of the meteors in the shower of November, 1866, it was found that in every particular, they were almost identical. A similar relation was found between the meteors of the tenth of August and another small comet which was observed in 1862. But, stranger still, a return visit of Biela's Comet was due, as we have seen, in 1872 ; and astronomers in searching for it were rewarded, not by seeing the expected visitor, but with a plentiful shower of meteors—the scattered remains, as some think, of the disintegrated comet. From these, and other examples of a similar kind, it seems highly probable that some of the comets, at least, and the meteors with which they are associated, have had a common origin. It may be that in the remote past, wandering through the boundless regions of space, they came within the Sun's attractive influence and failed to escape from it.

Of the physical constitution of comets but little is known with certainty. Some regard the coma or faintly luminous nebulous-like mass, which forms the head of every comet, as gaseous throughout, owing to the character of its spectrum. The reader, it is assumed, already knows that the spectrum of an incandescent solid or liquid is continuous, or contains all the colours of the rainbow, from red to violet ; whereas the spectrum of an incandescent gas consists of one or more bright lines, or narrow bands, the

number and position of which are characteristic of each particular gas. And the spectrum of a comet's head, whether the coma or nucleus be examined, is found to be identical with that of incandescent carbon vapour. But against this argument is the difficulty that the spectrum can be seen when the comet is at distances from the Sun far exceeding that at which it would be possible for carbon to be volatilized by the solar rays. That the nucleus is self-luminous cannot be doubted ; but something more is needed to explain how carbon is reduced to glowing vapour in those ice-cold regions of space. And, besides this, the mutual interaction of solid components within the nucleus would suffice to account for the spectrum.

Most modern astronomers are inclined to regard some, at least, of the comets that have been observed as swarms of small metallic masses, travelling in parallel lines widely separated from each other, and followed by a train of meteors which, in the case of Biela's Comet, became gradually detached from the main body. At first sight it may seem that such an hypothesis is inconsistent with the great transparency of a comet's head, to which many witnesses, from Seneca downwards, bear testimony. For a star can be seen through the head of a comet a hundred thousand miles or more in thickness. But if, while looking at a candle flame at a distance of a hundred yards or so, a cannon-ball were fired across the line of sight, no interruption in the continuity and distinctness of vision could be detected ; although the ball, if stationary, would completely eclipse the candle. Owing to the duration of the impression on the retina of the eye, if the interruption be less than the tenth of a second, vision will be continuous. But the component masses in a comet's head are travelling at a speed many times greater than the swiftest cannon-ball ever fired from a gun. Looking at a star on any night of the year, probably hundreds of these dark bodies will cross the field of the telescope in the course of an hour without our being aware of it.

But whatever the physical constitution of comets may be, it is certain that the mass of any comet hitherto observed,

notwithstanding its enormous volume, is very small compared with the mass of the Earth. The reader need hardly be told that the rates at which two bodies tend to approach each other in virtue of their mutual attraction are inversely as their masses. Now, although many of the comets have suffered perturbations, some of them several times, from the attraction of the Earth and planets, and especially of Jupiter, there is no instance on record where the Earth or a planet has suffered any appreciable perturbation from the attraction of a comet. Biela's and Lexell's Comets, already referred to, and a comet in 1843, have come very near the Earth; and it is computed that had the mass of Biela's Comet in 1832 been so much as one hundred thousandth part of the mass of the Earth it would have resulted in changing by several seconds the length of the year. No such change has taken place; for in any well-equipped observatory a change of even one second could be detected.

The tail, although generally wanting in telescopic comets, is usually the most conspicuous feature in comets visible to the naked eye. Unlike the head, the light with which it shines is, for the most part, solar light, which it reflects, as the motes do that float in the sunbeam streaming through a hole in the window shutter of a darkened room. The tail is not an invariable appendage which a comet carries along with it, as it often changes its form; and, usually, it changes its size enormously when approaching the Sun. It consists of vapour particles in a state of extreme tenuity, which are projected continuously from the nucleus. The tail is nearly always turned away from the Sun, as if repelled by it; and hence before perihelion is reached it follows the head; but on the return journey it precedes the head. This curious phenomenon is by some ascribed to light-pressure; by others to electrical repulsion; but our knowledge of the true cause of it is, at present, little better than conjecture.

The world is too wise nowadays to apprehend disaster from collision between a comet and the Earth. And, remembering its extreme tenuity, it is clear that the Earth

for several hours together might be passing through a comet's tail without our knowing it. Such a thing has happened more than once during the last hundred years. It may be repeated this year during the last week of May, when Halley's Comet will pass between the Earth and Sun at a distance of only fourteen million miles from the Earth; and comets have been observed with tails more than a hundred million miles in length. But until Halley's Comet gets to the eastern side of the Sun, towards the end of the month, it will be impossible to say what the linear dimensions of its caudal appendage then may be. Nor is it possible to say, at present, how it will compare with that which it displayed at its last visit in 1835. But as the existence of such an appendage involves a continuous expenditure of the comet's resources, it is clear that, no matter how slow the process may be, it must eventually lead to the tail's extinction. Nearly all the short-period comets have either no tails at all, or merely rudimentary ones; and astronomers consider that they have lost them in this way by exhaustion.

But although even the most imposing tail need not cause apprehension, a collision between the Earth and a comet's head would probably be attended with disastrous consequences. The reader will remember that many modern astronomers regard the head of a comet as composed of solid metallic masses; some even consider the nucleus to be a solid body several miles in diameter. And, although the mass of even the largest comet of which astronomers have had experience is, as we have seen, very small compared with that of the Earth, still its great velocity gives it enormous capacity for destruction. Meteorites weighing several hundred pounds are found in some of the museums; and these are only fragments of larger ones which, in the opinion of many, once belonged to a comet. But a mass of even a hundred pounds, moving at meteoric speed, which is computed as, in some cases, over thirty miles a second, would cause greater destruction than three hundred of the largest missiles discharged simultaneously from as many hundred-ton guns. The inhabitants

of the part of the Earth struck by the comet would probably be blinded by the dazzling light and burned by the scorching heat produced by the passage of the meteoric swarm through the atmosphere. And although the probability of such a catastrophe, within any limited period that could be named, is small, still, from the number of new comets which the increasing power of the telescope reveals, it is clear that an induction, resting merely on the experience of a few thousand years, even if we go back beyond the age of the Pharaohs, is necessarily incomplete. To have certainty here there must be some evidence of a law; and science furnishes none.

F. LENNON.

AGRARIAN SOCIALISM

WHILE socialists of the rigid school proclaim the collective right to property of every kind, whether movable or immovable, the agrarian socialists restrict the claim to property in land. Land, they say, with all its treasures, was not intended by nature to be the property of any individual, but was given in common to all men to provide them with nourishment, to supply their material needs. He who holds a part of it to the exclusion of others usurps what he has no right to. He who squanders in profusion and luxury the fruits that he has usurped condemns his fellow-man to die of hunger, or at least to eke out a miserable existence.¹ The State should, therefore, be the only owner of the soil. Some upholders of the theory would allow a man to own his house and the plot on which it stands; but the extreme partisans of the school would not make even this concession.

Land, as they contend, is not even susceptible of private ownership, but is of its nature a collective asset. This is a fundamental law, and it is only when it is observed that the evils of society will disappear. Land is the staple resource of the human race. Make it common property, and it matters little that other things should be subject to individual ownership.

But how is the land to be acquired? Is it by confiscation? Are the present owners to be indemnified? Is the full value to be paid for it? And is there to be compensation for disturbance and compulsion? Various ways of *nationalizing* the land have been recommended and have their supporters. But, as a rule, the advocates of *land nationalization* are not particular as to the method to be followed. The chief object to be attained is that the State should become the universal *landlord*, and that

¹ See *Régime de la Propriété*, par L. Garriguet, pp. 30-35.

the *single tax* on land should relieve all other taxation. I cannot here follow the partisans of this socialistic school through the endless varieties and differences of their speculations. I must be satisfied with presenting to the reader its principal advocates.

EMILE DE LAVELEYE

Emile de Laveleye (1822-1892) was a professor, who taught political economy for many years at the University of Liège. He is, perhaps, best known in these countries by his work on *Protestantism and Catholicism in their Bearing upon the Liberty and Prosperity of Nations*, a work for which Mr. Gladstone wrote an introduction in the days when he was engaged in his campaign against 'Vaticanism.' The work in which he expounded his socialistic theory of land was entitled *De la propriété et de ses formes primitives*. In this work he undertook to show that amongst all peoples landed property was known only in its collective form in the early stages of their history: that the system of private property was introduced by stratagem, violence, or fraud, always to the detriment of the common people, and in opposition to natural law. He reviews with great learning and skill the customs of various ancient peoples, Jews, Indians, Greeks, Romans, Celts, and Teutons, and everywhere he professes to have discovered the communistic possession of land. Even in later Roman times the *ager publicus* was a well-known institution. Scandinavia had its *harrads*, Germany its *marks*, England its *commons*. Common possession of land was likewise characteristic of the Celtic clan. It has survived, he thinks, amongst the most primitive peoples of modern times. It is to be found in the Russian *Mir*, in the *Dessas* of Java, in the *Allmenden* of Switzerland.

It is only by a series of successive modifications and at a comparatively recent period that individual property in land was recognized. As long as primitive man lived by the chase, by fishing, by the gathering of wild fruit, he had no idea of appropriating land, and never thought of regarding as his own anything except what he had captured or made with his hands.

Under the *pastoral regime* the notion of property in land begins to appear ; but it is confined to the space which the flocks of each tribe pass over in their habitual wanderings. The idea that an isolated individual could claim a part of the soil as his exclusive property never occurred to them. The conditions of *pastoral* life were absolutely opposed to it.

Little by little a part of the land is brought into cultivation and the *agricultural regime* is established ; but the territory that the tribe or clan occupy remains their *undivided* property. Arable land, pasturage, and forest are exploited by the community. Later on the cultivated land is divided into holdings and distributed for a term of years amongst families, *gentibus cognationibus hominum*, by lot or by agreement. The temporary use of the land is thus attributed to an individual : the permanent use remains the collective property of the clan to which it returns from time to time, so that a new distribution may be made. This is the system in vogue to-day in the Russian *commune*. It was the same in the German tribe in the days of Tacitus.

By a further progress of individualization patriarchal families began to hold their share amongst themselves, occupying the same dwellings and working for the common advantage. Finally, individual and hereditary property makes its appearance ; but it is still subject to numberless limitations, feudal burdens, state exactions, fiduciary charges. It was only through a series of evolutions that it came to be the absolute, sovereign, and personal right which the civil code ratifies to-day.

The inequality of conditions which followed the transformation of primitive into private property, has resulted in the domination of the ruling classes, and the enslavement more or less complete of the worker. The German and Slav custom, which ensured to each man a plot from which he could draw the means of subsistence, is alone in conformity with the rational conception of property. The theory of property generally admitted calls, therefore, for complete reconstruction ; for it is based on premisses in contradiction with the facts of history and with the conclusions which the great majority of men desire to reach.

We have in these extracts the substance of the theory of M. de Laveleye, worked out elsewhere with great energy and great erudition. But, when all is said, it is a theory and

nothing more. Many of its assertions are absolutely fantastic. The system of land tenure differed in almost every country in some details, according to the genius of the peoples concerned, but the theory of a systematic and uniform evolution all over the world is not warranted by anything M. de Laveleye has to say in its favour, nor by the very important facts that he has omitted. Man starting from a savage state, from the life of the woods and the caverns, is the romance of Jean Jacques Rousseau, and must be questioned at the outset. Then, if we take the most important and the most historic of the peoples of ancient times, there are numberless proofs of the existence and recognition of private property amongst them. Take the Jews, the Egyptians, the Babylonians. In the days of the Patriarchs when Sara died at Hebron in the land of Chanaan, Abraham, a stranger and sojourner there, purchases a plot in which to bury her from Ephron, the son of Seor. The account of the transaction given in Genesis¹ is highly interesting :—

Abraham rose up, and bowed down to the people of the land, to wit the children of Heth :

And said to them : If it please your soul that I should bury my dead, hear me, and intercede for me to Ephron the son of Seor

That he may give me the double cave, which he hath in the end of his field : for as much money as it is worth he shall give it me before you, for a possession of a burying place.

Now Ephron dwelt in the midst of the children of Heth. And Ephron made answer to Abraham in the hearing of all that went in at the gate of the city, saying :

Let it not be so, my lord, but do thou rather hearken to what I say : The field I deliver to thee, and the cave that is therein, in the presence of the children of my people, bury thy dead.

Abraham bowed down before the people of the land,

And he spoke to Ephron, in the presence of the people : I beseech thee to hear me : I will give money for the field : take it, and so I will bury my dead in it.

And Ephron answered :

¹ Chap. xxiii.

My lord, hear me. The ground which thou desirest, is worth four hundred sicles of silver : this is the price between me and thee : but what is this ? bury thy dead.

And when Abraham had heard this, he weighed out the money that Ephron had asked, in the hearing of the children of Heth, four hundred sicles of silver of common current money.

And the field that before was Ephron's, wherein was the double cave, looking towards Mambre, both it and the cave, and all the trees thereof in all its limits round about,

Was made sure to Abraham for a possession, in the sight of the children of Heth, and of all that went in at the gates of his city.

And so Abraham buried Sara his wife, in a double cave of the field, that looked towards Mambre, this is Hebron in the land of Chanaan.

And the field was made sure to Abraham, and the cave that was in it, for a possession to bury in, by the children of Heth.

Indeed, the Pentateuch is full of passages that either take for granted or indicate the existence of private property among the Jews. That the system was in practice amongst the Egyptians is clear also from the narrative of Genesis ;¹ for when Joseph went to Egypt the system was fully established. The famine compelled the Egyptians to sell their lands and transmit them to Pharaoh.

So Joseph bought all the land of Egypt, every man selling his possessions, because of the greatness of the famine. And he brought it into Pharaoh's hands.

Nor did the king of Egypt seek to keep the lands in his own possession, but only wished to establish his right to impose certain charges on them, which never exceeded a fifth of their value. And this right he purchased with his corn and his bread. In course of time even these charges were remitted, and the system of property became as private as before. Dionysius of Halicarnassus and Diodorus Siculus leave no doubt as to the system of property that prevailed in Egypt after the Grecian conquest ; and their testimony is fully borne out by the

¹ Chap. xlvii.

investigations of modern Egyptologists, such as Birch, Maspero, and Lenormant.

Similar testimony is borne to the existence of private property in land amongst the Babylonians and Assyrians. In the British Museum there are upwards of a hundred contracts of ancient Babylonian origin, graven on bricks, testifying to the transfer of land and houses from one individual to another.

In the Paris Cabinet of Medals the oval stone of Michaux, discovered on the banks of the Tigris by the Frenchman whose name it bears, shows an inscription in cuneiform columns, dating, according to expert Orientalists, from upwards of a thousand years before Christ, and giving the most explicit testimony to the existence of private property in land in that region. Oppert, in the *Journal Asiatique*, has published the 'Juridical Tablets of Babylon,' and translated them into French, showing quite a number of contracts of sale and purchase of land. George Smith, in his *Ancient History from the Monuments*, testifies that in Assyria landed property was regularly transmitted from father to son. Professor Sayce bears the same testimony. Lenormant¹ lays stress on the civil and religious guarantees by which private property in land was supported amongst the Chaldeans. The Code of Hammurabi, which dates from upwards of 2000 B.C., sanctions and regulates property in house and land.²

Experts in Grecian history have likewise contradicted the assertion of De Laveleye, and have even proclaimed their conviction that collective property never existed throughout Greece generally within historic times and outside the heads of philosophers.³ Fustel de Coulanges, in his classic work *La Cité Antique*, admits family property amongst the Romans, but asserts that neither in Greece nor in Rome was there any trace of the collective property of the tribe. On the other hand, he says that both Greeks and Romans

¹ *Manuel d'Histoire Ancienne*, vol. ii., pp. 141, 142.

² Scheil, *Textes Elamites-Sémitiques*, pp. 33, 48.

³ Paul Guiraud, *La Propriété Foncière en Grèce jusqu'à la Conquête Romaine*, p. 651.

claimed and recognized private property in land from the remotest antiquity.¹ The *ager publicus* was only a part of the conquered lands. The greater part was divided amongst individuals. The *ager privatus*, the *haeredium*, and property *ex jure quiritium* were the rule rather than the exception.

With these facts before us the theorizing of M. de Laveleye soon comes to grief.² In his work entitled *Le Socialisme Contemporain* he naturally favours a return to the collective principle, although he feels it cannot be accomplished as simply as its extreme partisans propose. Nor is he altogether insensible to the drawbacks of the system in the countries in which it has survived ; for there is no doubt that the collective principle was in some shape or other adopted and maintained amongst certain peoples from the remotest antiquity, and, in some cases, adopted by others on the occasion of the emancipation of serfs and slaves. The progress of these peoples, however, has not been such as to encourage others to follow their example. A profound study has been made of the Russian *Mir* by two distinguished Frenchmen, who are not only high authorities on economics and economic history, but are also brothers, MM. Anatole³ and Paul Leroy Beaulieu. As the description of the system by the author of *Le Collectivisme* is more compendious than that of his brother, I adopt it here :—

In Russia [he says] the *commune*, which is the constitutive molecule of the nation, enjoys much more autonomy than in the West. It is the unit of taxation and recruiting, for which it is responsible as a unit. It enjoys complete self-government. The heads of families assemble under the presidency of the *starosta*, or mayor, whom they elect, discuss and regulate all com-

¹ *La Cité Antique*, i., p. 168 ; by the same author, *Revue des Questions Historiques*, xlv., p. 355. See also Bruno Hildebrand, 'Vertheilung des Grundeigenthums im Alterthum,' *Jahrbücher für National-Oekonomie*, 1860, xii., pp. 15, 139.

² Garriguet, *Régime de la Propriété*, pp. 52, 53.

³ See *L'Empire des Tsars et des Russes*, by Anatole, and *Le Collectivisme* of Paul. See also *La colonisation chez les peuples modernes*, by Paul.

munal affairs. The elected *starosta* has command of the police and adjudicates in all disputes. The whole of the inhabitants of a village possess in common the territory called *Mir*, an old word which means community. In principle each male inhabitant, who has reached man's estate, is entitled to an equal share of the *Mir*. In former times the land was worked in common, and was, in the full sense of the words, collective property. To-day it is redistributed at regular intervals. The frequency of the partition varies a good deal. At first it took place every year or every two years. To-day, according to M. de Laveleye, it is made every six or every nine years ; according to M. Anatole Leroy Beaulieu, every three and sometimes every nine or every twelve years. This repartition has proved so detrimental to progress that the people are clamouring for a more stable system of tenure. It is the peasants themselves, under the presidency of the *starosta*, who decide when and how the distribution is to take place. The *commune* has the right of abolishing the system, but they require two-thirds of the votes to do so. The house (*izba*) and the garden attached to it are private and hereditary, but may not be sold to anyone outside the *Mir*. {The spirit of exclusion is essential to the *Mir*. That is natural. Effective liberty of domicile, which is one of the conditions of modern civilization, is irreconcilable with the primitive forms of property.

The *Mir* is intimately bound up with the fiscal system of Russia, the community as a unit being responsible for the taxes. The inhabitants live agglomerated in villages. The houses could not be built on the holdings, which change from term to term. From the point of view of cultivation this concentration of houses, away from the scene of work, has serious drawbacks, and diminishes the value of the land. The whole system leads to deterioration of the land rather than its improvement, to what we call the 'pulverization of the soil.' There can be no intensive cultivation, no *culturzwang*, no improvement, no personal initiative. Everyone is a bird of passage. Nobody knows where next term will find him.

In Russia proper 35 million *dessiatines* (upwards of 70 million acres) are worked on the *Mir* regime, each family holding about seven *dessiatines*. The patriarchal idea, with the rights of the chief acknowledged, is the foundation of the *Mir*. To-day that idea is somewhat shaken. Young people are no longer so submissive and so deferential as they used to be. Formerly the

house, the garden, agricultural implements, and cattle, were the collective property of the family. To-day they must in many cases be divided.

Does the Russian *Mir*, whose method of working has now lasted for an almost indefinite period, justify the enthusiastic praise that it has obtained from certain social reformers? He must have a robust faith or be dominated by tenacious prejudices who could believe it. The inconveniences of the *Mir* are numerous and grave. Far from uniting the advantages of large and small properties the *Mir* rather exhibits the faults of both. Such a system of tenure will not admit of sound exploitation. The yoke of uniform cultivation makes improvement impossible. The frequent redistribution, whether annual, triennial, or sexennial, leaves the peasant without a trace of that affection, that tenderness for the land that is characteristic of the small proprietor. Michelet has written a true and charming page on the French peasant and the plot of land he tills. As a lover pours out his treasures to the mistress he adores and spares no sacrifice to adorn and enrich her, so the French peasant will work ten, fifteen, hours a day on the soil that is his, and finds in his labour an ineffable delight. How can the Russian peasant be expected to imitate him? The *moujik* is like a *tenant-at-will*. He may not be evicted without compensation, for another holding must be provided for him. But what will this holding be? There is little chance that it can be the same. Is he, then, to waste his energy and his resources for the profit of a neighbour? It is not in a year, nor in two, nor often in six that land can be improved. Hope in the distant future must sustain the arm that attempts it. Where is the *moujik* to find this hope? Is it for the benefit of others he is going to prepare slowly and methodically an increase of productive force in the *dessiatines* that have fallen to his lot, and in a few years' time will be no longer his. Permanent and costly improvements are prevented by temporary possession. Experience and inquiry confirm what reason tells us. The *Mir* communities, from this point of view, are singularly inferior to those that own their land.

As a matter of fact, this communal system, according to M. Leroy Beaulieu, far from solving the social problem, has only produced additional problems to be solved. Nowhere

is the proletariat so miserable and so hopeless. There are so many legal reasons for depriving a man of his share, so many newcomers owing to increase of population, so many dissatisfied and disheartened by the perpetual shifting, so many restrictions of liberty, so many fields open to usurers, and so many temptations to have recourse to them. Equality is not even secured by the system ; for the lots are given by preference to those who have capital, implements, and stock to work them. In the government of Kostroma 90,000 peasants are left without a holding, 94,000 in that of Tamhof, and 70,000 in Koursk. The *Mir*, in fact, is a deception and a fraud. If it has no material advantages, neither has it any social. It destroys personal enterprise. It favours usury. It suppresses thrift. It leaves no honest outlet for money saved. It is incompatible with intensive cultivation which enriches every progressive country. 'I am forty-five years of age,' says Ivan Polyakoff, 'and I am already on my third holding.' Marshes and waste lands surrounded him on all sides, but who would waste his substance and his energy in reclaiming them ? How different in France, where the small proprietor spares no pains to improve his holding and the large proprietor discharges duties of inestimable value to the nation :—

It is a mistake [he says] to listen to all that is said about the rural proprietor who lets his land in farms. People allow themselves to be dominated by the influences of the *old regime*, whose nobility and great financiers held the greater part of the land and lived away from it. The rural proprietor who leases his land appears as a *fainéant* whose whole activity is confined to receiving rent. This conception is entirely out of date. The elegant and opulent classes who live in the capital or in great cities, possess less and less of the soil of France. They invest their capital in houses or in movable property, and with the exception of a park or demesne, they seldom retain any land in the country.

The soil belongs more and more either to peasants or to owners living in the provinces, to industrial and commercial personages who have made large fortunes and become interested in agriculture. They have farmers under them ; but

retain their right to a certain amount of control and direction of the methods of cultivation to be pursued.

It is they who, having a more enlightened education, a more expansive mind, more abundant capital, constitute the class which takes the initiative in all improvement. It is these proprietors, secure in the perpetual rights of possession for their families, who have within the past fifty years transformed the soil of France. It is to them we owe the vast extension of vine-planting in the South, the transformation of waste-lands into vineyards, the propagation of all the methods of fighting the phylloxera, the use of sulphate of carbon, the value of steeping, the experiment of American plants. It is they who, in the teeth of official commissions and almost of the Government, planted thousands of acres with these transatlantic plants, the *Jacquez*, the *Riparias*, which promise such marvellous results. No tenant, were his lease to extend to fifteen or twenty years, could have undertaken works demanding capital sometimes greater than the value of the land and extending over eight, ten, or twelve years. No State department with its rigid rules, its obstinacy, its ignorance, its prejudice, its alternations of sloth and hurry, of needy avarice and blind prodigality, would have been equal to such a task.

It is these proprietors, too, medium and great, who have covered with pine-trees enormous tracts of waste and uncultivated country, in the Landes and in Sologne, whilst the forests of the State are still covered with brushwood. It is these perpetual owners who in Normandy planted, through their farmers, whose expenses they paid, tens of thousands of apple-trees, and abandoning an unprofitable system of cultivation for a better one, enabled their farmers to suit their methods to the market. It is they who, in the Nord, have propagated the cultivation of beet-root and organized sugar refineries and distilleries. Whatever the system of exploitation of the earth may be, direct labour, farming, or *métayage*, the proprietor is under all regimes the essential agent of progress. Farmed land in which the owner takes no interest soon deteriorates. The farmer cannot, therefore, replace the proprietor. The latter plays his part, alongside the former; a part, too, to which agriculture owes its greatest progress. When the collectivists propose to substitute farmers of the State for farmers of an individual, and imagine that the change will have no effect upon production, they show that they do not know what the modern proprietor is and should be.

They put a dead in the place of a living organism. They take from cultivation its life and soul, and leave it arms only. Proudhon, in the midst of his obscure dissertations, had sometimes brilliant flashes of good sense. 'To determine the decadence of agricultural industry in many a locality,' he wrote, 'or at least to arrest its progress, you have only to make farmers proprietors.'

M. Paul Leroy Beaulieu then proceeds to examine the system of *Dessas* in Java, which has been respected and upheld by the Dutch Government. The first thing he notices is that the out-of-work 'people, the *déclassés*, have a far more miserable lot there than their brethren in Europe, and that they abound all over the country. The *desa* is, perhaps, more strictly collective than the *Mir*.

But there is no use in talking of absolute equality. It is nowhere to be found under this primitive collectivism. No more did it exist in ancient Germany. The chiefs and the leaders had always the greater part. Tacitus, with his usual precision, brings out this inequality: 'Agri occupantur quos mox inter se secundum dignitatem partientur.' The position of the family, rank, wealth, gave claim to superior allotments. Wherever the collective regime is found authority, favour, and intrigue prevail. It could not be otherwise. The allotment is made by men, and men, even when acting in the name of the public, are not exempt from private passions, from cupidity, avarice, envy, hatred. Everywhere also intellectual services, if they are not to fall altogether into incapable or negligent hands, must be remunerated. In aristocratic and *bourgeois* society they are recompensed by honours, titles of nobility, crosses and stars. In democratic states they must be rewarded in a more substantial and vulgar form, in lands, in money. But to assimilate higher intellectual work to gross material labour can be done only by suppressing the former and with it all civilization. Agrarian collectivism creates, therefore, a sort of servitude. It binds the individual to the sod, under pain of losing all the advantages of his previous economy and that of his ancestors. No system could be invented more opposed to the division of labour and to the progress of industry.

The population, indeed, increases rapidly in Java; it was 3,700,000 in 1808. It is now 26,335,000. But accord-

ing as the population increases the means of subsistence diminish. The allotments become smaller and smaller, until at last the majority of the population have no allotments. And the system that is said to abolish the proletariat produces the largest proletariat in the world. Even the peasants who have been fortunate enough to secure allotments are not much better off than the rest. They have to work as hard, if not harder, and are often not better clothed or fed.

M. de Laveleye becomes quite poetic when comparing the happiness of the ancient Germans, living their collective life, of which the *mark* was the survival, with the Germans of to-day. The former lived on the flesh of animals—the stag, the sheep, the ox,—on milk and cheese. The German peasant of to-day lives on rye and potatoes. Meat is too dear and he eats it only on rare occasions. The former braces and strengthens his limbs by continual exercise. He swims the widest rivers, hunts the aurochs and the boar, and is skilled in all manly games. He is the equal of every man and recognizes no authority above him but that of his own choice. He takes part in the public life of his tribe. He knows how to sound the horn and to wield the lance. All his faculties are developed: the body first, then the will, his foresight, wisdom, reflection. The peasant of our day is listless and inert in comparison. He is crushed by hierarchies, political, judicial, administrative, ecclesiastical. He is not his own master. He is caught in the wheels of the social machine and must go around with them or perish. And yet, says M. de Beaulieu, this strong and happy German is envious of the lot of his Gallo-Roman neighbour, who, thanks to his private ownership, has more abundant products, a more comfortable bed, a more attractive board. If his lot was so happy in Germany, why did he not stay there? Why the hordes of German barbarians that swept over Gaul and Italy? Was it not bodily need that drove them out? Their collectivism could not save from hunger the three or four millions of Germans who inhabited the six hundred thousand square kilometres of Germany. To make a boast to-day of the happiness of these barbarians

who rushed like famished wolves from their vast territories is to enter into a poetic competition with Ovid.

Another form of collective property that inspires the eloquence of M. de Laveleye is the *allmend* of Switzerland.

Pastor Becker [he says] has discovered in the *allmend* the solution of the social problem, and I am in entire agreement with him. It is not everywhere, perhaps, that each one could have, as at Stanz, 1,400 *krafter*¹ of good land; but the *allmend* is the ancient type of real property which must serve as a basis for the society of the future.²

What is the *allmend*? The *allmend* is a remnant of ancient Helvetic tenure which has survived feudalism and revolution. It is a domain held in common by families, varying in numbers from 100 to 2,700. It survives only in the cantons where patriarchal methods still prevail—in Uri, Glaris, Unterwalden, Soleure, Appenzell, and the Valais. The domain is composed of three parts, viz., forest, prairie, or mountain, and field (*wald, weide, und feld*). The 'feld,' or cultivated part, is a mere vegetable garden, on which the dwelling-house stands. The 'weide' or prairie supports cattle or goats. The forest supplies timber for fuel and farm implements. Only those have a right to a share in the *allmenden* who descend from a family that has enjoyed this right from time immemorial. In the same village you have *users* of the *allmend* and residents who are excluded from it. The latter are called *beissassen* (onlookers). Between the users and the 'landless' men there is perpetual friction. Far from creating equality the *allmend* makes inequality organic and perpetual. In order to pacify the 'landless men' the right is sometimes given them of cutting wood for fuel in the *allmend* forest. But frequently also this only makes things worse. Nor are the feuds and heart-burnings confined to the users and the *beissassen*. They are often bitterest and most deadly between the co-users. For the co-users are divided into categories according to their status,—the number of cattle they possess,

¹ The *krafter* is about six square yards.

² *De la Propriété et de ses formes primitives*, p. 282.

the number of servants they support, the number of fires they keep burning. Some can cut six pine trees each year in the forest, some four, some two. Some can put twenty head of cattle on the mountain, some ten, some five, some only a cow. Between all these categories and individuals of the same category there are constant feuds. Only the cattle that have been house-fed during the Winter can be put on the mountain during the Summer. Thus the poor are excluded. Periodic rearrangements and redistribution of rights do not help to make matters run smoother. On the contrary they often reopen old sores and revive old quarrels. There are few peasants in the other cantons of the same country who cannot by a few years' savings get a plot as good as that of the *allmenden*, and other rights besides, without any of the unpleasantness and jealousies that attend the collective system.

What a difference [wrote M. de Laveleye] between a workman in Manchester, living in an atmosphere darkened by the smoke and dust of factories, having but one dirty room in a rotten laneway to live in, no distraction but the gin-palace, the palace of alcohol, and on the other hand a peasant user of the *allmend*, breathing the pure air of the valley of Linth, at the foot of the immaculate snows of Glarnish, under the salutary influences of nature, well housed, well clad, tilling his garden, harvesting his own food, attached to the soil that he owns, to the commune of which he is a ruler, to the canton in whose *landesgemeinde* he votes all general laws, bound to his fellow-users by the links of collective property and to his fellow-citizens by the exercise of common rights.¹

But, then, nature has not given mountains and immaculate snows to every country. The Manchester workman does not always live in a filthy room, in a narrow, dirty street. If he is industrious and sober he can have a nice cottage at a moderate rent in the suburbs, at the door of which the cheap tramway will deposit him and take him up. He has his Mechanics' Institute, his reading rooms, his opportunities

¹ Op. cit., p. 291.

of advancing, and perhaps of some day or other becoming a cotton king. The idyl of M. de Laveleye bears no more resemblance to the reality than the shepherds of Theocritus and Virgil to the real shepherds of Greece and Rome.

The peasant of the *allmand* is often gloomy and *dour*, often jealous and resentful, and oftener still downcast and dejected at the misery of his lot.

On the whole, then, the work of De Laveleye has not advanced the world very much. Let us see whether his successors have been more successful.

HENRY GEORGE

De Laveleye made history the basis of his attack on private property. Henry George endeavours to subvert it by arguments derived from the natural law and from political economy. Henry George (1839-1897) is too well known in these countries to need an introduction. He elaborated his theory of *land nationalization* in *Progress and Poverty*, *Protection and Free Trade*, and in an *Open Letter to Pope Leo XIII.* In order fully to understand and do justice to his theory, it will be necessary to read these three works; for they supplement and support one another, and between them weave together an elaborate system worked out in full design. His ideas on wages and capital, population and subsistence, material progress and distribution of wealth, constitute an essential part of his theory; but the fundamental idea, on which all the others rest, is the *nationalization of the land*. This is the unique and universal remedy, according to him, for all the ills of humanity. It is remarkable that, as in the case of all the great socialists, shipwreck of religious faith was the accompaniment, if not the cause, of his peculiar mental development. In his early days he was appalled and tormented by the squalid misery of a great city, and he applied himself to study the conditions of this degraded life and to seek out a remedy for them. Hope, indeed, revived in him as his investigations proceeded; but it was the shadowy

hope of Plutarch and Seneca rather than the substantial hope of St. Paul.

It is difficult [he says] to reconcile the idea of human immortality with the idea that nature wastes men by constantly bringing them into being where there is no room for them. It is impossible to reconcile the idea of an intelligent and beneficent Creator with the belief that the wretchedness and degradation which are the lot of such a large proportion of human kind result from His enactments; while the idea that man mentally and physically is the result of slow modifications perpetuated by heredity, irresistibly suggests the idea that it is the race life, not the individual life, which is the object of human existence. Thus has vanished with many of us, and is still vanishing with more of us, that belief which in the battles and ills of life affords the strongest support and deepest consolation.

Now, in the inquiry through which we have passed, we have met these doctrines and seen their fallacy. We have seen that population does not tend to outrun subsistence; we have seen that the waste of human powers and the prodigality of human suffering do not spring from natural laws, but from the ignorance and selfishness of men in refusing to conform to natural laws. We have seen that human progress is not by altering the nature of men; but that, on the contrary, the nature of men seems, generally speaking, always the same.

Thus the nightmare which is banishing from the modern world the belief in a future life is destroyed. Not that all difficulties are removed—for turn which way we may, we come to what we cannot comprehend; but that difficulties are removed which seem conclusive and insuperable. And, thus, hope springs up.¹

There is a flavour of the Koran rather than of the Bible in a theory which makes material possession the supreme good, the culmination of Christianity, the *City of God* on earth, with its walls of jasper and its gates of pearl.

After having drawn a most lurid picture of the slums of great cities, of the misery and hardship endured by farmhands, mill-workers, and all sorts of house-slaves and labourers; after having analysed the deceit and injustice

¹ *Progress and Poverty*, p. 396.

by which he conceived the labourer to be defrauded of his rights, he asks, 'What is the remedy?' The answer comes in no uncertain terms. He says:—

What I, therefore, propose as one simple yet sovereign remedy, which will raise wages, increase the earnings of capital, extirpate pauperism, abolish poverty, give remunerative employment to whoever wishes it, afford free scope to human power, lessen crime, elevate morals, and taste and intelligence, purify government and carry civilization to yet nobler heights, is—to *appropriate rent by taxation*.

In this way, the State may become the universal landlord without calling herself so, and without assuming a single new function. In form the ownership of land would remain just as now. No owner of land need be dispossessed, and no restriction need be placed upon the amount of land anyone could hold. For rent being taken by the State in taxes, land, no matter in whose name it stood, or in what parcels it was held, would be really common property, and every member of the community would participate in the advantages of its ownership.

Now, insomuch as the taxation of rent, or land values, must necessarily be increased just as we abolish other taxes we may put the proposition into practical form by proposing—

*To abolish all taxation save that upon land values.*¹

But how is the State to become the universal owner? Is it by purchase? Nonsense! The present owners, or so-called owners, are robbers, and rent is theft. Land is the gift of the Creator to all men, and all men are equally entitled to it. Is the land, then, to be taken by compulsion and without compensation? Certainly. There are simple people who speak of compensation; but

In the name of the Prophet—figs! If the land of any country belong to the people of that country, what right, in morality and justice, have the individuals called landowners to the rent? If the land belong to the people, why in the name of morality and justice should the people pay its saleable value for their own?

Herbert Spencer says: 'Had we to deal with the parties who originally robbed the human race of its heritage, we might make

¹ *Progress and Poverty*, p. 288.

short work of the matter.'¹ Why not make short work of the matter anyhow? For this robbery is not like the robbery of a horse or a sum of money, that ceases with the act. It is a fresh and continuous robbery, that goes on every day and every hour. It is not from the produce of the past that rent is drawn; it is from the produce of the present. It is a toll levied upon labour constantly and continuously. Every blow of the hammer, every stroke of the pick, every thrust of the shuttle, every throb of the steam engine pay it tribute. It levies upon the earnings of the men who, deep underground, risk their lives, and of those who over white surges hang to reeling masts; it claims the just reward of the capitalist and the fruits of the inventor's patient effort; it takes little children from play and from school and compels them to work before their bones are hard or their muscles are firm; it robs the shivering of warmth; the hungry of food; the sick of medicine; the anxious of peace. It debases, and embrutes, and embitters. It crowds families of eight and ten into a single squalid room; it herds like swine agricultural gangs of boys and girls; it fills the gin palace and groggery with those who have no comfort in their homes; it makes lads who might be useful men candidates for prisons and penitentiaries; it fills brothels with girls who might have known the pure joy of motherhood; it sends greed and all evil passions prowling through society as a hard winter drives the wolves to the abodes of men; it darkens faith in the human soul, and across the reflection of a just and merciful Creator draws the veil of a hard, and blind, and cruel fate!

It is not merely a robbery in the past; it is a robbery in the present—a robbery that deprives of their birthright the infants that are now coming into the world! Why should we hesitate about making short work of such a system? Because I was robbed yesterday, and the day before, and the day before that, is it any reason that I should suffer myself to be robbed to-day and to-morrow? any reason that I should conclude that the robber has acquired a vested right to rob me?

If the land belong to the people, why continue to permit landowners to take the rent, or compensate them in any manner for the loss of rent? Consider what rent is. It does not arise spontaneously from land; it is due to nothing that the landowners have done. It represents a value created by the whole community. Let the landholders have, if you please, all that

¹ *Social Statics*, p. 142.

the possession of the land would give them in the absence of the rest of the community. But rent, the creation of the whole community, necessarily belongs to the whole community.

John Stuart Mill, who was a friend and admirer of De Laveleye, had already proposed to take over for national purposes the future unearned increase of rent, that part which should not be due to the expenditure of labour and capital on the soil. Henry George would take the entire rent, earned and unearned, the past as well as the future, with one exception, viz., that interest on such improvements as are the fruit of human exertion, and are clearly distinguishable from the land itself, would be allowed for a moderate period.

But it will be said [he writes] these are improvements which in time become indistinguishable from the land itself. Very well: then the title to the improvements becomes blended with the title to the land. The individual right is lost in the common right. It is the greater that swallows up the less, not the less that swallows up the greater. Nature does not proceed from man, but man from nature, and it is into the bosom of nature that he and all his works must return again.¹

Henry George, of course, accepts De Laveleye's theory of the historical development of property and strengthens it with the authority of Sir Henry Maine, M. Guizot and Professor Nasse. He contends that even in feudal times the people of Great Britain had a much stronger and more widespread title to the soil than they have to-day. Under the landlord regime

Thirty thousand men have legal power to expel the whole population from five-sixths of the British Islands, and the vast majority of the British people have no right whatever to their native land save to walk the streets or trudge the roads. To them may be fittingly applied the words of a Tribune of the Roman People: '*Men of Rome,*' said Tiberius Gracchus—'*men of Rome, you are called the lords of the world, yet have no right to a square foot of its soil! The wild beasts have their dens, but the soldiers of Italy have only water and air!*'²

¹ *Progress and Poverty*, p. 242.

² *Ibid.*, p. 271.

Even in the United States things are not much better.

And so it has come to pass that the great republic of the modern world has adopted at the beginning of its career an institution that ruined the republics of antiquity: that a people who proclaim the inalienable rights of all men to life, liberty, and the pursuit of happiness have accepted without question a principle which, in denying the equal and inalienable right to the soil, finally denies the equal right to life and liberty; that the people who, at the cost of a bloody war have abolished chattel slavery, yet permit slavery in a more widespread and dangerous form to take root.¹

Mr. George has no fear as to the results of his proposal. Its effect, he believes, on the production of wealth will be immense. A huge weight will be lifted all at once from productive industry. Labour will be prompted to new exertion, for it will get its full reward. Millions and millions of acres that are now waste and wild will be reclaimed and inhabited. Distribution will be cheaper, easier and more rapid. Production will be more abundant and more valuable.

Society would thus approach the ideal of Jeffersonian democracy, the promised land of Herbert Spencer, the abolition of government. But of government only as a directing and repressive power. It would at the same time and in the same degree become possible for it to realize the dream of socialism. All this simplification and abrogation of the present functions of government would make possible the assumption of certain other functions which are now pressing for recognition. Government could take upon itself the transmission of messages by telegraph, as well as by mail, of building and operating railroads, as well as opening and maintaining common roads. With present functions so simplified and reduced, functions such as these could be assumed without danger or strain, and would be under the supervision of public attention, which is now distracted. There would be a great and increasing surplus revenue from the taxation of land values; for material progress, which would go on with greatly accelerated rapidity, would tend constantly to increase rent. This revenue arising from the common

¹ *Ibid.*, p. 276.

property could be applied to the common benefit, as were the revenues of Sparta. We might not establish public tables—they would be unnecessary ; but we could establish public baths, museums, libraries, gardens, lecture-rooms, music and dancing halls, theatres, universities, technical schools, shooting galleries, play-grounds, gymnasiums, etc. Heat, light and motive power, as well as water, might be conducted through our streets at public expense ; our roads be lined with fruit trees ; discoverers and inventors rewarded, scientific investigations supported ; and in a thousand ways the public revenues made to foster efforts for the public benefit. We should reach the ideal of the socialist, but not through governmental repression. Government would change its character, and would become the administration of a great co-operative society. It would become merely the agency by which the common property was administered for the common benefit.¹

I should think another result would be the erection of one more bureaucratic stronghold, the most powerful and the most expensive of all of them, the centre of a system of rent-charging and rent-collection, which must have its agents in every locality, endeavouring to collect rents from people who would have been taught to believe that what is everybody's property is nobody's property. I am afraid that when the State had paid the cost of collection, the butcher, the baker, and the candlestick-maker would have still to be called upon to come to the rescue with their taxes.

There is one other advantage claimed by Mr. George that I ought not to pass over, for it marks perhaps the most sanguine view of the effects of a simple remedy that I have met with. In the *millennium* to be ushered in by *land nationalization* the lust for gain will disappear.

How sweet to the storm-stricken seems the safe harbour ; food to the hungry, drink to the thirsty, warmth to the shivering, rest to the weary, power to the weak, knowledge to him in whom the intellectual yearnings of the soul have been aroused. And thus the sting of want and the fear of want make men admire above all things the possession of riches, and to become wealthy

¹ *Progress and Poverty*, p. 323.

is to become respected, and admired, and influential. Get money—honestly if you can, but at any rate get money! This is the lesson that society is daily and hourly dinning in the ears of its members. Men instinctively admire virtue and truth, but the sting of want and the fear of want make them even more strongly admire the rich and sympathize with the fortunate. It is well to be honest and just, and men will commend it; but he who by fraud and injustice gets him a million dollars will have more respect, and admiration, and influence, more eye service and lip service, if not heart service, than he who refuses it. The one may have his reward in the future; he may know that his name is writ in the Book of Life, and that for him is the white robe and the palm branch of the victor against temptation; but the other has his reward in the present. His name is writ in the list of 'our substantial citizens'; he has the courtship of men and the flattery of women; the best pew in the church and the personal regard of the eloquent clergyman who in the name of Christ preaches the Gospel of Dives, and tones down into a meaningless flower of eastern speech the stern metaphor of the camel and the needle's eye. He may be a patron of arts, a Mæcenas to men of letters; may profit by the converse of the intelligent, and be polished by the attrition of the refined. His alms may feed the poor, and help the struggling, and bring sunshine into desolate places; and noble public institutions commemorate, after he is gone, his name and his fame. It is not in the guise of a hideous monster, with horns and tail, that Satan tempts the children of men, but as an angel of light. His promises are not alone of the kingdoms of the world, but of mental and moral principalities and powers. He appeals not only to the animal appetites, but to the cravings that stir in man because he is more than an animal.¹

These are the cravings, the appetites, and the desires which the new form of society will definitely subdue.

Now, there is nothing more remarkable about Henry George and his supporters than the dogmatic assurance with which they lay down principles that are only partly true, and make assertions that will not stand the test of examination. Take the principle that the Creator intended the earth as the patrimony of the human race. That, of course, is

¹ Ibid., p. 323.

perfectly true. But is it true in the sense that Mr. George insists in fastening on it? The earth is destined to supply the needs of mankind beyond all doubt; but how does that justify Mr. George's theory? How can the earth be made to fulfil most effectively the Creator's intention?

To say that God has given the earth [wrote Leo XIII] for the use and enjoyment of the universal human race, is not to deny the lawfulness of private property. For God has granted the earth to mankind in general, not in the sense that all can possess it as they please and in confusion; but rather that no part of it has been assigned to anyone in particular, but that the limits of private possession have been left to be fixed by man's own industry and the laws of the various peoples. Moreover, the earth, though divided among private owners, ceases not thereby to minister to the needs of all; for there is no one who does not live by what the land brings forth. Those who do not possess the soil contribute their labour; so that it may be truly said that all human subsistence is derived either from labour on one's own land, or from some laborious industry which is paid for, either in the produce of the land itself, or that which is exchanged for what the land brings forth.¹

Mankind has found by experience that the surest way to draw from the earth the greatest benefit for the race is to give it over to the exploitation of individuals. This has been the practice of almost all civilized and progressive States and has had the sanction of legislators, jurists, economists, and theologians, in all the principal countries of the world.

Having discussed the methods by which property in land is lawfully acquired, the late Pope continued:—

With reason, therefore, the common opinion of mankind, little affected by the few dissentients who have maintained the opposite view, has found in the study of nature, and in the law of nature itself, the foundations of the division of property, and has consecrated by the practice of all ages the principle of private ownership, as being pre-eminently in conformity with human nature, and as conducing in the most unmistakable manner to the peace and tranquillity of human life.

¹ *Rerum Novarum.*

The same principle is confirmed and enforced by the civil laws—laws which, as long as they are just, derive their binding force from the law of nature. The authority of the Divine Law adds its sanction, forbidding us in the gravest terms to covet that which is another's: 'Thou shalt not covet thy neighbour's wife, nor his house, nor his field, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything which is his (Deut. v. 21).¹

Nor is it the people who own the land and work it that have always the greatest ease and comfort in life. Artisans and workmen in towns are often better fed, better clad, and better housed than the small proprietors who are supposed to be robbers and thieves. And as for the large proprietors, their possessions, as a rule, represent either exceptional services to the community, or the expenditure of vast capital, which is but accumulated labour or service in another form, or the testamentary right which all civilized nations have found it to their benefit to acknowledge and defend.

Another sweeping assertion of Mr. George is that the land is the source of all wealth. The colossal fortunes of the present day have not been made out of the land, but in industry and commerce. According to Mr. George the little plots of every peasant proprietor in France and Belgium should be put up to auction and knocked down to the bidder willing to pay the highest rent to the State. Seeing that the small proprietors find it difficult to eke out an existence as things are, what would it be if they were called upon to pay a competitive rent to a shadowy personality like the State? Rapid as the desertion of the land has been in recent times, it would become an *exodus*.

And then what jobbery, dishonesty, intrigue, favouritism, tyranny, would follow in the train of the landlord State! It is bad enough at present where the State services are limited and can be kept fairly well in hand; but, with a State-landlord or landlord-State which, whatever its partisans may say, would simply add this to its other *burcaus* of administration

¹ Ibid.

—corruption, bribery, political jobbery, oppression of minorities, the most odious and the most heartless exactions would, almost to a certainty, replace the security and independence of the private owner. For if a corporation has no soul, a fiscal State has neither heart nor compassion. What is to prevent the adventurers who often find a haven in politics from using the immense power which such control of property would give as a fulcrum for all sorts of bribery, partiality, and dishonesty?

And if private property in land is unjust, why is *national* property in land so sacred? Why are the Chinese kept out of San Francisco and South Africa? Why not give the Laplander and the Zulu a share in the vineyards of Bordeaux and in the diamond mines of Johannesburg? Why limit the intentions of the Creator by the conventional boundaries of men? If national boundaries are just, why are individual boundaries unjust?

Land alone, of all things, says Mr. George, increases in value with the population, and yields to the individual what the public have created. Is that true?

Is there [says Professor Flint¹] any kind of property which increases less in value in Britain than land? It is known not to have doubled in value during the last ninety years. It has certainly diminished considerably in value during the last thirty-five years. There is no apparent probability of any relatively great or rapid rise in its value in the future. The vast increase of the national income since, say, 1820 has been almost wholly derived from property other than land. The notion that the landowners are appropriating all the wealth of the nation and keeping the other classes of society in poverty, can be entertained by no man who is acquainted with the mass of evidence to the contrary accumulated by the recent researches of economists and statisticians.

There is no doubt that a large class of people would be infinitely obliged to Mr. George if he could relieve them of taxation. The brewer, the baker, the butcher, the manufacturer, the grocer, the draper, and the publican would

¹ *Socialism*, p. 151.

then get off scot free, and the whole burden would be put on the land. A capital idea, many of them will think. But, then, if the increase of population and the general prosperity cause the increment of the value of land, which goes on increasing in proportion to its cause, does not the same cause add an increment to other sources of income as well?

It is not only the owners of land in London [writes Professor Flint] who profit by the industry and prosperity of London, but also its professional men, merchants, tradesmen, and labourers. All of them, when times are good, when 'conjunctures' are favourable, receive 'unearned increments' as well as the land-owners. All of them are in the same way indebted to the community. The large incomes of London physicians and London merchants, compared with those of physicians and merchants of equal ability in provincial towns, are as much due to the unearned increment as the high rents of the owners of the ground on which London is built. If the people of London are rightfully entitled to the unearned increment in the rents of its ground proprietors, they are entitled also to the unearned increment in the fees, salaries, and profits of all classes of its citizens.¹

Mr. George implies that the value of land as a rent-producer is dependent entirely on circumstances extrinsic to the land, on population and the needs of the public. Why not apply this principle to all professions, occupations, trades, and employments as well as to the land?

I could follow indefinitely in the same strain the reasonings and calculations of Mr. George, but I scarcely think it necessary. The enormity of the proposal to deprive men of their property in land without compensation and without compunction is so repugnant to our ideas of morality, justice, and humanity that more need not be said of it. There are socialists, indeed, who are also *land nationalizers*, but land nationalizers of a different type. Some would take over the land, but only after full compensation had been made to the present owners. It is pretty generally recognized that an operation of this kind, on such a gigantic scale, in any of the great countries of Europe, would bring

¹ Ibid., p. 120.

the government to bankruptcy. 'If you mean to pay for it,' said Mr. Gladstone, 'it is folly. If you don't mean to pay for it, it is robbery.' It is folly, because no government could borrow sufficient money at so cheap a rate as to effect the transfer without a huge loss of income to the State. The operation now being carried on in Ireland could only be effected by a great and powerful nation, whose credit stands high, and whose people have much floating money in search of a safe investment. How difficult the operation would be even in Ireland if the annuities, instead of being terminable at $68\frac{1}{2}$ years, were to be a perpetual charge upon the land! These moderate *nationalizers* at least observe some semblance of justice, even though they ignore the element of perpetuity which all men cherish, and which attaches to land more than to any other object of possession, and the element of liberty which is often more precious than the land itself, even though, for overwhelming reasons, it may sometimes be taken away. But the project that proposes to abolish at one fell swoop the most substantial product of the strivings, the labour, the great deeds and high achievements of so many of our fellow-men, has justly been scouted out of court by the almost universal judgment of mankind. It would fail in the opinion of jurists, economists, and legislators to accomplish any one of the great things expected from it. Instead of helping industry it would strike a fatal blow at its very heart. Its injustice and immorality will become more apparent when I lay before the reader, as I hope to do in a future paper, the doctrine which Catholic theologians and the authoritative voice of the Church have asserted throughout the ages on the subject of property in land.

In the meantime it might be interesting to review the varieties of land nationalization that found champions amongst ourselves and are chiefly associated with the names of Fintan Lalor and Michael Davitt; but in all sincerity I do not see what advantage can be gained by reopening discussion on these theories. Apart from the political and revolutionary principles which they advocated, there is much in the proposals of these Irish thinkers and reformers

which may readily be accepted. There is much also that no sound moralist or economist could approve. Allowance may be made, however, for the circumstances that gave birth to their speculations. Mitchel, who welcomed in his newspaper the eloquent letters of Fintan Lalor, himself wrote some pages on the condition of Ireland after the famine which remind one of the description given by Manzoni of the Plague of Milan in the days of the 'Promessi Sposi.' Indeed, it looks as if that description had inspired him. Davitt had brooded for many years over scenes almost as frightful. If the desolation which they had witnessed or of which they had read stirred their passions and drove them sometimes beyond the bounds of orthodox speculation who can wonder at it? Their speculations have now, at all events, little more than a historical interest. Providence, through the shaping influence of the Church, has led Ireland along a safer path, making its land substantially the possession of its people, thereby ensuring, let us hope, not only the prosperity of those who hold the land, but of all Irishmen to whatever class, trade, profession, or category they may belong.

J. F. HOGAN, D.D.

GLIMPSES OF THE PENAL TIMES—IX

HISTORY shows it to be a law of almost all great changes in Church and State, that they are effected gradually. The one which happened in the period about which we are writing forms no exception. During the troubles that preceded the revolution of 1688, little by little it became certain that a Catholic would not much longer be suffered to wear the Crown. For years before the downfall of the last of the Stuart kings, notwithstanding that the friendship borne him by the all-powerful Louis XIV remained constant to the end, the authority as well as the influence of James II continued to diminish, and his position was slowly but surely being rendered untenable.

Many of the deep-laid plots and plans which resulted in making William of Orange a king are known to readers at the present day, but one of his unsuccessful stratagems has almost escaped notice. It is not generally known that he attempted to blindfold the Pope. Yet it is true. He actually assured Innocent XI that in the event of gaining the victory over his uncle, he would so rule that his accession to the Throne would turn out to be a blessing to the unfortunate Catholics of these countries! Macpherson in his *History of England* states that William sent his intimate friend and confidant, Prince Vaudemont, to Rome for the sole purpose of saying to Innocent XI that Catholics could not possibly get either alleviation or redress through James II, because any enactment in their favour proposed by that unpopular monarch was certain to be viewed with intense suspicion and aversion by the bulk of the English people, and might indeed only serve to provoke greater hostility. Whereas, on the contrary, that if he succeeded in obtaining the Crown, which was freely offered him, he would be able to put an end to all religious disabilities, to heal those lamentable dissensions, and even to procure comparative freedom for the Pope's spiritual subjects, because the same

section of the English nation, however bigoted it might be, would not oppose what was being done by a Protestant sovereign. In suggesting the feasibility of such a plan for relieving the victims of persecution, and in undertaking to carry it out, William's object was only too obvious. His fair words and flattering promises did not deceive Innocent XI. Much has been said by his adherents in praise of William's political sagacity, but on this occasion it failed notably.¹

So far from approving the project or from accepting the base offer, the Pope, as we know, rejected his blandishments, and privately sent messengers to James in order to impress on him the necessity of acting with prudence and moderation. As was but natural and, moreover, a solemn duty on his part, the Pope did all he could to keep the rightful monarch on the throne. What else would he do? This fact alone should be sufficient to show with which side his sympathies were. Though such writers as Macpherson and Sir James Mackintosh assert positively that Innocent XI had a secret understanding with the Prince of Orange, and even entered into the coalition against Louis XIV, who had given him so much cause for displeasure—there is absolutely no foundation for such a statement. In reality the above-mentioned scheme of William proved fruitless.

But when other plans of his succeeded, and as soon as he had nothing to fear from the Irish Catholics owing to the departure of their last soldier, William's real character appeared, and his long-cherished purpose became evident. He did not keep his word. The Treaty of Limerick was violated. The object of his wily legislation was nothing less than the extinction of Catholicity. Stealthily and craftily and warily he did everything he could, in order to attain his end. It is surprising to find Onno Klopp, a historian of whom Catholic Austria is justly proud, innocently stating in his great and otherwise accurate work,

¹ Allusion may be permitted to a second abortive scheme, which Onno Klopp mentions. William III subsequently offered another Pope an annual subsidy of 100,000 crowns, on condition that he succeeded in inducing Louis XIV to make James II leave Paris.

Der Fall des Hauses Stuarts,¹ that William of Orange was not a champion of Protestantism. He might as well say that Domitian did not uphold paganism. It is impossible to exculpate the one or the other. Whatever may be thought about his doings in England, to which indeed Klopp pays more attention, the truth about the usurper's actions towards Irish Catholics is too well known in Ireland, and is too permanently written on the pages of ecclesiastical history, ever to be misunderstood or to be obliterated. It is undeniable and indelible. In a limited space it would be impossible adequately to narrate all the injustice cheerfully borne during William's reign by our forefathers on account of their attachment to the true faith, or on the other hand to describe the astute means employed to conceal the fact of this persecution from Continental powers. These articles profess only to give specimens of what happened in the penal times, made known by a few papers that have been picked up in the Dublin Record Office and in some Roman archives. Naturally greater attention is devoted to what forms one of the chief glories of the Catholic Church in Ireland, the victory of our faith. But as the beauty of virtue shines brighter by contrast with the dark practices of those who hate it, by way of illustration two or three instances of knavery and deceitfulness on the part of William and of the Williamite Government may be mentioned.

Methuen, the Irish Lord Chancellor, affirmed to the Imperial Ambassador, Count Auersperg, that the Treaty of Limerick would be observed, that a Penal Statute to which the King could not possibly refuse his assent at a time when he was asking a large sum of money from the Irish Parliament would remain a dead letter, etc.² So, too, Vernon and Trumball told what, in Parliamentary language, are not called lies—as anyone that knows Irish history may see by reading their words, which are also reported by the Imperial Ambassadors, Auersperg and Hoffmann.

¹ Vol. ix., p. 488.

² Auersperg's despatch of April 29, 1698, quoted by Onno Klopp, vol. viii., p. 204.

But William was not to be outdone in *veraciousness* by his ministers. Incredible it may seem, but nevertheless it is a fact, that in an impudent attempt to deny and to conceal the flagrant injustices which were daily committed, he forged the signatures of several Catholics to a document drawn up by *himself* but ostensibly composed by *them*; being a declaration that they enjoyed all the liberty they could desire! For this information we are indebted to a letter of the Primate of all Ireland, Dr. Maguire, O.P., sent to his agent in Rome; the relevant part of which has fortunately been preserved among the papers of Cardinal Gualterio. The Primate says that an appeal was made to Leopold I of Austria to use his influence with William of Orange to deliver the Irish Catholics from the barbarous treatment to which they were subjected. (As we know, ever since 1689 the Emperor had been William's powerful ally against Louis XIV.) Leopold did write in behalf of his persecuted co-religionists, but the King answered that the Irish Catholics had all the freedom they could wish for. At the same time he had the effrontery to send over to Ireland the draft of a declaration to the same effect, which by his command was to be signed by priests and people. This paper was presented for signature throughout the length and breadth of the land, but very few Catholics were so weak and base as to put their names to it. The almost universal refusal to yield to his insolent proposal so enraged William that he threw recusant offenders into prison, and kept them there from some day in December until the end of February, while at the same time he forged their signatures to his lying declaration, and forwarded it to the Emperor.¹

¹ It bears no date, but intrinsic evidence leads one to surmise that it was written in 1692, or soon afterwards. According to it, a year had passed since an appeal on behalf of the Irish Catholics was made to the Emperor, who in consequence sent a letter to William. Now, from other sources we know that such an appeal was made in 1691, and that the Emperor addressed a letter of remonstrance in the following year. (See Bellesheim, *ibid.*, iii., s. 7); but we do not hear of another letter, though a second appeal was made in 1693. Again, the Primate says that William sent a reply to the Emperor, stating that the Irish Catholics had all the liberty they desired. A reply which the Emperor received on February 29,

All our readers know that in Cobbett's *Reformation* there are many sage reflexions and many expressions worth remembering. On reading the reply of William III and the statements of his ministers, one of Cobbett's terse and true remarks occurs to mind. It is this: 'For cool, placid, unruffled impudence, there have been no people in the world to equal the Reformation gentry.'

From the knavish acts just mentioned the dispositions of those in power may easily be inferred. The 'ascendancy' party, as it has been rightly called, resolved on crushing the Irish Catholics. A Parliament was not to be an assembly animated by the spirit of justice, in their eyes its utility consisted in its being a specially potent and effective means of persecution. The Protestant interest was to be the guiding principle of its deliberations, the star by which its course was to be steered. To be brief, the desirability of legislation was precisely in the ratio of its enabling Protestants to hold the lands belonging to Catholics and then to exclude them from professions and trades and every other

1692, tallies with this description. It coolly asserts that there has not been any religious persecution in Ireland either by, or in contravention of, the King's orders. It ascribes the contrary rumour entirely and exclusively to the crafty policy of the French monarch, who seeks by this means to break the alliance existing between England and Austria. Not a single Catholic has suffered injustice. This is stated in the despatches from Ireland which the King has every reason to believe. He will take care that the same condition of things shall continue, for nothing is further from his intention than to interfere with anyone on account of religion. Catholics are to enjoy the same liberty as his other subjects, etc., This is part of the reply sent in 1692, and at the later period (1698) we hear of no other, hence we may provisionally assume that the date of the Primate's letter to his agent in Rome is 1692, or soon afterwards.

The relevant part of it is the following, which Gualterio calls 'Estratto d'una lettera del Primate d'Irlanda, mandata al suo Procuratore in Roma.' 'Habbiamo cattive novelle della barbara maniera che i nostri amici in Hibernia son trattati dalli heretici. L'anno passato fu fatta lamentatione espressa a l'Imperatore delli oltraggi commessi in cotesto Regno contro li poveri Cattolici, il quale ha scritto al Principe d'Oranges a favore de medesimi. L'Oranges ha rescritto al Imperatore che godevano tutta la libert  che desideravano, ha fatto fare un instrumento che dovea esser sottoscritto da tutto il clero e popolo. Il quale instrumento fu presentato a loro in tutte le parti del Regno per li messi d'Oranges; ma li Cattolici hanno generalmente rifiutato di sottoscriverlo. Questo rifiuto ha irritato l'Oranges in modo che avanti Natale primo passato ha dato ordine che tutti fossero messi prigione sotto pretesto di sicut  contro la loro ribellione, ovvero calata de Francesi che lui temeva, e questo loro prigionia dur  sin al ultimo di Febraro sequente, quando senza la loro saputa ha fatto sottoscrivere il suo instrumento con i nomi di tutti quanti e l'ha mandato al

means of subsistence. It was fondly hoped that it would soon be impossible for Irish Catholics to live. And no scruple was felt about treating them in this way, on the contrary the Lords Justices were blamed for having signed the articles of the Treaty of Limerick. Indeed, a dignitary of the Establishment, Dopping, Protestant Bishop of Meath, told the Lords Justices in a sermon

that the peace ought not to be observed with a people so perfidious; that they kept neither articles nor oaths any longer than was for their own interest, and that therefore these articles which were intended for a security would prove a snare, and would only enable the rebels to play their pranks on the first opportunity.

It is certain that the principles which inspired William of Orange in his dealings towards Catholics in Ireland, were not more dishonest than those on which many Irish Protestants acted. It would appear they were less so. In fact, there is reason to think that if the King could have

Imperatore.'—(British Museum, Add. MSS. 31,248. The volume contains many letters referring to Ireland.)

Gualterio had been Nuncio at Paris, and apparently during his residence in that city some of these letters were written. The volume contains several papers belonging to ecclesiastics whose names occurred in these articles. Thus, folio 25 is a letter of Father Richard Piers, subsequently Bishop of Waterford. And folios 58, etc., are letters for him. Folio 139 is a copy of the Dominican Father Ambrose O'Connor's letter to Clement XI, on the Act to prevent the further growth of Popery. Folios 149 ff., contain a copy of the Brief of Clement XI (March 15, 1707), 'Dilecto filio Ambrosio Macdermott, Ordinis Praedicatorum professori, Electo Elfinensi.' Ambrose O'Connor, O.P., Bishop of Ardagh, is the subject of letters on folios 186, 189; one of which was written by the celebrated General of the Dominican Order, Father Antoninus Cloche.

We referred above to William III's letter to the Emperor Leopold. It was first published by Onno Klopp. Part of it quoted by Bellesheim (*Geschichte der k. Kirche in Irland*, iii., 7), runs thus: 'Jedoch halten wir, um unserer Freundschaft willen mit Euer Kaiserlichen Majestät, und damit wir nach allem Vermögen der französischen Arglist begegnen, es für unsere Pflicht, auf jene Anklage zu erwidern, dass niemals unsere Unterthanen in Irland, oder irgend einer von ihnen wegen der Religion eine Strafe erlitten haben, weder auf unsern Befehl, noch ausser und wider denselben. Denn so lauten die eingezogenen Berichte, den wir Glauben schenken. Dass es auch in Zukunft nicht geschieht, dafür werden wir Sorge tragen, denn nichts liegt uns ferner als das. Vielmehr soll es den Katholiken, wie unseren anderen Unterthanen frei stehen, unter unserer königlichen Autorität und dem Schutze der Gesetze frei unangetastet aller Güter des Lebens sich zu erfreuen, so lange sie unseren Gesetzen Folge leisten und uns Treue und Gehorsam in hergebrachter Weise geloben und halten.'

got his own way some justice would have been done to the Catholics of this country.¹ He certainly bound himself by his second article to summon a Parliament as soon as circumstances permitted, in order to ratify the Treaty of Limerick. Parliament did assemble on October 5, 1692, but though it sat till September, 1693, the question of the Treaty was not even introduced. For this flagrant violation of the King's engagement, who was responsible? That it would be vain to hope for truth and justice from the ascendancy party in Ireland is evident from the following narrative written by one of themselves. It shows that the very thought of having, perhaps, to ratify the Treaty of Limerick took away the pleasure felt in anticipation at the promise of a Protestant Parliament.

AN ACCOUNT OF THE SESSIONS OF PARLIAMENT IN IRELAND,
1692.

This kingdom having been ever since the year 1665 without a Parliament, to the great discouragement and prejudice of the Protestant and English interest there: it is not to be wondered if the first report of a Parliament, graciously deigned to be held by their present Majesties to be held the latter end of this year, employed the thoughts and discourses of all Protestants, and filled them with a desire to see so good a desire put in execution, which was expected at the Lord Lieutenant's arrival. His

¹ This is at least the opinion of Edmund Burke, one who ought to know. In his speech to the electors of Bristol, referring to the Act of William III 'for the further preventing the growth of Popery' he expressed himself thus:

'The party I speak of resolved to make the King either violate his principles of toleration, or incur the odium of protecting Papists. They, therefore, brought in this bill, and made it purposely wicked and absurd, that it might be rejected. The then court party discovering their game turned the tables on them, and returned their bill to them stuffed with still greater absurdities, that its loss might lie upon its original authors. They finding their own ball thrown back to them, kicked it back again to their adversaries. And this Act, loaded with the double injustice of the two parties, neither of whom intended to pass what they hoped the other would be persuaded to reject, went through the legislature, contrary to the real wish of all parts of it, and of all the parties that composed it. In this manner these insolent and profligate factions, as if they were playing with balls and counters, made a sport of the lives and fortunes of their fellow-creatures. Other acts of persecution have been acts of malice. This was a subversion of justice from wantonness and petulance.'

Excellency (Lord Sidney, afterwards Earl of Rumney) landed on the 25th day of August, and Writs were immediately issued for a Parliament to meet on the fifth of October following.

Everybody began then to consider and inquire, as well as could be, what was likely to be done in this Parliament. It was not doubted, but their Majesties Occasions in this Kingdom wanted Supplies of Money. There were other Bills design'd to be tender'd to the House this Session, but only three—tho' at the same time another gentleman belonging to the Council declared, that other Bills would be then also tender'd, namely, an Act for confirming the Articles of Limerick (the first article of which, if confirmed, would make Popery an Establish'd Religion, and the Sixth would deprive all Protestants of their Actions against Papists, by whom they were plunder'd, even when they lived in peace with them) and also Money-Bills. A Member of the House of Commons then present when this was openly spoken, answered that the House would consider well of these Acts before they passed them ; but the same person reply'd that it would be in vain to trouble themselves about it, assuring them they were as well debated already as was needful, and they had nothing else to do but to pass them ; and added, that if any scruple was made about them, there would never again be a Parliament in Ireland.

These and such like discourses common in Town, took off the Pleasure and Satisfaction people had in the hopes of a happy Issue of this Parliament.¹

It is well known that one of the first enactments made after the battle of the Boyne was directed against Catholic schools and scholars. But this law was nothing new. The history of the penal times shows again and again that attempts were made to prevent Irish Catholics from receiving any education. These attempts, however, turned out to be so many failures. Though for centuries everything was done that fiendish craft could devise and fiendish cruelty could inflict, it was all in vain. Love of learning came next to love of the faith. The poor people managed to have their children taught something, and the rich sent their sons abroad to be educated. For the first time in

¹ *A Collection of State Trials published during the Reign of King William III.* London: printed in the year 1707 (vol. iii., and last). Appendix, p. 685: 'An Account of the Sessions of Parliament in Ireland, 1692.'

the history of Ireland did this become necessary for the higher classes. And for the first time had ecclesiastical students or aspirants to the priesthood to leave their country in search of the necessary learning. But numbers went. Queen Elizabeth had to issue a Proclamation (October 18, 1591) against all seminary priests, those, namely, who had made their studies at Rome, or in Spain, or some other country of the Continent. And though during the reign of her successor the condition of Catholics was marked by hardship, though injustice of every kind had made their life almost intolerable, in spite of persecution they remained as true to the cause of knowledge as of faith. Penal enactments had no effect. It was found impossible to drive the Irish Catholics into a state of ignorance.

In 1611, for the express purpose of eradicating the ancient religion and everything connected with it, James I sent over Andrew Knox, whom he appointed Bishop of Raphoe, and invested with plenipotentiary authority. The King could hardly have found a more fitting instrument. On his arrival in Dublin, Knox, who really possessed every requisite for a ferocious persecutor, laid his plans and projects before Sir Arthur Chichester, the Lord Deputy (sworn in, February 3, 1604). Chichester, a man notorious for cruelty, had already issued a Proclamation (July 10, 1610) against Catholics going abroad for the sake of education. Knox was full of confidence, but Chichester told him that he did not know the Irish if he fancied that they could be terrified into giving up their religion as the English and Scotch had been. 'I fear, my Lord Bishop, you won't succeed, for the English have spent the past seventy years at this work, and have failed.' 'Well,' replied Knox, 'you evidently did not take the right measures to ensure success. I will inflict such sufferings on them as will make them renounce the Pope, and give them reason to remember me for ever.'

A proclamation was then issued, of which the second and the third articles were as follows :—

II. No one henceforth shall send his children or relations beyond the seas for education. Those who are abroad must

return within a year, under penalty of confiscation of their property.

III. No papist shall dare to exercise the office of school-master in the kingdom.

It was in reference to this proclamation that Chichester, who, bad as he was, did not equal Knox in cruelty, wrote on October 7, 1611: 'I caused the proclamation sent hither by the King in 1605, for banishing priests, etc., to be once more published, with some additions, declaring the cause of reviving it.'¹ The former proclamation (July 4, 1605) as translated in the *Hibernia Dominicana* (pp. 611, 612), though it mentions 'Jesuits and seminary priests,' contains not a word about schools in Ireland or about education abroad, so it seems that we may fairly infer that the enactments against both, or 'additions' made in the Proclamation of 1611, were inserted at the instigation of Knox.

What a contrast to the times of Columba and Columbcille was contemplated! What a degradation of Ireland from the centuries,

When high she held, 'midst glad acclaim
The torch of learning lighted,
And sent her sons to bear the flame
To nations long benighted!

Ireland, so long the light of the western world, was to be reduced to the gloomy depths of barbarism or of Protestantism. Not only did the heretical Government resolve to put an end for ever to the bright days of Erin, it determined that her Catholic sons should get no education whatever. But Knox and Chichester were beaten. Their discomfiture could not be acknowledged in plainer language than it is in the following passage, in which unwilling testimony is borne to the invincibility of the Catholics:—

A BRIEF RELATION OF THE PASSAGES IN THE PARLIAMENT
SUMMONED IN IRELAND, ANNO 1613.

Yea, in the English Pale, they have re-edified monasteries, wherein friers publickly preach and say mass, and the cities,

¹ *State Papers, Ireland, 1611-1614*, p. 142.

towns and country swarm with priests and jesuits, much more than in former times ; and in the fields seditious sermons are daily preached, whereunto thousands of people resort. They are grown so bold as that they do not only exercise the religion almost in publick everywhere, but defend the same, even in face of the state, against the oath of supremacy to be tendered unto justices of the peace, mayors, sheriffs, bayliffs, and other publick ministers, which by the laws of the realm are to take the same, and also against the oath of allegiance which every good subject ought to take, they are obstinately opposite ; the law for 12^d. the Sunday for not coming to Church they resist, and scruple not to say (which never till late they durst do) peremptorily, that both that statute and others made in 2 Eliz. which is now 54 years since, are not lawful acts. Their sons they send to be educated in Spain, France, Italy, and archdukes' dominions, more frequently than accustomed, which hath been no ancient custom amongst them ; for Sir Patrick Barnewall, now living, was the first gentleman's son of quality, that was ever sent out of Ireland to be brought up in learning beyond the seas.¹

In the reign of the same King James, as we learn from a letter of Archbishop Matthews of Dublin to Propaganda (February 4, 1623), Protestant schoolmasters in receipt of salaries derived from Catholic benefices were to be found in every diocese, for the express purpose of inculcating Protestantism. The nobility and gentry were commanded to send their sons to England to be taught Protestantism. Heavy penalties were inflicted for the purpose of making it impossible for any Catholic schoolmaster to remain in Ireland. Everything was done by Protestants to attract Catholic children to their schools. The so-called university, Trinity College, Dublin, was a professedly Protestant institution.

In the next reign, while Strafford was Lord Deputy, the Court of Wards and the High Commission Court carried on the same iniquitous work. We may pass in silence over the Cromwellian period, when the formalities of legal proceedings were dispensed with, and scarcely a Catholic was left alive in Ireland. In the reign of Charles II, the Lord

¹ Lodge, *Desiderata Curiosa Hibernica*, vol. i., p. 417. Dublin, 1772.

Deputy (Earl of Essex), on October 27, 1673, issued a proclamation, 'For all Popish Archbishops, Bishops, Abbots, etc., to depart out of this kingdom, and for dissolving all Convents, Seminaries, and Popish Schools.'¹ And a proclamation was issued by William III, on February 11, 1699, to this effect: 'All subjects in Foreign Seminaries to return home. No children to be sent to such.'

The Williamites hoped that a fresh penal enactment against Catholic education would be of great service to the cause of 'true religion as by law established.' Fire and sword had not destroyed all the Pope's subjects in Ireland, on the contrary their number was increasing and they clung to their faith more intensely than ever. It was evident that nothing could be done with men and women whom persecution had made more steadfast, but it was fondly believed that something might be done with the children. So it was resolved by the Orange party that there should be no Catholic schools in Ireland, and that it should once more be made impossible for Catholics to get education elsewhere.

The following Act was passed in the Parliament that opened August 27, 1695²:—

No one shall go or send any one beyond the seas to be trained up in any abbey, nunnery, popish university, college, or school, or house of Jesuits or priests, or send money towards the support of any one already gone; and any person going or sending shall be for ever disabled to bring any action at law, or be guardian or executor to any one, and be incapable of any legacy or deed of gift, or to bear any office within the kingdom, and shall forfeit all his goods, chattels, lands, and interests therein during his life.

If the person sent shall within six months after his return take the oath of allegiance, he shall be restored to his future rents, etc., losing, however, all past rents and profits.

No one of the popish religion shall publicly teach school or instruct youth in private houses, except only the children and others under the guardianship of the master of mistress of such

¹ The original is preserved in the Record Office, Dublin.

² 7 Will. III. c. 4.

private house or family, under a penalty of 20*£* and three months imprisonment for every such offence.¹

There was no need, judging even from the standpoint of the bigots, for this new piece of legislation. But it was made, and enforced with severity, as the following passage of a contemporary letter shows.² The writer, a Father James Kelly, S.J., sent it on November 6, 1695, from Poitiers, to his friend Father Thomas Eustace, S.J., Rector of the Irish College, Rome. After mentioning the persecution to which regulars are subject in Ireland, he continues :—

Narraverunt hic nobis duo sacerdotes qui ultimo mense Junio Kilkenniae fuerunt testes de visu, non solum proscriptos fuisse omnes ludimagistros et instructores Catholicos, sed severe prohibitum ne tota in urbe, ulla prorsus magistra ex iis quae tenellam aetatem solent docere signum crucis, ac rudimenta fidei et literarum, auderet amplius os ad instruendum aperire. Illud crudele odium Catholicae fidei in aliquibus solum locis tunc effectum sortiebatur: at nuper a Parlamento quod Dublinii coactum est generali edicto seu Actu (ut vocant) parliamentario, per totam Hiberniam sub gravissimis poenis interdicta omnibus Catholicis ludimagistris est institutio juventutis.

Such was the lot of Catholics in Ireland at a time when, according to the ministers of William III, they were subject to no disabilities and suffered no grievance whatever on account of their religion.

REGINALD WALSH, O.P.

¹ There is in the Record Office, Dublin, a paper which shows how little one person cared for this law. It is among the Indictments for 1700 (subnumber, 15. 2F. 15).

² 'The Examination of Thomas Mathews taken before me this 14th of Sep^{ber.}, 1700. Who being duly sworn and examined on the holy evangelist saith that David Withers of the County of Dublin and Parish of S^{t.} Margetts Roman Catholick Keepeth a publick scool att Kingstown near S^{t.} Margetts contrary to the late act of Parliament and further saith not.

'Jur. coram me and suprad.

'RT. PYNE.'

The Act 10 William III., c. 13, forbad Papists to be solicitors. It prescribed that no person be allowed to practise, unless he takes the oath of Allegiance. One person at least did not obey it. There is information against Walter Young of Fishambie Street, a well known Papist, for practising as a solicitor, in the Indictments, 1700, September.

² Archives, Irish College, Rome; lib. xxvi., 121.

NEWSPAPER CONTROVERSY

FROM the pages of a theological magazine to the controversial columns of a newspaper, may seem a long step at first sight. And yet they are not so far removed from each other as they seem to be. For, after all, what is done in the one is also done in the other, and when they differ it is only in matters of detail. Thus they differ in the circle of readers whom they cater for. The magazine does for the educated what the controversial columns do for the uneducated, or for 'the man in the street,' if you will pardon the phrase. And if the former requires learning and knowledge, so too does the latter, only with this difference: that in the case of the latter knowledge and learning must be 'watered down' very considerably, to suit the taste of those whose first and last authority on every subject is the daily or weekly newspaper as the case may be. 'I read it in the paper,' is their final word in every argument. When they have said that—*causa finita est*. If, therefore, we claim a hearing for newspaper controversy in the pages of the I. E. RECORD, we do so on its own merits.

As to whether newspaper controversy does good or not, opinion seems to be very much divided. Some affirm while others deny, and we may call them the Ayes and the Noes in this matter. The Ayes maintain that the Press must be used for the purpose of controversy. They say it is eminently suitable for this kind of work. They speak of it as THE modern weapon, most deadly because it can be used with such good effect, and most far-reaching because it gets at so many people. For all read the newspapers nowadays. They read them on Sundays even more carefully than on weekdays. They read them instead of going to church. In fact the Sunday newspapers, in modern times, have taken the place of the pulpit and the preacher with the majority of people in Protestant countries. They appeal to a

mighty congregation, therefore, and they are the best means at hand for explaining and defending Catholic truth. They should not be neglected, then, but used for this important end.

The Noes, on the contrary, can see no use whatever in rushing into print in this fashion. They deny that it does anybody any good, because nobody reads the controversial columns in the newspaper, nobody cares a pin about them, and nobody is one bit the better off by them. Indeed the Noes have been heard to say, that newspaper controversy is even dangerous to the Faith. Questions easily put are not so easily answered within the limits allowed by editors in their papers for this purpose. Though not born, like the poets, controversialists have to be very carefully made. Controversy, therefore, ought to be strictly restricted. It should only be used on very rare occasions, and only by those who can do it with the greatest possible effect. So runs the argument used by those who oppose controversy in the newspapers.

Between these two schools of opinion it may seem very dangerous to interfere. To prefer one before the other may only be to bring condemnation on oneself. Perhaps it would be safest and best to say, *Unusquisque in suo sensu abundet*, and leave the matter there. Yet there are times when risks must be taken, if good has to be done, and who knows but this may be one of them! Therefore, without any attempt to meet all the objections from the negative side, let it be said at once that in this paper the Ayes have it. They have it because they point out a pressing need. They show a field white with the harvest, and call upon the labourers to go in and gather it up for the Church.

The Noes, on the contrary, seem to be beating the air here. They seem to be exalting timidity too much, almost making a virtue of it. So that, if their contention were to hold good, controversy would have to be given up altogether, not only in the newspapers, but even in every theological magazine in existence. In the meantime the attacks on the Faith would go on, and because they were unchallenged 'the man in the street' would believe them. His verdict would be that the Catholics were silent because

they had no defence to make, and who could blame him under the circumstances? He is too important to leave him under such a misapprehension, and it is his case we plead while we write.

The value set upon controversy by non-Catholics was put very clearly some time ago from a pulpit here in Liverpool. According to the newspapers, the minister was preaching on the subject, 'Protestants and Catholics,' and, judging from the report, the sermon may be ranked amongst those which should have never been preached. Certainly it should never have been printed in any newspaper. However, the preacher drew attention to the things which Catholics and Protestants have in common. He wanted them to remember these things, only he overlooked the fact that whatever is common between them has been stolen from the Catholics. Anyhow he recited the Apostles' Creed to illustrate his meaning, and he deplored 'all sectarian strife,' a phrase of which a great deal too much is heard in this city on the Mersey. Well, in the course of his sermon, so-called, he laid down this proposition, that 'controversy is necessary for the vitality of Truth.'

As a heretic, of course, he could not say anything else. For heresy cannot get on without controversy since it fattens and grows by attacking the Truth. But, this opinion notwithstanding, it is easily seen that Truth existed before controversy ever did, and that it will exist when all controversy shall be silenced for ever. Yet unfortunately in an age when heresies abound, and when Truth is attacked and distorted on every side, it must be granted that this controversy or argument becomes a very necessary thing. So that there have been controversialists in the Church from earliest times. They are met with amongst the Fathers, just as amongst the scholastics of the Middle Ages. They are to be found among the theologians to-day, and it can be safely said, they will be in the Church until Faith gives way, and man beholds God face to face as He is in heaven. Therefore, since controversy has become a necessity, it is well to consider how it can best be done.

The work of a controversialist chiefly consists in

defending the Truth from error. This being so, the first qualification all who take part in controversy need is a sound knowledge of the Faith itself, as well as a thorough training in those branches of science which in any way bear upon the Truth deposited by Almighty God with His Church. At first sight this may seem a large order. Yet it does not put too much of a tax on any student. It is surely within easy reach of all those who pass through their college course. What with his Humanities, his Philosophy, his History, his Scripture, and his Theology, every priest ought to rank as a specialist not only in his theology, but also in all knowledge which is allied to it in any way whatever. He should come out into the world well able to give an account 'of the faith which is in him,' and well able also to defend it against the attacks of its many enemies.

But there is a second qualification, no less important than the first, needed also by the controversialist. Knowledge he must have, but unless he knows how to use it, it is of little avail to him or to the Truth he would defend. Hence he must, if possible, learn this art of defence before he begins his life as a priest. To leave it until his college course is over will be, if not fatal to his future work, at all events to put himself under a very serious handicap as a controversialist. In the same way as he tries to learn the art of preaching in his sermon club at college, so too ought he to acquire the art of writing while a student. He ought to develop what is called a facile pen, and enter on his life's work an expert at writing in defence of the Faith.

This is all essential to the controversialist in the newspaper because he has to do his work so quickly. Here there is not much time for reference, or much time for leisurely preparation as is the case elsewhere. So that if, for example, an attack on the Church or her teaching appears in its columns to-day, the answer, by all rules of this modern warfare, should appear in that paper to-morrow. Of course in the case of weekly or bi-weekly newspapers, there will be more time to prepare the reply. None the less it is of the utmost importance for the Catholic controversialist to be able to throw off the answer at once. Supposing,

then, he reads the attack while eating his breakfast, the reply ought to be in the hands of the editor before the afternoon is very much advanced, if the paper be published daily.

The advantages to be gained by this rapidity of replying are very evident. The editor is pleased to have his matter for the next day's issue in hand so early, because he can all the sooner pass it on to type. He is impressed by the quickness with which his correspondent has done his work. He is flattered because his controversial columns are so closely watched, and read by the clergy. In fact he fancies that he is the hub of the whole thing, and that his paper is bound to go up in circulation, which is the ambition of all his kind. Above all, he is convinced that he must be fair to his correspondents on both sides, even though by education and bringing up he may be inclined to be biassed against the Catholic side. All these no mean advantages in controversy can be gained by him who is quick. Here the race is for the fleet, no less than for those who can write vigorously. But all this requires preparation, and the foundation of it, at least, should be laid by the controversialist during the days of his college training by becoming master of his pen.

Next, as regards controversy itself, how is a man to set about it? First of all he must try to gauge the mettle of his opponent in order to see what method he has to adopt with him. In doing this he will be surprised to find what a difference there is in the people who write against Catholic doctrine and practice in the controversial columns of the newspapers. So that, while some have learning others are very ignorant; while many can write passable English, a few simply murder their mother tongue; and while a number can be logical enough the remainder cannot argue at all. But let not the Catholic controversialist lose his head or his temper over each or any of them. He must not be angry with the editor for printing so much that is nonsensical, and so very often unfair to Catholics because it is inaccurate. Nay, even if the editor refuses his justly indignant reply, then he must not make a football of his

next copy of the paper, and kick it round his room, as Luke Delmege did in Canon Sheehan's well-known story. Such conduct would be foolish indeed. Rather let him be learned with the learned, and always firm and dignified. Let him oppose logic to logic, being ever on the alert for false premisses, as well as false history and misapplied texts of Scripture, on the part of his opponent. And if he cares to enter the lists against the ignorant and illogical, which very often is waste time indeed, then he must try to be patient in order to convince them with sweet reason, striving always to make his replies the acme of simplicity. A little fun poked at these may be used with good effect, and this can very often be well administered in the form of a syllogism. But he must never descend to abuse, though he will find ridicule very often routs an opponent better than anything else. In fact, this must be kept in stock for anti-Catholics of the Exeter Hall type. When these are met with, and they show the cloven hoof of calumny and bigotry towards the Church, then the time has come for no quarter. They must be smited hip and thigh in order to rout them from the field of battle.

After measuring the calibre of one's opponent, and settling the style of warfare best suited to defeat him, it is well to remember that in newspaper controversy the space allowed by the editor is usually very limited indeed. Therefore what is called 'padding,' and even flowery and poetical writing, and in fact all sentiment whatever, are entirely out of place. For the controversial style in the newspaper must always be very plain and matter-of-fact. It must be to the point all the time, and it must never be overdone. It ought, therefore, to have a restrained touch of strength about it, which leaves the impression on the reader that the writer is keeping much more in reserve, and that he will bring it forward whenever the exigencies of the battle make this necessary. His object must be to make his opponent and everyone interested feel that 'great is the force of truth and it will prevail' in spite of all the obstacles in its way. Moreover, it is best to write as little as possible about oneself. This will eliminate all boasting

and bragging which always badly become one who fights. Therefore let the *Ego* disappear altogether wherever and whenever it can possibly be done. This will protect the Catholic controversialist very considerably. It will keep him from giving himself away, especially when he engages in controversy under a *nom-de-guerre*, as he must so often do. For those who attack the Church nearly always hide themselves thus, and it is best to adopt the same strategy with them. Further, if the opponent forgets his manners, or the etiquette of controversy, it will not do to complain about it. It must be remembered that here one is in the thick of the fight, and it will be hopeless to sit down, so to speak, and lament what fortune brings. It will never do to appeal for fair play to the editor, for he has nothing to do with the case but to print what he gets. Hence if a blow cannot be returned in the way it is given, let it pass for the moment. Later on it can always be given back with interest by one who is skilful in newspaper controversy. To quote an example. The writer remembers a case in which a Nonconformist once taunted a Catholic controversialist in a fashion common enough in such cases. He said his opponent was like a certain 'Frothy Fred,' who, when his case was indefensible, always abused his adversary. The Catholic writer turned it back on him in this way. At the end of his next letter he insisted that no more friends of the opposite side should be introduced, because the name of the gentleman referred to was quite enough to show the style of company the opponent kept! And so it requires very little tactics to turn a joke back on the maker of it. All the while the editor's space must not be trespassed upon too much. If that happens, then the letter finds its way into the great grave of so many controversial letters—the editorial waste-paper basket.

Therefore, with the knowledge each priest has from his college training, and a ready pen, he need never be afraid of entering into the arena of newspaper controversy. Perhaps a reference to a few of those the writer has been interested in for several years back will prove the soundness of this conclusion, better than anything else can do it,

to the reader. They appeared in various newspapers up and down Lancashire, and in taking part in them one may be permitted to say, he always felt able to hold his own against his opponents. He had to argue against prejudice and ignorance, as all Catholic controversialists have to do. But, on the other hand, he did occasionally meet with an opponent who was well able to defend himself, and who only got the worst of the battle because the cause he was defending was such a bad one.

The first the writer ever took part in arose in this way. The late Very Rev. Luke Rivington, D.D., came to Preston to deliver a lecture on his conversion to the Church. A full report was published in one of the bi-weekly papers of the town, and this provoked a reply from a certain medical man of well known anti-Catholic fame. He proved to be a good target for mild fun and ridicule, and so a few letters were quite enough to make him fly from the field crying that he had been badly used.

The second was an attack on a course of sermons preached by a Jesuit on the Real Presence in the same town. While the first blow was struck from Manchester, curiously enough a doughty champion appeared from a Protestant mission house in Dublin. He distinguished himself by adding to his signature the words 'A Converted Roman Catholic.' Weather-cock in religion that he was, he proved difficult to grapple with. He found no difficulty in flying off the horns of a dilemma, and he had to be dismissed finally as hopeless. It was in this controversy that one writer begged his readers not to mind Cardinal Wiseman on the Real Presence, but to follow the views he himself was putting before them. Of course when an opponent put himself before one of the greatest oriental scholars of the nineteenth century, the controversy began to sparkle.

The third is headed 'Our Guardians and the Workhouse Catholic Children.' However, during its course it changed its title very significantly, and became 'The Proposed Rate Aid to the Roman Catholic Poor Law School.' The man who began this was a skilful opponent. He signed himself 'An Indignant Ratepayer,' and his main argument

was that the Guardians were going behind their promises made at their election 'by subsidising a sectarian school out of the rates.' What the Guardians did was simply this. They were anxious to remove all the poor children from the atmosphere of the workhouse. For about three years they had tried to board them out and failed. Meantime, a certified Poor Law school was built by the Catholics of Preston, and eventually the Catholic Guardians proposed that the Workhouse Catholic children should be placed under the care of the Sisters of Charity of St. Vincent de Paul in this institution. It was carried by one vote that these children should be sent to the school, and paid for by the Guardians at the rate of five shillings per child each week. This step provoked the controversy referred to here. It would take too long to follow the course the battle took for it extended over several weeks. Blows were given and taken in very good spirit, and the best result was that it was the first and last controversy on this subject in question. One may object that the knowledge required in cases of this kind cannot be acquired at college. That is true, but it was very easily supplied. A Catholic Guardian gave all the facts and figures necessary, and then it was a matter only of throwing them together in the shape of letters for the purpose of the controversy.

On his list the writer has many more, two being curiously headed, 'Poisoned Wafers' and 'Hell Hounds of the Reformation.' Quite a number are on the Education Question, which has been such a battle-ground of late years in England. Space will not allow the writer to intrude any further, but it is to be hoped he has proved his point. His main contention has been that only knowledge and a ready pen are required to take up this work. Principally and primarily it is to do something for the masses, for those who cannot find out the truth for themselves, whose only reading is the newspaper, and who believe everything they see in its columns. It is to check error, and to let the light of Truth penetrate where there is so much darkness of the deepest kind—the darkness of heresy.

DENIS O'SHEA.

DO COLM CILLE

(FEAST, 9TH JUNE)

I.

Ír gile linn, a Chúlm éadoin na féile
 Ná a bfuil de fúim dá cup i maoim an traoḡail reo
 'S ná an uile rḡiam bí miam i mburóin béite.
 An file feinnte, ar éruite ró-binn, do éréite.

II.

Í nDoirpe féim i n-ionad véite an éitig
 'Do cuipir fréam i bfuirm éréio an Éin-Mic
 'S gur minic rḡeit, a Chúlm, do fadóir éadta
 Ó'n ionad céadna iol-ionad rḡeir i naomta.

III.

Ír tú an éarḡa¹ in' aifling véaric an Naom úo²
 'S gur b'fiú a léara fairring' Éire 'fadoir:
 'Do élu ar naomta, tairc, véiric ír réimhe,
 Mo éruaḡ gan éiréad, mairc ír réaric³ mar é 'ḡainn.⁴

IV.

Bí féit filivéad' ra' Naom, ba binn a óiréadta,
 'Dob' é ba líomta léigeannt,—do-ríomta a éadta—
 'Dob' é ba óion do'n éirre⁵ bí i mbaogal
 ḡá fadóir ó óibiric—éad an ḡaoiric—a h-Éirinn.

¹ The golden moon in the vision of St. Finnian of Clonard, one of Colm Cille's teachers.

² St. Finnian of Clonard.

³ = réaric.

⁴ = aḡainn.

⁵ At the Convention of Druim Ceat.

V.

In í¹ bí féin i n-uaisgear dá éraoú,
 'Dibearú a gcéin 'r gan uaid aót beic in Éirinn,—
 An tí dárb' éigin,² nuair fill³ ré tréimhe,
 Ar ní i n-Éirinn uafail gan féadaint.

VI.

Ir ruail nár éas an Naom le mihe méala
 An uair do tréig ré Éire ó binn éadair,
 Ir cruas mar rgeitig⁴ go daor le muir a rgeala,⁵
 'S a buairiur—ní bréas—le h-éas ba h-ionann éifeas.

VII.

A inntinn méar, 'r a éiríde dob' uairle tréite
 'San tír tar lear dá liac i nguair éus méirli,⁶
 Dob' fialmar mair i gcill i n-uadú gneithe
 Go dtí gur rgar le feill ir fuat a laete.

Ceangal.

Ais Maig mín Nuadú dá cualla⁷ éadon na cléipe
 Go h-aoibinn fuarad umal as claoide le léipe,
 'S ir díob an rluas nac uadú díob íoc ár n-daor-bhuio'
 Aó' gúide go cruaid go ruaisgear oíodan éitig.

Seapóro Ó Nuallán.

¹ Iona.

² He had bound himself by vow never to look on Éire again.

³ In order to attend the Convention of Druim Ceat.

⁴ = rgeit.

⁵ His beautiful farewell song.

⁶ The conversion of the Picts.

⁷ The League of St. Columba.

Notes and Queries

THEOLOGY

OLD AGE PENSIONS

THE obligations of an unqualified person who obtained an old age pension have been from time to time a matter of serious controversy and diversity of opinion. About those who acted *mala fide* there never was any doubt; they are certainly bound to make restitution if they are able to do so. In regard to those who *bona fide* asked and obtained old age pensions though they had not fulfilled the statutory qualifications, the difficulty arose. Are they bound to make restitution in the same way as *bona fide possessores rei alienae*? That they are so bound always appeared to me to be certain teaching, so that in as far as they have been enriched they are under an obligation of restitution. This view received the authoritative sanction of the King's Bench some months ago in connexion with an appeal against the Local Pension Committee of Wexford which discontinued the payment of a pension when it was found that the statutory age of seventy had not been reached. In giving judgment the Lord Chief Justice upheld the action of the Pension Committee on the ground that the concession was null and void from the beginning, since 'it was a condition precedent to the jurisdiction to award an old age pension that the applicant for the pension should have attained the age of seventy years.' If that decision is not set aside on appeal to the House of Lords, it is necessary to look on unqualified old age pensioners as *possessores rei alienae*, and the consequent obligations must be imposed.

Speaking of *bona fide possessores rei alienae*, theologians lay down that they are bound to make restitution, if they have been enriched, unless, indeed, they know or can presume that the owners do not wish to urge their claims.

Unfortunately in the present case that consent could not have been taken for granted, because the Government insisted on restitution being made either by a refund of the pension already paid or by a deduction from the pension subsequently obtained when the necessary age has been reached. This was the state of affairs till April 28, 1910, when Mr. Hobhouse, speaking for the Treasury, promised that thereafter,

unless circumstances occurred which, in their opinion, showed that the action of the pensioner in applying for the pension was of such a character that he deliberately used means that were deceptive or dishonest to obtain the pension, they would not in the case of a mistake in regard to age proceed against him, if he was disqualified, for the recovery of the sum paid in mistake.

In answer to a question Mr. Hobhouse added : ' Whether the claim was for cash or a subsequent pension was granted, the claim would not be enforced under the circumstances he had mentioned, where there was not deliberate deception or dishonesty.' The importance of this concession on the part of the Treasury is evident, and our readers will find it of vast utility in dealing with cases of conscience. The concession is at once a proof and an interpretation of the teaching that disqualified old age pensioners must be treated as possessors of property to which they had no claim, but in regard to which *bona fide* applicants are now under no obligation of restitution by reason of the express consent of the Treasury.

THE USE OF LARD AND DRIPPING

REV. DEAR SIR,—As I have reason to believe that there is some confusion and uncertainty amongst clergy and laity as to the use of lard, dripping, etc., on days of abstinence, and on fast days both in and outside of Lent, I would be very much obliged to you if you would kindly in the next number of the I. E. RECORD make known to the readers what is the law regarding the use of them in this country.

P.P.

For a full discussion of this question we refer our readers

to the I. E. RECORD, 1881, pp. 166-175; for our present purpose it will be sufficient to indicate the principal points which are of practical importance to the faithful.

1. The dispensation in virtue of which the use of lard and dripping is permitted on days of fast and abstinence has not been conceded directly to the faithful; in response to a request sent from the Maynooth Synod of 1875,¹ the Holy See granted the Bishops power to dispense their subjects. Hence the actual concessions granted to the faithful must be gleaned from the regulations of each diocese and especially from the Lenten Indult.

2. The Bishops have power to permit the use of lard and dripping on all days of fast and abstinence throughout the year, with the exception of the black fast days of Ash Wednesday, Spy Wednesday in many dioceses, and Good Friday. About Ash Wednesday and Good Friday there can be no doubt, because they are excluded in the Roman Indult of 1853, on which the Irish concession was modelled. Nor can there be much doubt about the Wednesday of Holy Week, because with us this day holds a position similar to that of Holy Thursday and Holy Saturday in Rome, and these days were excluded in the Roman Indult of 1853.

3. The Bishops can permit the dripping from the fat of any animal.²

4. Lard and dripping can be permitted only as a *condiment*. Hence they cannot be taken as a separate food, nor can they be used as butter is used on bread; they can be used only in the preparation of food in the same way as oil is used for a similar purpose in Italy, or as butter is often used in this country.

5. Permission can be granted to use lard and dripping as a condiment, not merely at the principal meal but also at the collation. Even before butter could be used at the collation in this country, the use of lard and dripping could have been permitted as a condiment since they took the

¹ Cf. *Maynooth Statutes*, Appendix, pp. 1-6.

² S.U.I., March 25, 1893.

place of oil. Now that butter is allowed there is a further reason for not excluding the use of lard and dripping as a condiment at the collation.

6. People who are excused from fasting by reason of age, labour, or sickness, can be allowed the use of lard and dripping as a condiment at all meals even on days of abstinence. Probably the same is true of those who are exempted from the fast by reason of a dispensation. Unless the contrary is stated, this rule holds good; but it must be borne in mind that the permission to use lard and dripping as a condiment is at the discretion of the Bishop even in regard to the principal meal since the favour has not been granted directly to the faithful, so that a careful examination of the fasting regulations of each diocese is necessary for a knowledge of the concessions actually in force.

CONFESSOR OF A BISHOP OUTSIDE HIS DIOCESE. 'IN
FRAUDEM RESERVATIONIS

REV. DEAR SIR,—I. A Bishop goes on vacation with his chaplain. Can the latter act as his confessor without local approbation?

II. (1) A penitent comes from another diocese with a sin reserved there; he comes *solely to get absolution*, and does not *formally act in fraudem*, for he knows nothing of those limitations which theologians connect with his action in as far as it is a *declinatio iudicii episcopi*, etc., in fact he never adverts at all to this aspect of the case, and is *bene dispositus*; may I not absolve him?

(2) Noldin says that nowadays this restriction is of little import in practice. Why?

QUAERENS.

I. Bishops have the privilege of taking with them on their travels approved confessors of their own dioceses by whom they can be absolved without any reference to the Bishop of the place where they happen to be.¹

II. In the Constitution *Superna*, Clement X laid down

¹ D'Annibale, iii., 319 (9); Ojetti, *Synopsis, Episcopatus*.

the rule for Regular confessors that they were not to absolve from reserved sins anyone who goes to a strange diocese *in fraudem reservationis*, and custom has extended this rule to all confessors. Because of probable opinions, a confessor can absolve a stranger when the sin is not reserved both in the diocese of the penitent and in the diocese of the confessor, unless the latter knows that the penitent *in fraudem reservationis* leaves his diocese where the sin is reserved and seeks another diocese where the sin is not reserved. When does a penitent leave *in fraudem reservationis*? There are few points in moral theology about which theologians are in greater difficulty. To mention only the principal opinions on the matter, some hold that a penitent goes *in fraudem reservationis* when he leaves for the sole or principal purpose of obtaining absolution; others say that he goes *in fraudem reservationis* when he leaves for the sole or principal purpose of obtaining absolution and of avoiding the judgment of his own pastor who in this case is not the parish priest but the Bishop; and others again maintain that a penitent goes *in fraudem reservationis* when he seeks a strange diocese with the sole or principal intention of obtaining absolution and of avoiding the judgment of his own pastor *if the Bishop has intimated his unwillingness* to have such a penitent absolved. This last opinion is held by Lehmkuhl,¹ Ojetti,² and Ballerini,³ and it would savour of presumption to deny solid probability to any view held by such eminent authorities. According to this opinion a penitent does not go *in fraudem reservationis* if he goes on ordinary business, or for the purpose of gaining indulgences, or with the object of more easily confessing his sins, or simply with the intention of obtaining absolution, or even with the intention of evading the jurisdiction of his own pastor if the Bishop has not given any intimation of his unwillingness.

Moreover, it is worthy of note that the confessor is restrained from giving a valid absolution only when he

¹ *Casus Conscientiae*, ii., n. 483.

² *Synopsis*, Reservatio Casuum.

³ *Gury*, ii., n. 573, q. 5, n. 2.

knows that the penitent came *in fraudem reservationis*, as seems clear from the terms of the Constitution *Superna* :—

Posse autem Regularem Confessorem in ea Diocesi, in qua est approbatus, confluentes ex alia Dioecesi, a peccatis in ipsa reservatis, non autem in illa, ubi idem Confessor est approbatus, absolvere, nisi eosdem poenitentes *noverit* in fraudem reservationis ad alienam Dioecesim pro absolutione obtinenda migrasse.

Hence if the confessor is not aware that the penitent left his diocese *in fraudem reservationis* his absolution is valid if other requisite conditions are fulfilled.

Having said so much by way of preliminary explanation, I can briefly reply to the questions of my correspondent.

(1) It is lawful in the circumstances narrated to give absolution according to the second and third opinions already mentioned. Not having gone with the intention of evading the judgment of his own Bishop, the penitent cannot be said to have left *in fraudem reservationis* in the technical sense of the phrase, and the confessor is within his rights in using the probability which favours his jurisdiction.

(2) Since few people go for the sole or principal purpose of evading the judgment of their Bishop, and since fewer still inform their confessor that they have gone with that object in view, it is no wonder if Noldin concludes that the restriction is of little practical import. Lehmkuhl would add that since Bishops seldom intimate to their flocks that they are unwilling to grant them liberty to obtain absolution from reserved sins in a strange diocese the case is rare, indeed, when a confessor is debarred from giving absolution from sins which are reserved in the diocese of the penitent but are not reserved in the diocese of the confessor.

J. M. HARTY.

CANON LAW

APPLICATIONS BY RELIGIOUS TO THE ROMAN COURTS

REV. DEAR SIR,—Would you kindly let me know whether the new Congregation appointed to deal with the affairs of religious Orders is competent in regard to all matters in which Religious are concerned? Must members of religious Orders lay their petitions in all cases before the Congregation, or may they have recourse to the other bodies that transact similar matters for the faithful generally? A reply in the next number of the I. E. RECORD would greatly oblige.

RELIGIOSUS.

In the second part of the above communication the question at issue seems to be whether, in regard to matters which fall within the jurisdiction of the Congregation for Religious Affairs, an appeal may be made to some other Congregation instead; in other words, whether two different Congregations may be competent to deal with the same petition. If that be the meaning intended by our correspondent, the answer will be in the negative. Under the old system the general arrangement was that petitions of slight importance might be treated by any one of several Congregations, and that whichever body first took the matter in hand should acquire exclusive competence. So common in fact did the practice become of having recourse to a second tribunal when an adverse decision had been given by the first, that it was found necessary to issue a special prohibition against appeals of the kind. Among the inconveniences of the older system to which the Pope alludes in the Decree *Sapienti Consilio* we find this very matter of simultaneous competence specially mentioned.¹ And, since it was to remove these abuses that the new Decree was issued, we must conclude that, according to the intentions of the Pontiff, no two Congregations shall in future be competent to deal with exactly the same petition. In view of the precise directions recently given it will generally

¹ 'Ut . . . plures ex Sacris Congregationibus eadem de re ius dicere valeant.'

be easy to decide before which particular Congregation the matter should be laid. If any difficulty does arise, the question will be settled by the Consistorial, one of whose functions it is to determine in doubtful cases the competence of the other Congregations and Tribunals.

The Congregation for Religious Affairs is not always qualified to deal with matters with which Religious are concerned. Various restrictions are laid down in the new Decree. In all there are five bodies to which an appeal may be directly made.

The Congregation of the Holy Office has universal jurisdiction in all speculative matters relating to faith and morals, and in practical questions regarding the use of indulgences. It deals, without restriction of person or place, with crimes involving heresy or the suspicion thereof: hence with apostasy, schism, magic, abuse of the sacraments, including solicitation, etc. As regards these matters, therefore, a member of a religious Order is in the same position as Catholics generally: his case will fall within the province of the Holy Office.

Under the new regulations, the Congregation of Studies retains the powers it enjoyed before. Its special duty is to deal with universities and university faculties dependent on Church authority. Members of religious Orders, as well as the secular clergy, are subject to its jurisdiction in everything relating to courses of university instruction with which they may happen to be entrusted.

The jurisdiction of the Propaganda over missionary countries, though somewhat modified, remains substantially the same. Religious Orders engaged in missionary work are to some extent subject to its control. In all matters regarding religious missionaries as such, whether singly or collectively, the Propaganda has full power. If the question at issue, however, concerns the Religious in their capacity as members of a sodality rather than as missionaries proper, recourse must be had to the special Congregation appointed to superintend their affairs.

Since the jurisdiction of the Congregation is voluntary, not contentious, it follows that any matter that has to be

decided in judicial form must be laid before the Rota, whether the persons concerned be members of a religious Order or not. This is true not merely of questions already decided judicially by the lower Tribunals, but also in case the Pope grants a special commission, of matters previously settled in a non-judicial fashion.

In all other matters application will be made to the Congregation for Religious Affairs. And since the four classes mentioned above, though in theory fairly extensive, comprise in practice only a small minority of the questions with which Religious are directly concerned, it is to this particular Congregation that petitions will, as a general rule, be addressed. The fact that its jurisdiction extends to those who, even without vows, lead a common life after the manner of Religious, as well as to lay members of the Third Orders, will render the proportion greater still.

DISCIPLINARY AND CRIMINAL CASES

REV. DEAR SIR,—In the Maynooth Statutes (p. 75, n. 141), there is mention of the criminal and disciplinary causes of clerics ('in causis criminalibus et disciplinaribus clericorum,' etc.) What do the terms mean? Is there any distinction between them?

P.P.

The phrase is so often used in Roman and other ecclesiastical documents that there obviously must be some distinction in meaning between the terms. All authorities seem to be agreed that under the head of '*causae criminales et disciplinares*' may be arranged all offences for which ecclesiastical punishments may be inflicted. As to the precise meaning, however, of each term taken separately, writers hold different opinions.

Some incline to think that a criminal case is one in which the moral law in the narrowest sense is violated, the term '*disciplinary cause*' being restricted to cases of purely ecclesiastical legislation. They base their opinion on the divisions of canons into dogmatic, moral, and disciplinary regulations, the second comprising those founded

on the divine or natural moral law, and the third those enacted by the purely positive law of the Church. If this opinion be correct, then the 'causae criminales' would include such offences as perjury, murder, injustice, etc.; the 'causae disciplinares' such matters as the omission of the Divine Office, the non-fulfilment of the Paschal precept, and other sins of a similar description.

Others maintain that the expression 'causae disciplinares' should be restricted to the cases in which preventive remedies are employed, the other term covering all offences for which repressive punishments are inflicted. If that be true, then the latter would include all cases of censure as well as those in which punishments strictly so-called are imposed.

The more probable view, however, would appear to be that the distinction is based on the division of ecclesiastical punishments into the two classes known as medicinal and vindictory: the primary aim of the former being the amendment of the delinquents, of the latter the upholding of social order and the atonement for past guilt. This distinction is certainly one that runs through the whole section in Canon Law dealing with ecclesiastical judgments and punishments, and it would seem only natural that the phrase which admittedly covers all offences punishable by ecclesiastical authority should be accommodated to the underlying principle.

M. J. O'DONNELL.

LITURGY

MEDALS THAT SERVE AS SUBSTITUTES FOR SCAPULARS

REV. DEAR SIR,—Recently I have come across the enclosed circular and medal and will feel obliged for your opinion in regard to them. The circular states that a new regulation has been made by the present Pontiff in virtue of which medals, when blessed by priests duly authorized to do so, serve as substitutes for scapulars. As it has often happened before that leaflets of this kind were circulated without proper authority,

I think you will be doing a public service by giving your views on the genuineness of the enclosed. Yours truly,

SACERDOS.

The circular referred to has been issued by the Fathers of the Bethlehem Institute (Hitchin, Herts), who claim to have received from the Holy Father in private audience on February 23 (presumably of the present year) powers to bless medals which the faithful can carry about them in lieu of the scapulars and enjoy the same privileges. It is necessary that scapulars should be used for the first imposition or investment. The circular states that up to date of issue there was no mention of this concession in the *Acta Apostolicae Sedis*. Neither has there been so far any reference to it in the subsequent numbers. The absence from the pages of the official organ of the Holy See of all mention of an important regulation of this kind, which practically amounts to new legislation on the Scapulars, is singular. The *Acta Apostolicae Sedis* was designed to serve as the ordinary vehicle for promulgating the Constitutions, Laws, Decrees, and other matters emanating from the Holy See which it is desirable to bring to the common knowledge of the faithful. Here are the words of the Apostolic Constitution setting forth the purpose of the official organ:—

Volumus autem Constitutiones pontificias, leges, decreta, aliaque tum Romanorum Pontificum tunc sacrarum Congregationum et Officiorum scita, in eo Commentario de mandato Prelato a secretis, aut majoris administri ejus Congregationis vel officii, a quo illa dimanant, inserta et in vulgus edita, hac una, eâque unica, ratione legitime promulgata haberi, quoties promulgatione sit opus, nec aliter fuit a sancta Sede provisum. Volumus praeterea in idem Commentarium cepera Sanctae Sedis acta referri, quae ad communem cognitionem videantur utilia, quantum certa ipsorum natura dinat; eique rei perficiendae sacrarum Congregationum Tribunalium et aliorum officiorum moderatores opportune consulere.¹

The change said to be introduced into the old discipline of the Scapulars by the new regulations is of very practical and far-reaching importance. It requires, therefore, to be

¹ September 28, 1908.

officially published and promulgated. This has not been done through the ordinary channel nor, so far as can be ascertained, in any other special manner. The concession indeed is published by Father Vermeersch in his *Supplementa et Monumenta Periodica* for March, 1910. But as this publication is not official one may naturally look for further tests of authenticity. Moreover, there is a discrepancy between the documents published by Father Vermeersch and the leaflet. The latter states that the medals may take the place not merely of the five ordinary Scapulars usually worn together, but also of others such as that of the Sacred Heart, while the former asserts that the privilege may belong only to the five Scapulars generally worn on the same string.¹

While, then, it is quite possible that the leaflet is authentic, it also seems desirable to await some further official proofs of its genuineness before recommending the concession to priests generally. When that time comes, and there is no longer any room for doubt, the nature of the new regulations and everything necessary or useful to be known in connexion with them shall be explained to readers of the I. E. RECORD.

OBLIGATION OF USING 'OLIVE OIL' IN SANCTUARY LAMPS

REV. DEAR SIR,—Kindly say if there is any obligation to use Olive Oil in the Sanctuary Lamp.—I am, yours,

ANXIOUS.

Olive oil is the proper thing to use for the Sanctuary Lamp, and it is the desire at least of the Church that this kind of oil should be employed as far as possible. In proof of this statement one may quote (a) Baruffaldus² where he lays this down quite distinctly, adding that the custom goes back to the days of St. Jerome; (b) Decrees of the Congregation of Rites. One of these, issued in July, 1864, declares 'generatim utendum esse oleo olivarum; ubi vero haberi nequeat, remittendum prudentiae episcopi, ut lampades nutriantur oliis oleis quantum fieri potest vege-

¹ Cf. *America*, vol. iii., p. 73.

² *De Euchar. Sacram.*, tit. xxiii., § v., 73.

tabilibus.' Very recently the question was asked by the Congregation if it were lawful, owing to scarcity of oil of olives, to use for the Sanctuary Lamp a mixture composed of oil of olives and bees' wax. The answer was : '*Affirmative nihilque ob stare in casu.*'¹ The evident limitation of this response implies that the permission here granted is not to be taken as an example for common imitation but rather as an exceptional license. It would seem to follow also from the analogy of a similar Decree, issued a few years ago² in regard to the composition of candles for the Altar, that the addition of the inferior substance should be in less quantity than the genuine matter. More recently still³ it was once more asked if, in defect of olive oil, wax candles sanctioned for Mass might be employed. The reply was : '*In defectu olei tolerari posse, et remittendum esse prudentiæ episcopi juxta decretum n. 3121.*' From this reply it may be gathered (a) that the candles are only to be *tolerated* when neither olive nor vegetable oil can be had, and (b) that, in such a case, before using the candles, the Bishop should be consulted. To sum up the inferences to be drawn from all these Decrees : In the first place olive oil is the most suitable substance to burn in the Sanctuary Lamp, and ought to be employed if feasible. Secondly, when this cannot be easily obtained either on account of its scarcity or expensiveness, another vegetable oil may be used with the sanction of the Bishop, or a mixture consisting of olive oil in greater, and bees' wax in lesser, quantity. Lastly, when neither of these is procurable, then the Bishop, as he sees fit, may *tolerate* the use of wax candles such as are prescribed by the Decree of 1904 for the Mass.

FIRST MASS AND BLESSING OF NEWLY-ORDAINED PRIEST

REV. DEAR SIR,—I shall feel grateful if you will kindly answer the following points in the June issue of the I. E. RECORD : (1) Whether any special ceremonies are prescribed for the first Mass of a young priest ; (2) whether any special privileges are attached to assistance thereat ; and (3) whether a young priest's blessing carries with it any particular Indulgence ?—Yours truly,
 DIACONUS.

¹ November 8, 1907.

² 1904.

³ November 27, 1908.

1°. There are certain solemnities at least sanctioned by custom for the first Mass of a newly-ordained priest. The altar, in the first place, may be more elaborately decorated : six lighted candles may be used ; and the vestments may be of a richer kind than usual. Then, there may be two Mass-servers in surplice and, if desirable, the young priest may have another experienced cleric to assist him. The assisting priest is vested in surplice, and wears a stole from the Canon to the Consumption of the Sacred Species or during the entire Mass, if it is customary.¹ He kneels during the Confession at the right of the celebrant, then takes his place at the Missal, conforming to all the reverences and kneeling at the Elevation and the last Blessing. He may hold the paten under the communicants' chin if Communion be given. Some Rubricists suggest that the Mass should be begun with the *Veni Creator* and concluded with the *Te Deum*, the proper Versicle and Response with the prayer being added in each case.²

2°. Pope Leo XIII granted to all those assisting at such a Mass the following indulgences : (a) A *Plenary* to all the relatives of the newly-ordained up to the third degree inclusive, on the usual conditions ; (b) a *Partial* of seven years and seven quarantines to all the faithful who assist and pray for the Pope's intention ; (c) a *Plenary* may also be gained by the young priest himself if he fulfils the ordinary requirements.

3°. The blessing commonly given by a priest immediately after his ordination is certainly a sacramental, but whether it has been endowed with any indulgence the writer has been so far unable to ascertain. The usual form is '*Benedictio Dei Omnipotentis, Patris et Filii ✠ et Spiritus Sancti descendat super te et maneat semper tecum. Amen.*' While he recites the formula, the priest may place his hands upon the heads of the recipients (who kneel to receive the blessing). He holds his hands over the heads in the case of females.

P. MORRISROE.

¹ D., S.R.C., n. 1537.

² Cf. A. Carpo, ii., c. 15, n. 245.

DOCUMENTS

‘MOTU PROPRIO’ OF POPE PIUS X ORDERING THAT INDULGENCES SHOULD BE AUTHENTICATED BY THE HOLY OFFICE

MOTU PROPRIO

DE CONCESSIONIBUS INDULGENTIARUM

A SUPREMA S. CONGREGATIONE S. OFFICII RECOGNOSCENDIS

Cum per Apostolicas Nostras Litteras *de Romana Curia* quae incipiunt ‘*Sapienti Consilio*,’ III Kal. Jul. an. MDCCCXVIII datas, *universam rem de indulgentiis*, ideoque et curam circa rectam et prudentem earum moderationem et onus invigilandi super earumdem publicatione et impressione, *uni* Supremae Sacrae Congregationi Sancti Officii devolutam voluerimus; ad praecavendas dubitationes quascumque quae ex concessionibus hac in materia aliter quam per praefatam Sacram Congregationem forte obtentis facile oriri possent, utque omnibus plane constet de earumdem authenticitate et efficacia, Suprema Nostra Auctoritate, motu proprio atque ex certa scientia, declaramus ac decernimus:

1°. Indulgentias quascumque, sive generales sive particulares, quae non respiciant ipsas personas petentium tantum, a supradicta Suprema Sacra Congregatione Sancti Officii esse recognoscendas;

2°. Idem dicendum de facultatibus concessis quibusvis sacerdotibus cuiuscumque gradus et dignitatis benedicendi pia obiecta eisque adnectendi indulgentias et privilegia pro quocumque vel quibuscumque christifidelibus;

3°. Concessiones indulgentiarum et facultatum, de quibus supra, vim habere tantum postquam Sacra Congregatio Sancti Officii illas authentice recognoverit;

4°. Quoad praeteritas, demum, concessiones, eas efficaciam tantum habituras, si intra sex menses ab huius Nostri Decreti publicatione eidem Sacrae Congregationi exhibitae ab eaque recognitae fuerint;

5°. Idcirco impetrantes posthac huiusmodi concessiones teneri, sub poena nullitatis gratiae obtentae, exemplar earumdem dictae Supremae Sacrae Sancti Officii Congregationi exhibere, ut rite recognosci ac ratae haberi possint.

Haec edicimus, declaramus, sancimus, contrariis quibuscumque, etiam speciali et individua mentione ac derogatione dignis, non obstantibus.

Praesentibus perpetuis futuris temporibus valituris.

Datum Romae, apud S. Petrum sub annulo Piscatoris, die VII Aprilis MCMX, Pontificatus Nostri anno septimo.

PIUS PP. X.

PRIVILEGES FOR THE PHILIPPINES

LITTERAE APOSTOLICAE

CONCEDITUR INDULGENTIA PARTIALIS PERPETUA PRO INSULARUM PHILIPPINARUM FIDELIBUS RECITANTIBUS ORATIONEM IN HONOREM B. M. VIRGINIS IMMACULATAE

PIUS PP. X

Ad perpetuam rei memoriam.—Quae ad fidei pietatique praesertim in longinquis regionibus satius consulendum pertinent, quaeque Nobis sacri Antistites proponunt, utpote qui dominici sui cuique commissi gregis necessitates exploratas habeant, eisque summa ope prospiciant, Nos, pro altissimo officio Nostro libenti quidem animo concedimus atque impertimus. Cum vero Venerabiles Fratres Apostolicus Delegatus in Insulis Philippinis extraordinarius, Archiepiscopus de Manila et Episcopi Insularum Philippinarum, in prima Synodo provinciali Manilana congregati, enixe a Nobis petierint, ut indulgentiam septem annorum largiri dignaremur fidelibus universis earumdem Insularum Philippinarum vel in his commorantibus, qui infra-scriptam orationem in honorem SS. Trinitatis, divini Iesu Cordis, Deiparae Virginis Immaculatae et S. Ioseph devote recitaverint, Nos vi precationum maxime freti, piis loculentisque huiusmodi votis, quantum in Domino possumus, censuimus obsecundandum. Quare omnibus ac singulis utriusque sexus Christianis fidelibus Insularum Philippinarum, vel in Insulis Philippinis commorantibus, si corde saltem contrito, quae sequuntur preces, quocumque idiomate ad verbum pronunciaverint, septem annos de numero poenaliurn in forma Ecclesiae consueta relaxamus. Quas poenitentiarum relaxationes etiam animabus Christianis fidelium, quae Deo in caritate coniunctae ab hac luce migraverint, per modum suffragii applicari posse indulgemus. Preces hae sunt :

‘Gratiarum actio et petitio pro fidelibus et populis Insu-

larum Philippinarum. Gloria Patri, gloria Filio, gloria Spiritui Sancto in saecula saeculorum. Amen. Te Deum Patrem ingenitum, te Filium unigenitum, te Spiritum Sanctum Paraclitum, sanctam et individuum Trinitatem, toto corde confitemur, laudamus atque benedicimus : Tibi gloria in saecula : Tibi gratias in aeternum : confirma hoc Deus quod operatus est in Nobis ; salva nos et populos nostros. Sit laus divino Cordi, per quod Nobis porta salus. Ipsi gloria et honor in saecula. Cor Iesu sacratissimum, o Cor, voluptas caelitum, Cor fida spes mortalium, Tui sumus, Tui esse volumus, salva nos et populos nostros : reconde nos in dulcissimo habitaculo caritatis tuae. Suavis enim es, Domine, et in aeternum misericordia tua. Parce igitur, o Cor Iesu suavissimum, parce civitati nostrae, quae in fide Ecclesiae tuae enutrita, verae fidei thesaurum, Te auctore, mirabiliter servavit, et contra omnis generis insidias custodivit. Suscipe ergo, o Cor Iesu sacratissimum, gratiarum actiones Cleri et populi Insularum Philippinarum, quae in abundantia beneficiorum tuorum salvae factae sunt. O Beatissima Virgo Maria, ab originali labe praeservata, peramantissima Insularum Philippinarum Patrona potentissima, sit Tibi etiam laus perennis, veneratio sempiterna et gratiarum actio in Christo Iesu. O Immaculata Mater nostra, o benignissima Mater nostra, o dulcissima et augustissima Regina nostra, misericordias tuas grato animo decantamus, sub tuum praesidium confugimus. O Domina, quae rapis corda hominum dulcore, Tu rapuisti cor nostrum, Tu rapuisti corda populorum nostrorum, Tu primitias fidei nostrae, benignissimo patrocinio tuo in tot pietatis tuae monumentis per universas regiones nostras obfirmasti, amplificasti et confirmasti. O Domina, o Mater nostra, quae serpentis caput virgineo pede contrivisti, libera populos nostros a venenatis impiorum et haereticorum iaculis. Tu quae Nutrix fuisti atque Educatrix populorum nostrorum in fide dilectissimi Filii tui, Tutrix etiam, Vindex et Propugnaculum esto. Tui sumus, Tui esse volumus, monstra et esse Matrem et Patronam nostram, custodi nos, salva nos potentissimis precibus tuis. Ioseph sanctissime, Deiparae Sponse castissime, qui Insulis Philippinis Protector semper extitisti dilectissimus, Tibi laus et veneratio in Christo Iesu. Virginum Custos, quem laeta celebrant agmina coelitum, quem cuncti resonant Christiadum chori, intercede pro nobis, suscipe corda nostra, dulcissimo Cordi Sponsae tuae Immaculatae perpetua donatione dicanda, donanda, tradenda. Amen.'

In contrarium non obstantibus quibuscumque. Praesentibus

perpetuo valituris. Volumus autem ut praesentium litterarum transumptis, seu exemplis etiam impressis, manu alicuius notarii publici subscriptis, et sigillo personae in ecclesiastica dignitate constitutae munitis, eadem prorsus fides adhibeatur, quae adhiberetur ipsis praesentibus si forent exhibitae vel ostensae.

Datum Romae apud S. Petrum, die IV Martii MCMX, Pontificatus Nostri anno septimo.

R. Card. MERRY DEL VAL,

a Secretis Status.

L. ✠ S.

**POWER OF CONFERRING ORDERS 'ALIENIS SUBJECTIS'
WITHOUT OBSERVING 'INTERSTICES'**

S. CONGREGATIO DE SACRAMENTIS

FRIBURGEN.

DUBIUM CIRCA CONLATIONEM SS. ORDINUM EXTRA TEMPORA, ET
NON SERVATIS INTERSTITIIS, ALIENIS SUBDITIS.

In Congregatione generali, die 13 Augusti, 1909, habita, proposito dubio, 'utrum Episcopus, gaudens indulto conferendi Ordines extra tempora et non servatis interstitiis, eo uti possit etiam erga alienos subditos, suorum Ordinariorum dimissorias habentes;' Eñi Patres, re mature perpensa, respondendum censuerunt: '*Affirmative*, facto verbo cum SSño.'

Sanctitas vero Sua, audita relatione R. P. D. eiusdem sacrae Congregationis Secretarii in audientia diei 15 Augusti, 1909, Eñorum Patrum resolutionem approbavit et confirmavit.

D. Card. FERRATA, *Praefectus*.

PH. GIUSTINI, *Secretarius*.

L. ✠ S.

TAX OF REGISTRATION

S. CONGREGATIO CONCILII

PLATIEN.

TAXARUM

CIRCA ATTESTATIONES PAROCHIALES IN AMERICA CONCESSAS
FIDELIBUS DIOECESIS PLATIENSIS.

Die 3 Iulii, 1909.

SYNOPSIS DISPUTATIONIS.—Episcopus Platiensis supplici libello exponit S. Sedi, quod e sua dioecesi multi migrant in Americam, et postea, plus minusve longo lapso tempore, ad proprios lares revertuntur, secum deferentes fides illorum paro-

chorum, seu parochiales attestationses baptismatis filiorum, quos in America procrearunt. Idem vero Episcopus Platiensis iussit, has attestationses a parochis dioecesis Platiensis registrari in speciali libro parochiali; nunc vero petit a S. Congregatione Concilii, ut parochis suae dioecesis liceat exempla authentica harum attestatumum, ad petitionem fidelium ex praefato speciali libro exscribere, solitis taxis perceptis.

Hisce acceptis precibus, exquisitum fuit votum unius ex Consultoribus, qui hac de re tria expendenda sibi assumit, agit nempe: 1°. *de vi iuridica attestatumum parochialium, quas secum deferunt praefati migrantes ad patriam reversi*; 2°. *de vi iuridica registrationis a parochis dioecesis Platiensis factae in libra speciali*; 3°. *de perceptione taxarum*.

I. Consultor sustinet fides parochiales veram vim iuridicam habere, modo tamen quaedam cautelae adhibitae sint. Nam attestationses de baptismo aut de aliis Sacramentis receptis, quas parochi ex relativis libris parochialibus de verbo ad verbum transcribunt, authenticae sunt, et adhiberi possunt, ut fidem publicam facientes, in iudicio et extra. Barbosa, *De offic. et potest. parochi, part I, cap. 7 per totum*. Parochus enim a iure constitutus est ut publicus officialis, qui de his, quae ipse fecit aut propriis sensibus percepit, testari possit, et ita quidem ut haec attestatio sit iuridica, authentica, fidemque publicam faciat, ad instar omnium officialium publicorum, qui testantur de his quae in exercitio officii sui peregunt.

Unde ipsi libri parochiales, in quibus scriptae sunt et custodiuntur praefatae attestationses, fidem publicam faciunt; unde etiam particulae ex his libris excerptae, sive ab ipso parochi qui Sacramenta administravit, sive ab eius successore, fidem publicam item faciunt, modo tamen parochus de verbo ad verbum praefatas attestationses transcribat, et se ita transcripsisse testetur. Quo in casu parochus, consuetudine universali ita rem interpretante, habetur ut notarius publicus ecclesiasticus, qui ius habet instrumenti primigenii exemplum authenticum transcribere, et ita quidem ut hoc exemplum eandem vim iuridicam habeat quam ipsum primigenium instrumentum.

Verum agitur de attestationsibus parochialibus in America scriptis et in dioecesi Platiensi exhibitis: quo in casu, ut patet, locus datur fraudibus. Ad has ergo avertendas, duae conditiones requiruntur: 1°. ut Ordinarius Americanae dioecesis, ad quam pertinet parochus attestationses e libro parochiali transcribens, subscriptionem huius parochi recognoscat et authenticet; consuetudine enim receptum est, ut quoties attestatio parochialis

mitti debeat extra dioecesim, et praesertim in regiones longinquas, recognosci debeat ab Ordinario dioecesis e qua mittitur; alioquin, quam fidem facere posset attestatio et subscriptio parochi prorsus incogniti? 2°. ut Ordinarius dioecesis, in qua exhibenda est praefata attestatio, et proinde, in casu, Ordinarius Platiensis, recognoscat subscriptionem et sigillum Episcopi Americani; non enim parochi est, Ordinariorum extraneorum sigilla et subscriptiones recognoscere, nec ad hoc habet media idonea.

II. Circa registrationem attestationum parochialium a parochis dioecesis Platiensis factam, Consultor retinet, quod, attento quidem solo parochiali officio, parochi non sunt habiles ad hanc registrationem authentice faciendam; transcribere enim instrumenta, ita ut exemplum eâdem vi iuridicâ polleat, qua ipsum primigenium instrumentum, notariorum est, non parochorum. Parochi quidem transcribere possunt parochiales attestationes de baptismo aut alio Sacramento recepto, sed e libris parochialibus tantum, et quidem e suis libris parochialibus, qui nimirum asservantur in archivo parochiali, cuius sunt custodes; sed eorum officium non ultra progreditur; non enim sunt notarii.

Verum nil obstande videtur quin Episcopus parochos dioecesis suae notarios creet, ad hoc ut praedictam registrationem facere possint. Episcopus enim ius habet (licet probabilius vi solius consuetudinis) creandi notarios. Fagnanus, *cap. Sicut te* 8, *Ne clerici vel monachi, n. 42 sq.*; Reiffenstuel, *tit. de fide instrumentorum, n. 260*; Schmalzgrueber, *h. tit., n. 4*; et haec episcopalis potestas nullis a iure vel consuetudine limitibus circumscribitur. Unde nil impedit, quin Episcopus decreto suo omnes parochos dioecesis suae constituat notarios, praesertim cum agatur non de quibuslibet actibus rogandis, aut instrumentis authenticandis, sed tantummodo de unica specie instrumentorum, scilicet de attestationibus parochialibus registrandis et authenticandis. Nec ad hanc in casu notariorum creationem requiri videtur decretum Episcopi formale et expressum, sed sufficit decretum, quo Episcopus registrari iubeat praedictas attestationes, cum non ad alium finem hanc registrationem praecipiat, nisi ut inde haberi possint fides authenticae et publicae baptismatis, quae fides nonnisi a notariis confici possunt. Quod si quis putet necessariam esse specificam notariorum creationem, facillimum est Episcopo addere in suo decreto haec aut similia verba: 'Volumus praedictas attestationes registrari a parochis, quos ad hoc tantum per praesens decretum notarios publicos ecclesiasticos constituimus.' Assertâ

autem vi iuridica dictae registrationis, sequitur, in casu, librum illum specialem, qui continet has attestaciones a parochis-notariis registratas, esse authenticum et publicum, sicut alios libros parochiales, et proinde particulas, ex eo ab iisdem parochis-notariis extractas, vim iuridicam habere in iudicio et extra.

III. Quoad perceptionem taxarum Consultor censet, opportunum esse, ut S. Congregatio petitioni Episcopi Platiensis annuat. Nam: 1^o. novus quidem est praedictus parochorum dioecesis Platiensis usus, et nova taxa. Sed novum non est, imo receptum est in Ecclesia ut et parochi pro attestacionibus ex libris parochialibus excerptis, et notarii pro instrumentorum exemplis authenticis conficiendis, moderatam taxam percipiant. Porro supra visum est particulas excerptas e libro speciali, in quo registratae sunt attestaciones parochorum Americanorum, assimilandas esse, quoad vim iuridicam, attestacionibus parochialibus stricte dictis. Ergo aequum est, ut pro his particulis transcribendis moderatam taxam percipiant parochi, eo magis quod non minor est labor pro parochis transcribentibus, nec minor utilitas pro fidelibus petentibus. 2^o. Nec dicatur hoc usu detrimentum afferri iuribus parochorum Americanorum. Verum quidem est, si praedictae particulae e libro speciali depromptae sufficiant ad probandum in iudicio et extra, fideles non amplius a parochis Americanis petituros esse attestaciones de Sacramentis in eorum parochia receptis; sed potius aequivalentes attestaciones petituros esse a parochis dioecesis Platiensis, quas sibi minoribus expensis comparabunt; unde quoddam detrimentum parochis Americanis afferetur. Sed haec animadvertenda: a) iam parochi Americani ius suum perceperunt, dum parochiales attestaciones de Sacramentis receptis fidelibus Italis ad Italiam reversuris, perceptâ taxâ, tradiderunt; b) fideles Itali, ad patriam reversi prohiberi nequeunt quin has parochiales attestaciones, quas penes se habent, registrari curent a notariis ecclesiasticis, ut sibi praesto sint exempla praedictarum attestacionum authentica pro variis vitae usibus; c) operosum, longissimum et taediosum esset, si fideles Itali, in patriam reversi, tenerentur recurrere ad parochos Americanos pro habendis dictis attestacionibus quoties sibi sint necessariae, v.g. pro matrimonio, ordinatione, etc.; et saepe tempus non suppeteret.

Quibus omnibus perpensis, censet Consultor, opportunum esse et utile, ut S. Congregatio Episcopo Platiensi postulata concedat, id est, ut dictus Episcopus registrari iubeat a parochis suae dioecesis in libro speciali et distincto attestaciones parochiales parochorum Americanorum de baptismo aut aliis Sacramentis

susceptis, et inde eisdem parochis suis permittat ex dicto libris speciali particulas authenticas transcribere, et fidelibus petentibus tradere, perceptâ solitâ taxâ; hac tamen cautela adhibita, ut praedictae attestations parochorum Americanorum non registrentur in libro speciali, nisi sint munitae authentica recognitione tum Ordinarii Americani tum Ordinarii Platiensis.

RESOLUTIO.—Eiñi Patres S. Congregationis Concilii, in plenis comitiis diei 3 Iulii, 1909, proposito dubio: *an et quomodo petitioni Episcopi Platiensis annuendum sit in casu*, responderunt: *affirmative, et ad mentem*. Mens est: 'Gli attestati dei parroci Americani dovranno essere vidimati dai rispettivi Ordinari, e non potranno essere trascritti nei registri se non con ordine del Vescovo o di un suo delegato, il quale dovrà prima, con l'assistenza del Promotore fiscale, riconoscerne l'autenticità, e quindi li farà conservare nella Curia vescovile.'

L. ✠ S.

IULIUS GRAZIOLI, *Sub-secretarius*.

**PRIVILEGE OF CELEBRATING THREE MASSES DURING THE
NIGHT OF THE FEAST OF THE NATIVITY PLACED
UNDER CONGREGATION OF THE SACRAMENTS**

S. CONGREGATIO CONSISTORIALIS

DE COMPETENTIA CONCEDENDI FACULTATEM CELEBRANDI TRES
MISSAS NATIVITATIS DOMINI IN SACELLIS PUBLICIS ET
ECCLESIIIS

Proposito dubio 'utrum post Constit. *Sapienti Consilio* spectet ad S. Congr. de disciplina Sacramentorum concedere facultatem legendi tres Missas Nativitatis Domini, noctu, in sacellis publicis et Ecclesiis, quae ad hoc privilegio apostolico indigent, cum distributione SSiñae Eucharistiae; an potius hoc tribuendum sit Sacrorum Rituum Congregationi' Eiñi Patres sacrae Congregationi Consistoriali praepositi, re mature considerata, respondendum censuerunt: 'Affirmative ad primam partem, negative ad secundam.'

In audientia autem infrascripto Card. Secretario die 11 Martii, 1910, concessa, SSiñus D. N. resolutionem ratam habuit et confirmavit.

Die 14 Martii, 1910.

L. ✠ S.

C. Card. DE LAI, *Secret*
SCIPIO TECCHI, *Adessor*

**FACULTY FOR ACQUIRING PROPERTY CONFISCATED BY
THE STATE REFERRED TO THE SACRED CONGREGATION
OF THE COUNCIL**

S. CONGREGATIO CONSISTORIALIS

**DE COMPETENTIA CONCEDENDI FACULTATEM ACQUIRENDI BONA
ORDINIBUS AUT CONGREGATIONIBUS RELIGIOSIS USURPATA**

Sacra Congregatio Concilii, cum ipsi oblatae essent preces a Vicario Capitulari cuiusdam dioecesis circa emptionem aedificii Ordinis Regularis, cui a gubernio civili iamdudum ablatum fuerat, huic Sacrae Congregationi Consistoriali proposuit dubium 'utrum, post Constitutionem *Sapienti Consilio*, spectet ad S. C. Concilii, vel potius ad S. C. de disciplina Religiosorum, facultas permittendi christifidelibus, ut bona acquirant Ordinibus aut Congregationibus religiosis usurpata.'

Re autem mature perpensa et praehabito consultorum voto, Eñi Patres respondendum censuerunt: 'spectare ad Sacram Congregationem Concilii.'

In audientia autem die 11 Martii, 1910 infrascripto Cardinalis Secretario concessa, SSñus D. N. resolutionem probavit.

Die 14 Martii, 1910.

C. Card. DA LAI, *Secret.*

SCIPIO TECCHI, *Adessor.*

L. ✠ S.

AFRICAN MISSIONS

S. CONGREGATIO CONSISTORIALIS

ROMANA

CIRCA SOCIETATEM MISSIONARIORUM AFRICAE

Quaesitum nuper est a Superiore Societatis Missionariorum Africae, vulgo 'Pères Blancs' nuncupatorum, utrum haec Societas etiam post Constit. *Sapienti Consilio* subiecta maneat S. Congregationi de Propaganda Fide.

Et S. Congr. Consistorialis, re mature perpensa, respondendum censuit: *Affirmative*, iuxta resolutionem huius S. Congreg. in *Romana*, diei 9 Decembris, 1909, relate ad quasdam alias Missionariorum societates.

Die 15 Martii, 1910.

CAROLUS PEROSI, *Substitutus.*

EFFECTS OF DECREE 'QUUM MINORIS'

S. CONGREGATIONE DE RELIGIOSIS

EX AUDIENTIA SSMI.

diei 5 Aprilis, 1910

DECLARATIO ET EXTENSIO DECRETI 'QUUM MINORIS'

DIE 15 IUNII, 1909, EDITI

Quum in aliquibus Congregationibus et Institutis Religiosis non habeatur professio votorum perpetuorum, sed tantum vel temporalium, vel etiam merum iuramentum perseverantiae, aut peculiare quaedam promissiones, quibus alumni, peracta probatione, Instituto vel Congregationi ligantur; et quum decretum Sacrae Congregationis de Religiosis d. d. 15 Iunii, 1909, quo nonnullae praescribuntur clausulae, Rescriptis saecularizationis perpetuae vel temporanae ac dispensationis votorum inserendae, expresse respiciat sacerdotes et clericos, in sacris constitutos, qui professionem votorum perpetuorum emisissent; hinc dubium exortum est, utrum eisdem clausulis servandis teneantur sacerdotes et clerici in sacris constituti, qui non quidem professionem votorum perpetuorum, sed vel temporalium tantum, vel iuramentum perseverantiae, vel peculiare quaedam promissiones, ad normam suarum Constitutionum, ediderant et ab eisdem dispensationem obtineant.

Sanctissimus autem Dominus Noster Pius Papa X respondendum mandavit:

Affirmative, si Religiosi votis temporaneis, vel iuramento perseverantiae vel supradictis promissionibus per sex integros annos ligati fuerint.

Contrariis quibuscumque non obstantibus.

FR. J. C. Card. VIVES, *Praefectus*.

L. ✠ S.

D. L. JANSSENS, O.S.B., *Secretarius*.PRIVILEGES CONFERRED ON FRANCISCANS OF
GETHSEMANI

S. CONGREGATIO RITUUM

ORDINIS FRATRUM MINORUM

SEU

CUSTODIAE TERRAE SANCTAE

SANCTUARIO GETHSEMANI IN TERRA SANCTA CONCEDITUR MISSA
VOTIVA DE ASSUMPTIONE BEATAE MARIAE VIRGINIS

Frater Robertus Razzoli, Ordinis Fratrum Minorum Sacerdos
et Sanctorum Palaestinae Locorum Custos, Sanctissimo Domino

Nostro Pio Papae X humillime exposuit quod a Summo Pontifice Pio Papa IX per decretum Sacr. Rit. Congregationis sub die 31 Augusti, 1865, in una *Ordinis Minorum Sancti Francisci*, inter Missas votivas in Sanctuariis sic vocatis maioris ordinis seu classis, reperitur indulta: *IX. Super Sepulchrum Beatae Mariae Virginis in Valle Iosaphat; Missa votiva de Assumptione Beatae Mariae Virginis*. Tunc utique temporis spes effulserat, nondum penitus amissa, ne in praesenti quidem tempore, ut hoc celeberrimum atque Sanctissimum Deiparae Monumentum, saeculo XVIII a schismaticis in Catholicorum iniuriam violenter ereptum, vel uti exclusivam vel uti saltem cum acatholicis communem proprietatem, iidem Catholicae Ecclesiae filii possent Divinis Officiis ac praesertim Missae celebratione iterum frequentare. Attamen, quamvis a mane ad vesperam liberum omnino sit omnibus ac singulis fidelibus Christi ipsum Beatae Mariae Virginis Sepulchrum invisere, ibique Indulgentiam Plenariam *toties quoties* acquirere a Sede Apostolica concessam atque eidem Sacro Loco firmatam, Sacerdotes illic nequeunt ac praesertim peregrini, prouti avidius usque ad explendam suam devotionem alioquin optarent, Missam ulla hucusque ratione celebrare. Itaque, ut ingeminatis Sacerdotum piorumque fidelium votis fiat satis, idem humilis Orator, enixe postulat, ut Missa votiva de Assumptione Beatae Mariae Virginis, concessa per decretum die 31 Augusti anno 1865 editum, et prouti ea legitur in Missali votivo in Terrae Sanctae locis adhibito atque anno 1898 Hierosolymis edito, ab omnibus ac singulis Sacerdotibus dici valeat in continenti Sanctuario Gethsemani seu Cappella publica, quae parvo lapideo spatio disiungitur a Sepulchro ipso Beatae Mariae Virginis in eodem Gethsemani fundo, usquedum Sanctuarium istud ex acatholicorum utcumque manibus redimatur. Sanctitas porro Sua his precibus Rm̃i Procuratoris Generalis Ordinis Fratrum Minorum commendationis officio communitis et ab infrascripto Cardinali Sacrae Rituum Congregationi Praefecto relatis, attentis expositis peculiaribus circumstantiis, iisque perdurantibus, expetitam Missam votivam de Assumptione Beatae Mariae Virginis ab omnibus et singulis Sacerdotibus celebrari in enunciata Cappella publica seu Sanctuario Sepulchri Beatae Mariae Virginis iuxta suum gradum atque ordinem competerent; servatis Rubricis ceterisque servandis. Contrariis non obstantibus quibuscunque

Die 9 Martii, 1910.

FR. S. Card. MARTINELLI, *Praefectus*.

L. ✠ S.

PHILIPPUS Can. DI FAVA, *Substitutus*.

HYMNS AND FOLKSONGS IN HONOUR OF ST. KILIAN,
ST. COLONATUS AND ST. TOTNAN

OLD LATIN CHURCH HYMN FOR THE FEAST OF ST. KILIAN

Fons sapientiae, corona Praesulum
Dat te Chilianum Patronum Franconum,
Cum viris clarissimis tuis consocijs
Inclitos flores Martyrum.

Intelligentiae dono tu rutilas ;
Ignotae patriae fidem tu praedicas,
Romanus ut Cephas, Achayos Andreas
Salvas Francos idolatras.

Lumen scientiae, doctrinae coelicae
Confers Franconiae, vitae catholicae
Duci provinciae fidem Ecclesiae,
Fontemque donas gratiae.

Dono consilii incestum prohibes ;
Geilanam odii caecat luxuries ;
Baptistam ut saeva necat Herodias ;
Trucidat et haec Martyres.

In fortitudinis dono Martyrium
Subis : dulcedinis ob jure bravium
Beatitudinis scandis imperium
Gaudens cum rege omnium.

Cogat te pietas divini flaminis ;
Fer nobis gratias paterni Numinis,
Ut pestilentias tantae formidinis
Christus tollat fons luminis.

Vitam hanc miseram timore Domini
Fac nobis perviam : tuo precamine
Det nobis patriam felicitis pravii
Deus aeterni gaudii.

Praesta hoc Genitor optime, maxime,
Et tu Nate Dei, in donis Spiritus
Regnans perpetuo fulgida Trinitas
Per cuncta pie saecula. Amen.

OLD LATIN SEQUENCE FOR THE FEAST OF ST. KILIAN

Adoranda, veneranda Trinitatis est Usia ;
Trinitatis sub figura Sacramenta latent plura.
Quod jam dudum praesignavit
Qui tres videns adoravit monadem.
In fornace tres intacti
Sacramenta sunt adepti eadem.

O quam mira virtus Dei,
Quae nos certos reddit spei,
Per tres viros ad quercum, quos Thabor fertur transmisisse
Hi signabant tria dona,
Per quae datur hinc corona
Trinae viae, recto pede qui probatur instituisse.

Arbor dicta
Benedicta
Salvatoris passione
Nostras quoque umbras fugae
Dedit, procul a regione

Nobis viros tres mittendo,
Trinitatis qui docendo
Veram fidem instraurent ;
Et erroris caecitate
Victa, lucis claritate
Veritatem comprobarent :

Servi Christi
Sunt tres isti
Colonatus et Totnanus
Et beatus Chilianus.

Salve vera
Spes, sincera
Trinitatis sub figura
Nostri tam expressa cura :

Cura quidem bonitatis
Et divinae pietatis
In mittendis tribus viris
Ad nos exhibita.

Odor quorum cum doctrina
Tam remota quam vicina
Replet loca et divina
Ope adhibita.

Laude digna veneramur
Et eorum celebramus
Gesta, festa orientis
In Francia.
Aucta quorum ex favore
Est praecelsa et honore
Herbipolis civitatis
Nunc Eximia.

Sanguinis namque effusione
Et hoc loco sepulturae
Horum est famosa et
Decorata.
Triumphantes ergo viros,
Sanctitate hos tres miros
Haec et tota recolat
Ecclesia.

Isti enim in agone
Spe mercedis et coronae
Servierunt Trinitati.
Cui et nos serviendo,
Laudes, preces effundendo
Ejus mirae bonitati.

Exoremus
Donis Ejus,
Nos tam bonis
His Patronis
Combeari
Et sociari
In aeterna requie.

LATIN POEM COMPOSED BY THE LATE MGR. FRANZ HETTINGER,
ON THE OCCASION OF THE TWELFTH CENTENARY OF THE
MARTYRDOM OF ST. KILIAN AND HIS COMPANIONS SS. COLONAT
AND TOTNAN

I.

Chilianum, virum fortem,
Perferentem diram mortem
Impiorum gladio,
Primum fidei satorem
Gentis nostrae amatorem
Celebremus jubilo.

2.

Dulcem patriam reliquit,
Nostrae salutem sitivit
Immortalis animae.
Quot labores exantlavit,
Quot dolores, heu ! portavit
Praesidium Franconiae !

3.

O Franconia beata,
Tantis bonis cumulata,
Pande gratum animum
Ejus, qui per salvatricem
Undam tibi tam felicem
Novum dedit spiritum.

4.

Corpus sacrum trucidatum,
Munus Superis oblatum
Efferamus gloria !
Stellae instar nostrae mentis,
Praefulgens pii Parentis
Splendeat memoria !

THE OLDEST GERMAN HYMN TO ST. KILIAN, CALLED THE ' RUFF '

Wir ruffen an den thewren Mann
St. Kilian !
St. Colonat und St. Totnan !
Dich loben, dir danken
Dein Kinder in Franken.
St. Kilian !

Der Päbstlich Stuhl hat dich gesandt,
St. Kilian !
Mit dein geselln ins frankenland.

Er hat erlöst uns francken frey,
St. Kilian !
Vom grewel der abgotterey.

Das Göttlich wort hat ausgesät
St. Kilian !
Von ihm der francken heyl entsteht.

Mit seiner lehr hat angezündt
St. Kilian !
Das liecht welcher in francken brinnt.

Den Hertzog Gozbert hat bekehrt
St. Kilian !
Die fürstlich Stadt Würzburg gelehrt.

Die sündlich ehe verboten hat.
St. Kilian !
Wie der tauffer Johannes that.

Aus neyd will Gayla diesen Mann
St. Kilian !
Mit seinen gsellen tödten lahn.

Es hat besprengt mit seinen blut
St. Kilian
Sein ausgefähten saamen gut.

Sehr hat geliebt sein franckenland
St. Kilian.
Gibt leib und blut zum unterpfand.

Zu Würtzburg ruht der heilig mann.
St. Kilian.
Mit sein gesellen lobesan.

Lass dir die edle francken dein
St. Kilian !
Von hertzen anbefohlen sein !

So lobe dann, du edler franck,
 St. Kilian!
 Sag auch sein Gsellen lob und dank!
 Dich loben, dir danken
 Dein Kinder in Francken
 St. Kilian.

One of the most remarkable hymns in the German tongue is known as the 'Hymnus zu Teutch' to St. Kilian. It is preserved in a MS. in the Museum of Nüremberg, a MS. which, from the typographical, heraldic, and linguistic points of view, is regarded as a national monument. It proves that Catholics did not leave the hymn-making entirely to the Lutherans. It dates from 1523, and is a German rendering of the Latin hymn given above, 'Fons Sapientiae.'

I.

Gottlicher Weisheit Bronn,
 Der heiliger Bischoff Kron,
 Macht dich, O Kilian,
 Aller Francken patron,
 Mit den vielheiligen Mann:
 Cossnai und Totnan,
 Der Martyrer zier lobesan.

2.

Hoher Verständigkeit
 Sheinst zierlich wohl bekleidt,
 Denn du im fremdem land
 Christlich Lehr machst bekant,
 Als Petrus der Romer,
 Andreas Achatzer,
 So warst du Francken bekehrer.

3.

Das Liecht der Kunst und Ehr,
 Auch der Himmelichen Lehr
 Hast den Francken geben,
 Und christliches leben,
 Den Hertzog Hochgeborn
 Machst tu ein auserkorn
 Christen, durch den Tauff newgeborn.

4.

Aus Gab Göttlicher Raths
Sündlich Ehe du verbodst,
Geylanam neyd behend
Hitziglich hett verblendt,
Den Tauffer gleicher mass
Lies tödten Herodias,
Also Geylan eich martern was.

5.

In Gab Göttlicher stark,
Die Marter du ganz keck,
Hie lidtest williglich,
Auff dass du süssiglich,
Dich frevest vestiglich,
Im Himmel ewiglich
Mit dem König allermänniglich.

6.

Dich reizt die Miltigkeit
Göttlicher Gütigkeit,
Erwirb uns hülff und raht
Vätterlicher gnad
Dass alle fährlichkeit
Und auch erschrocklichkeit
Christ ein Brunn des liechts von uns leit.

7.

Unser elends Leben
Mach inn Gottes Forcht schweben
Mit deiner heiligen Bitt.
Verlass uns arme nicht,
Das uns sein Vatterland
Jesus unser Heyland
In ewiger Frewd mach bekandt.

8.

Das verleyh Gott Vatter
Zu deinem lob und Ehr,
Durch dein Lohn allermest
Sampt dem Heiligen Geist,
Der gleicher Herrlichkeit,
Ein Gott in der Dreiheit,
Hershet und regierst in Ewigkeit.

Amen.

POPULAR HYMN FOR THE FEAST OF ST. KILIAN, FROM THE
' WALDVOGELEIN '

I.

O Gott, der du uns hast gesandt
In unser liebes Franckenland
Den grossen Mann St. Kilian,
St. Colonat und St. Totnan!

Wir waren Heyden

Er that uns leithen :

Zum rechten Schaaf-stall uns gebracht
Und uns zu kinder Gottes gemacht.

2.

Er hat uns der Dienstbarkeit
Erführt zu einer guten Weyd,
Zur Freiheit deiner wahren Lehr
Het er uns Heyden all bekehrt :

Wir waren verlohren

Seynd nun gebohren

Von neuem durch dein Gottlicher Wort
Welcher man lehret immerfort.

3.

St. Kilian der Bischoff gut
Vergossen hat sein zartes Blut.
Nunmehr hat er die Marter-Kron
In Ewigkeit zu einem Lohn.

Er hat gelehret

Und ganz verstoret

Das Heydenthum in Franckenland
Dasselb gebracht zum Christen-Band.

4.

Erhalt uns Herr bei dieser Lehr
All ketzerey von uns abwehr ;
Das Heydenthum sei von uns fern,
Wir wollen dir gehorchen gern.

Von diesem Glauben

Soll uns berauben

Kein Irrthum und kein Ketzerey,
Mit Mund und Hertz bekennen ihn frey.

5.

Lass uns auch arm seyn in dem Geist,
Sanftmühtig auch am allermeist
In Worten und auch in dem Werck
In den Gedanken sei uns stärk
 Wir bitten sehre,
 In uns vermehere
Damit uns möcht fein allezeit
Dürsten nach der Gerechtigkeit.

6.

Lass um Christen barmhertzig seyn
Gegen den Nächsten gross und klein,
Ihm beizuspringen in der Noth,
Das bitten wir, O lieber Gott !
 Gib uns gedult
 Durch deine Huld,
Alle Verfolgung leyden
Die ungedult sei von uns fern.

7.

Lass uns frendig und frölich seyn
Umb dich und umb den Namen dein
Zu tragen gern all Hohn und Schmach :
Lass uns nur suchen keine Rach,
 Damit wir werden
 Allhier auf erden
Und dorten in dem Himmelreich
Reich und gesegnet allzugleich.

8.

Mach uns getrost in Kreuz und Leyd,
Gesegnet mit Barmherzigkeit
Gesättiget mit deiner Gnad,
Lösch aus all Sünd und Missethat,
 Und gib uns eben
 Nach diesem Leben
Die schöne Kron der Gerechtigkeit,
Dass wir dich loben in Ewigkeit.

MODERN 'VOLKSLIED' TO ST. KILIAN

I.

Franken, preist mit seinen Brüdern,
 Preist den grossen Kilian,
 Hebt mit frohen Dankesliedern
 Euren Lehrer himmelan.

2.

Dieser zeigte, edle Franken,
 Euch den Weg zur Seligkeit.
 Diesem habet ihr's zu danken,
 Dass ihr Erben Gottes seid.

3.

Werfet einmal eure Blicke
 Auf das alte Frankenland!
 Werft sie hin, und denkt zurücke,
 Wie's mit euren Vätern stand.

4.

Dichte, dichte Finsternisse
 Hüllten diese Gegend ein.
 Von dem Gräul der Aergernisse
 War kein Hain, kein Hügel rein.

5.

Diese Fluren, wo wir säen,
 Waren in der Vorwelt Zeit,
 So wie jene Traubenhöhen,
 Blinden Götzen eingeweiht.

6.

Fern vom wahren Gottesdienste
 Irrten sie in stäter Nacht,
 Ohne Bildung, ohne Künste,
 Ohne Wohlstand, ohne Macht.

7.

Endlich blickte mit Erbarmen
 Gottes Aug' auf sie herab,
 Da er den bedrängten Armen
 Einen Freund und Lehrer gab.

8.

Sieh, vom britischen Gestade
 Kommt der Vater Kilian,
 Und der helle Tag der Gnade
 Bricht mit seiner Ankunft an.

9.

Mächtig blüht durch ihn der Glaube,
Herrlich glänzt das Christenthum,
Und zertrümmert liegt im Staube
Das gestürzte Heidenthum.

10.

Auf den traubenreichen Höhen
Sieht das frohe Vaterland
Nun das Kreuz des Heilands stehen,
Wo zuvor ein Götze stand.

11.

Wir erkennen uns're Pflichten,
Unser Ziel, das höchste Gut,
Nähren uns mit Christusfrüchten
Und vertrauen auf sein Blut.

12.

Ueber uns're wilden Triebe
Lehret er uns, Herr zu sein,
Gieszet wahre Bruderliebe
Unsern bessern Herzen ein.

13.

Nicht genug: des Glaubens willen
Gab er auch sein Leben hin,
Denn um ihre Wuth zu stillen,
Tödtete die Fürstin ihn.

14.

Der Gerechte musste sterben,
Totnan auch und Koloman
Mussten ihre Dolche färben
Mit dem Vater Kilian.

15.

Glänzend mit der Martyrkrone
Segnet er nun Frankenland,
Sieht vergnügt von seinem Throne
Auf die Früchte seiner Hand.

16.

Wollt ihr ihm den Dank erweisen,
Welchen er allein begehrt?
Wollt ihr euren Vater preisen?
Glaubt und thut, was er begehrt.

[In next number I will print some other poems written in honour of St. Kilian in Latin and German, also some prayers addressed to him and his companions and some references to them in the older martyrologies.—J. F. H.]

NOTICES OF BOOKS

NINTH ANNUAL REPORT OF THE FATHER MATHEW UNION.

Established 1901. Dublin: Browne & Nolan, Ltd.

THE good work of the Father Mathew Union is steadily advancing. Father Gallagher sends us this year again his annual report, in which he draws special attention to the success of the 'Temperance Crusade' in Connaught, and the methods by which it was achieved. The Protestant Bishop of Down and Connor, Dr. Crozier, and several Protestant clergymen in the North of Ireland, have borne unstinted testimony to the work done in the cause of temperance by the Catholic Clergy in that part of the country. Every day public opinion is growing stronger and stronger against the toper and the tippler. It has still much to achieve, however; for whilst a great change has come over the face of the country and all that is healthy and sound is being brought up on temperance lines, there are still only too many victims of the bottle: too many tipplers; too many useless, drivelling, good-for-nothing chronics; too many youths whose manliness and decency are undermined by the poison of alcohol. The Father Mathew Union has done much good work; but it has still much to do; and there is no doubt that a blessing must attend the sacrifices and labours of those who have taken this good work in hand. There is every hope of making the Irish people sober and temperate, and those who are the pioneers or the advance guard in that great cause deserve the thanks of the whole country. The annual report gives an interesting account of last year's meeting in Dublin. Father Kennedy's interesting paper is marked by his characteristic zeal and ardour in the cause. 'Practice, not theory,' is his motto, and he justifies it. We have only to draw once more attention to this admirable work and its continued success.

J. F. H.

HISTORY OF THE CATHOLIC CHURCH IN THE NINETEENTH CENTURY. By Rev. James MacCaffrey, D.Ph. Two vols. Dublin and Waterford: M. H. Gill & Son. 1910. Second Edition.

As we anticipated, Dr. MacCaffrey's work is having a phenomenal sale. It is already in the second edition, and, in all

probability, a third edition will be issued before the year is over. There could be no greater proof that the work has been needed ; and it is a satisfaction to know that it has been appreciated. The labour which it entailed must have been a great strain on the health and strength of the author, who had weighty College teaching to do at the same time. We are not surprised, therefore, that the second edition differs but little from the first. Few things have been changed and the second edition is substantially and almost literally the same as the first. We have no doubt that in subsequent editions some modifications and additions will be made which will add greatly to its value : but as things stand it is a splendid result of Dr. MacCaffrey's industry, ability and learning.

We are glad to know that it has had a wide sale in America, and there seems every reason to believe that it will become every day more popular on the other side of the Atlantic. Indeed, wherever the English language is spoken we believe it will be welcomed not only in educational establishments and public libraries, but in the private libraries of clergy and laity of every grade. There is no other book of the kind available, and it would be difficult to produce a better one. We doubt if any greater service, in the way of literature, has been rendered to the Catholic Church in Ireland in our time than the production of this book, and we have only to renew our congratulations to Dr. MacCaffrey on his brilliant success.

J. F. H.

THE GREEK TESTAMENT. By Rev. C. C. Martindale, S.J.
(C.T.S. Lectures on the History of Religions.)

THE Catholic Truth Society (London) is publishing a series of lectures on the History of Religions, and the number before us deals with Christianity. It is an exposition of the leading ideas of our religion deduced from the primary written authority, the collection of books and letters composed in Greek, which we call the New Testament. The tenets of Christians are of course well known, and easily accessible to all in our western world ; but developments in science and scientific method call for constant restatement of the facts and doctrines in the current language of the day ; the eternal message has to be ever presented anew in the form that will best bring it home to thinking men and women. A vast amount of study and research has been

expended on the Greek Testament within the last fifty years. Apart from the wave of scientific activity that has swept the world and kept men busy prying into the origin of life—material, intellectual and moral; apart, too, from the interest in Christianity caused by the friction of rationalism; certain special reasons helped to stimulate Greek Testament study, such as the unexpected discovery of old and valuable copies of the original text or of versions in Syriac and other languages; the light thrown on the Græco-Roman world of the first century by the papyrus finds in Egypt; the greater ease and safety of travel in the East, making geographical investigation and the collection of inscriptions comparatively easy even for private individuals. The result is that the means at our disposal for accurate study of the New Testament, the amount of collateral knowledge we can bring to bear to elucidate its meaning, its allusions, its historical background, are vastly superior to that within reach of the most learned commentators of a hundred years ago. We can now much more expeditiously bridge over the gulf of centuries that separate us from Paul of Tarsus and Luke of Antioch, and more potently conjure back to life the dead human world that heard the first challenge of the great Gospel message.

The booklet before us offers to give some assistance towards comprehending the Greek Testament; and we are grateful for the offer. In this matter of accurate study of the inspired records in the original tongue we, educated Catholics, have to accuse ourselves of negligence. To many of us classic Greek literature is familiar enough, whilst the Greek literature of the New Testament is almost unknown; many who have felt the thrill of delight that a glimpse into the sunlit world of Sophocles or Plato can give, know nothing of the fragrance and beauty and light that fill the pages of St. Luke and St. Paul. That is not as it should be, especially when Christ's adversaries are so busy delving in those pages to undermine the fabric of our faith.

Father Martindale offers us a small guide book to the Greek Testament. It is not merely a book for beginners, but a very compressed book of hints for those already familiar with the objects he is describing; a veritable Baedeker to the Bible, but a Baedeker written by an artist and with an artist's delight in the masterpieces he is describing. His object he declares to be 'to attempt to give in a few pages an account of what is, after all, nothing less than Christianity.' He wants to help the

student to take in the meaning of the New Testament as a whole, to show him the unity that pervades the various documents of which it is made up, owing to the unity of its theme which is always the Personality of Jesus Christ. As one reads one feels how true it is that Christian study of the New Testament does *not* mean mainly study of various readings of discussions as to authenticity of text and the other multifarious and distracting questions that are looked upon as the business of life by certain critics. Such work has to be done for the Bible as for the classics; but collating manuscripts, like printing a legible text, is only means to an end—a fact that modern methods are apt sometimes to forget. Not so our author. He takes us straight-way into the spacious thought temple reared so strongly by Jesus of Nazareth when He taught by the shores of Lake Galilee and along the roads of Judæa.

After a brief account of the documents he deals rapidly but vigorously with three great leading ideas of Christ's teaching: God's Fatherhood, a new Life, and a new Kingdom. The thoughts are very briefly and pithily put showing their logical sequence, whilst a constant stream of reference to New Testament passages serves as a clue to the interpretation. The style is excellent throughout, and one is constantly delighted by suggestive phrases that indicate in passing long vistas of thought which the writer cannot stop to develop for his haste to show us the whole building. We instance a few passages:—

'In contemplating God's nature Greek intuition flashed high, but kept its ideal pure only by making it aloof' (p. 4).

'At once the lot of children is changed. . . . Their charm, pathos, possibilities, and (rarely) claim to reverence had touched the pagan: Christ gave them a position unique, and never forgotten since' (p. 6, note).

'In reality He announced ideals and principles of brotherhood more potent than the subtlest economics of Greece and the splendid natural justice even of Roman law. His spirit was to transmute the good to a higher goodness, and noiselessly to eliminate not shatter what was bad' (p. 8).

Read also his passage on the Last Supper (p. 14) and his description of the 'three startling allegories of unforgettable scenes—the midnight conference with Nicodemus, the lakeside synagogue whose ruins still lie white in the long grass, the supper-room near Calvary,' in which John pictures the process of our being elevated to the new life.

The second half of the book (pp. 17-32) gives an account of Christianity as seen in Paul and John ; but must be read to be appreciated—so full is it of closely reasoned detail conveyed in clear and striking language.

And now, have we any fault to find ? Hardly any ? On page 13 the writer says, ' Jesus alone uses this title of Himself.' It is not clear which title is meant. The insertion of ' Son of Man ' as a heading would remove the obscurity.

Page 15 : ' Yet in Jesus' time the Messiah was universally expected as human. All, even Mary (Luke i. 32-4) allotted to Him a human father.' The reference is to the Messiah as expected by the Jews ; but printing ' Him ' (with a capital) is misleading. One naturally thinks of Jesus the God-Man ; and read in *that* sense the latter part of the statement is a little startling. But even understanding it in the sense intended by the author of the Jewish Messiah, is it true that Mary, in Luke i. 32-4, allotted to him a human father ? Though she may seem to do so at first sight we believe that a careful consideration of the words she uses and of the context will show the truth of the view expressed by Plummer (*ad loc.*) : ' It is clear that she does not doubt the fact promised, nor *for a moment suppose* that her child is to be the child of Joseph.'

We intend to deal with this point elsewhere, and shall not dwell upon it here except to remark that whilst very few Catholic commentators, including St. Bernard and à Lapide, hold that the meaning of Mary's words, ' How shall this be done, because I know not man ? ' is that she thinks that *possibly* her conception is to be by marriage and asks whether it is to be so, or by miracle ; still no Catholic commentator, so far as I know, thinks that she simply takes the Angel's announcement to imply (without alternative) the human fatherhood of the Messiah. We regard the view of St. Bernard and à Lapide as irreconcilable with the context, and hence also dissent from the view which seems to underlie the words quoted above from our author. In conclusion, we commend this little book to Bible students, young and old, and believe it will inspire those that read it with new enthusiasm for the study of the original Greek, and will afford them great insight into the beauty, strength, and grandeur of the Book God Himself has written to comfort us in our exile.

A. P.

DOM GUÉRANGER, ABBÉ DE SOLESMES. Par un Moine Bénédictin de la Congrégation de France. Two vols. 8vo. Paris : Plon-Nourrit et Cie.

THIS is one of those great biographies of the French Churchmen of last century which have shed such brilliant light upon the history of the time and revealed the Church of France at its best. They are like so many new stained-glass windows in the old cathedrals, not so mellow and reposeful as the old ones but fresher and, perhaps, for the time being at least, more brilliant in their effulgence. To speak only of the later ones, Lacordaire, Dupanloup, Darboy, have had their biographers on the one hand ; Cardinal Pie, and now Dom Guéranger on the other. Of course this biography covers a good deal of the ground that we travelled over with Mgr. Baunard in his *Life of Cardinal Pie*, and Mgr. Lagrange in his *Life of Mgr. Dupanloup*, but still it brings into well-deserved relief the work of the great Abbot of Solesmes. Perhaps if the Church of France is so united to-day in its resistance to the pretensions of the State and in fidelity to the Holy See, to no two men is it more indebted than to Cardinal Pie and Dom Guéranger. Pius IX, in a letter addressed to the Bishop of Poitiers, on the occasion of Dom Guéranger's death, said that ' he was an instrument raised up by Providence to restore religious life in France, to be a pillar of the Roman Church, to re-establish uniformity of rite destroyed by the corruption of time, to set forth the rights and privileges of the Apostolic See, to refute errors and combat opinions that claim to be the glory of our age.'

This was really the programme, very happily summarized, to which Dom Guéranger applied his great abilities and brilliant gifts. His name is, perhaps, best known in connexion with the restoration of uniformity of ritual in France : but this was only a symbol. What fascinated the great Abbot more than any question of recondite learning was the unity of the Church, and the desire that France would ever remain faithful to the centre of Catholicity.

The many controversies, the rather bitter disputes in which the battle was carried on, are reflected in these pages. We get, perhaps, a fuller view of them in Eugene Veuillot's biography of his famous brother, and in Cardinal Foulon's *Life of Mgr. Darboy*. But the quiet and powerful influence of the great monk is made evident in these two volumes in a manner that leaves nothing

to be desired. His zeal for the renewal of religious life is evidenced by his great work at Solesmes and Ligugé, and his encouragement to Dom Maurus Wölther of Beuron. The condition of the liturgy in France in the early half of the nineteenth century is the subject of a most interesting chapter, and the part played by Dom Guéranger in its reform both by his work in the *Année Liturgique* and his innumerable letters and essays is fully brought out here. There was no more potent force at work against the remnant of Gallicanism than Solesmes and its monks, and particularly its Abbot.

Perhaps more interesting than any other feature of the two volumes is the revelation of the influences at work in Rome on one side and the other, and the methods adopted by the able champions of both sides to carry their flag to victory. Very many side-lights are also cast on contemporary events of historic importance. Altogether this work is full of interest ; and nobody who wishes to become acquainted with the progress of events in France during the nineteenth century can afford to ignore it. It is well written, well documented, and well printed.

J. F. H.

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